Watchtower

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ZION'S WATCH TOWER
And
Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

The opening of a New Year is a most favorable time for special circumspection—for reviewing the year past, for the looking forward to the things coming upon the earth, and for a general survey of present conditions in the world, in the church, and particularly in our own hearts. This circumspection should be taken with a view to our growth in knowledge and in grace—not from idle curiosity nor from boastful self-sufficiency.

CHRISTENDOM IN SURVEY

While church and state are in many respects totally separate, nevertheless throughout what we term Christendom they are so closely related and intertwined as to appear one, and this oneness we believe the Scriptures to teach will increase until for all practical purposes they will be one. We surmise that this will be accomplished within the next three years. The Committee on Church Federation appointed some time ago is to meet in December, 1908. Conditions during the present year will undoubtedly cause the idea of Church Federation to take firmer hold than ever upon the public mind, especially upon the clerics, and our expectation, therefore, is that two years later it will be an accomplished fact. Quite probably by that time some arrangement will have been effected between the Episcopal system and other Protestant denominations, whereby the clergy of the latter will all be recognized by the former—probably by the Episcopal clergy in some manner imparting the apostolic succession. Thereafter any not recognized by the system will be in sore straits, condemned as unorthodox, and without right or authority or privilege to preach or teach. This condition of things, as pointed out in these columns twenty-eight years ago, we look for as the fulfillment of Rev. 13:15-17.

In the Lord's providence the increase of light and knowledge preparatory for the great Millennial day has brought to Christendom great riches. Not only have the millions of Christendom been more constantly employed than ever, but by reason of education their employment has yielded larger fruitage, and in combination with machinery the results have surely been five-fold. No wonder, then, that the world's wealth has been enormously increased. As might be expected, however, all have not profited equally by this great gain. While all have profited in great measure, the master minds—especially those endowed with large acquisitiveness—have profited chiefly by the favorable conditions. As a result we see that one-seventh of the people own six-sevenths of the wealth. If on the one hand this condition of things seems hard and inequitable, let us remember on the other hand that it is the legitimate fruit of the law of selfishness, under which the world has operated now for six thousand years. That the field in many respects has been a fair and open one is evidenced by the fact that some of the wealthiest people of today started life in the humblest circumstances. If some of these in gaining their wealth have used unscrupulous means, let us remember that they did nothing more than many of their neighbors who had less success in life—nothing more than what the majority of mankind would have done had they possessed opportunity and the intellectual talent to improve it. This being true, it behooves us to look with generosity upon the rich, and to note to their credit that many of them have been very benevolent both in public and in private. Let us remember, also, that many of the most successful have not gained their wealth by grinding the poor nor by treating them as slaves, but on the contrary have paid the best wages, treated their employees most honorably, and really have been benefactors to the world in that their business acumen enabled them to launch large projects, which gave profitable employment and large wages to many of their fellows, who would have been incapable of such management

LET A MAN THINK SOBERLY

Many are able to take the reasonable, just, philosophical view of the subject above presented so long as they are doing reasonably well themselves; but when the pinch comes and they begin to be in want they reason differently. They forget a part of the truth on the subject—they think merely of the fact that in nature and providence we are surrounded by wonderful bounties and vast opportunities, and in the scramble for wealth which these produced others got the lion's share. From this standpoint they reason that the wealth of the world and the increment belong equally to the wise and the unwise, to the learned and the ignorant, to the ambitious and the careless, and with this thought in view they are inclined to demand their share and to hold that anyone who has more than his per capita portion must have stolen it from his fellows. But since they joined in the scramble, hoping to be amongst the more successful, even acknowledging thus the principles of selfish competition, it is with bad grace that they now especially find fault with those who have been more successful than they, instead of finding fault with the system which permitted, fostered and developed present conditions. Indeed, however strenuous may be the results of present conditions of the world, we can fully justify divine providence in permitting matters to take the course which has led up to the present condition of things—up to the time of trouble which will mark the consummation of this age and the inauguration of the Millennium.

Without selfish ambition to spur men on, without the law of necessity to speed the movements of the slothful, the tendency of mankind would have been toward a barbaric indolence, contentment with a hut instead of a palace, satisfied with signs and grunts and hieroglyphics instead of an education. Undoubtedly, all the fallen conditions considered, the Lord did the best thing for the race to permit selfish ambition to crack the whip and drive the remainder of the world toward a higher civilization than that into which they had sunk, as described by the Apostle in Romans, chapters 1 and 2.

"ALL THINGS CONTINUE AS THEY WERE"

The Lord through the Apostle calls our attention to the fact that in the end of this age there would be a tendency on the part of the worldly wise to say that there would be no change of dispensation; that all things continue as they were from the beginning of creation and will so continue—that there will be no change. This is brought out as an answer that will be made to some who will claim the presence of the Lord and the change of dispensation—just as we are doing. But in accord with the Word of God, we are not heeding these worldly wise, but are hearkening to the voice of him that speaketh from heaven, which assures us of a great change, and that it is now at the door: (1) A change of rulers, the Prince of Light taking from the prince of darkness the sceptre

of this world and binding, restraining, him for a thousand years, that during the same he shall not deceive the nations. (Rev. 20:3.) (2) The overthrow of all present institutions built up under the influence of the prince of darkness, and fostered by ignorance, superstition and selfishness, and the substitution of a reign of equality and love which shall lift all men from the depths of degradation, mental, physical and moral, and bring them all to a completeness of perfection if they will, and thus to a plane of equality, destroying the unwilling as mischievous and injurious in the second death.

Emphasizing this change which he will bring about, the Lord through the Prophet declares that he will not forever plow the field and sow, but in its appropriate season he would do a reaping work. We perceive that the entire field was not sown with the good seed of the Gospel, but only a small, limited area, and that for now nearly nineteen centuries the Lord has watered and harrowed this sowing, and that the harvest time of the Gospel age is come. True to our Lord's parable the adversary was permitted to do a contaminating work—to oversow the field with tare seed, and as a consequence the acceptable crop now to be gathered is a small one in comparison with what would be expected by those who have not been able to distinguish between wheat and tares, between consecrated believers and nominal Christians. To our understanding of the Bible, as set forth in the volumes of SCRIPTURE STUDIES, this harvest work has been in progress since October, 1874, and will be completed within forty years—by October, 1914. Within that time we fully expect that all the wheat will be gathered into the garner, glorified, and that the tares will be gathered into bundles, if indeed by that time their burning will not have commenced. We do not understand the burning of the tares will be with literal fire, nor that their destruction will mean the destruction of the individuals, but merely that they will cease to exist as imitation wheat and take their true stand with the world as members thereof, without part or lot in the inheritance of the "saints in light."

YET SEVEN YEARS MORE

From the foregoing it will be seen that to our understanding Christendom entered upon the final seven years of harvest time in October, 1907. Promptly on time the present panic gave Christendom a convulsive tremor, and it is our anticipation that the entire seven years thus started will witness a succession of panics and difficulties, each pressing a little more upon the interests of mankind, the rich as well as the poor, and each bringing conditions to a little harder plane than its predecessor, until, with the close of the seven years, during 1915, according to the Bible, we expect that anarchy will gain the upper hand of control throughout Christendom, overthrowing present institutions, civil and religious, financial and social, and in a general way plunging the poor world into the most awful trouble it has ever experienced—a trouble so dark, so terrible, that in referring to it the Master said, "Except those days be shortened there would no flesh survive." But then he added, that because of the elect the days would be shortened. The elect church, at that time in glory with the Lord, and assuming the authority of the world, will at the proper moment intervene, and with divine power and wisdom bring order out of the confusion, and establish in the world righteous conditions, which the Scriptures assure us will then be welcomed by all mankind. Those now disposed to fight for present conditions will then, as a result of the chastening experience, be glad to look for and accept the new order of things—the reign of righteousness and love under the Millennial rule of the King of kings and Lord of lords, with whom in his throne will be associated the bride, the Lamb's wife—the elect little flock of this Gospel age.

We are not prophesying; we are merely giving our surmises, the Scriptural basis for which is already in the hands of our readers in the six volumes of SCRIPTURE STUDIES. We do not even aver that there is no mistake in our interpretation of prophecy and our calculations of chronology. We have merely laid these before you, leaving it for each to exercise his own faith or doubt in respect to them; but showing our own faith by our works. Even our enemies must concede, and many of them do concede, that the facts as they have developed year by year since we began these presentations in 1876 have most wonderfully, most remarkably, corroborated our expectations and continue to do so. For instance, the Jews had not thought of returning to their own land when, in 1878, we pointed out that the time for favor to that people had chronologically begun, in fulfilment of Isaiah's prophecy, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her appointed hour is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isa. 40:1, 2.) Zionism was not dreamed of at that time, and began to take practical form seventeen years afterward.

"A CONFEDERACY!"—ISAIAH 8:12

We pointed out from the Scriptures a federation of Protestants which would receive its life or vitality through association with the Episcopal church, and that this combination of Protestants would be one side of the great scroll of the heavens while Roman Catholicism would be the other side of the scroll, and that these would not unite, but "roll together as a scroll" during this harvest time, and because of the shaking incident to the time of trouble and anarchy with which the age would end. But not until seventeen years later was the idea of federation brought forward. Formerly it was urged everywhere that the cause of righteousness was advanced by the competition between various denominations of Christendom. Now, however, the federation is surely near, and it will have an important part to play in connection with the trouble coming upon the faithful little flock, and later on it will receive by divine permission as complete an overthrow as came upon the Jewish institution, its prototype, in A. D. 70. In 1878 Christendom in general possessed faith in the precious blood of Christ, a ransom price: we pointed out from the Scriptures that a testing would come upon all and chiefly along this line, that a thousand would fall to one who would stand (Psalm 91:7); that the cross of Christ was set for a stone of stumbling and a rock of offence to both the houses of Israel—to Natural Israel in its harvest time, and to Spiritual Israel, Christendom, in this present harvest time of this age.

As we look about today, we see, alas, how truly the Scriptures on this subject have been fulfilled. Not a college or seminary that we know of in the world teaches the doctrine of redemption, the very foundation of the Gospel. Some of them teach Evolution, Higher Criticism and morality; others which do not openly so teach give similar instruction in a private way—in that the professors are known to hold these views. Amongst the ministers of all denominations the same thing is true: probably not one minister in ten can be found who would declare unequivocally that it is his faith that the death of Christ was a ransom price for Adam and his race—that without his death as our Redeemer there would have been no atonement for sin, and no forgiveness of sin, and no future life for any—the plain teaching of Scripture. Moreover, these same errors have stumbled and overthrown the faith of the majority of professing Christians, remarkably few of whom would be found who know what justification by faith means, and who believe that Christ died for our sins and rose again for our justification, that by his stripes we are healed, and that the chastisements necessary for the securing of our peace with God were laid upon him who died, the Just for the unjust, that he might bring us back into harmony with God. As for the coming generation, it is growing up in unbelief as respects the foundation principles of the real Gospel of Christ. It is being instructed in "another Gospel," which is not another, because there is truly no good tidings except that which God himself has provided, the forgiveness of sins through the merit of the precious blood of Christ. Not only in the colleges, but also in the High Schools, and now more latterly in the Grammar Schools—yea, even in the Sunday Schools—the theories of Higher Criticism in respect to the Bible, and of Evolution as respects our race, are being taught. The one undermines faith in the Bible, the other puts before the mind of the youth another theory, the reverse of the Scriptural one, which—supported by teacher and professors and ministers and others—causes the Scriptural theory of a perfect Adam and his fall by original sin, his redemption by a Savior, and his ultimate restitution in the "times of restitution of all things which God hath spoken"—it makes all of these seem absurd, unreasonable.

THE TIME OF TROUBLE

Similarly the Scriptural presentation of the time of trouble has been found to be correct. Step by step the conditions have been approximating the great climax which the Scriptures declare. Education and general enlightenment and invention—blessings which belong to the morning of the new dispensation about to dawn—have awakened the world to its present rapid pace, and have turned the minds of the masses towards selfishness and the worship of Mammon in a remarkable degree. This Mammon worship is shared in not only by the wealthy but also by the poor. One man chases after a fortune of one thousand dollars, another after one of a million, another after hundreds of millions, but nearly all in pursuit of wealth. If it be claimed that this is more true of the people of the United States of America than of Europe, we reply that this may be so, because in every sense of the word the people of America are awakened at least ten years in advance of Europe; but indications are that the whole world is getting awake very rapidly, and its awakening will be a ruder one than ours, with no less strenuous results.

We are not faulting the people for their awakening in the morning time; we are not faulting them that in their hunger for a share of the wonderful blessings which God has granted in the present time they have been moving with selfish energy to the protection of their rights and the acquirement of greater privileges by means of labor unions and federations. We would be most inclined to find fault with the unjust and unreasonable demands and methods sometimes employed. And yet even here we sympathize in great measure when we remember that these, hungry for their pro rata of present blessings, have not the guidance of the Lord, his Word and his Spirit, to show them the wise and proper path. Hence some of their moves not only result disastrously to themselves, but sometimes inflict needless hardship upon some of the best-intentioned capitalists and employers. On the other hand, we must not be surprised that capitalists of keen mind, reckoning life as a battle and a game, have exercised their quick intelligence to strengthen their own position, to maintain advantage in their own hands, and to increase the same by combinations and trusts, eliminating competition and advantaging themselves in general. What more could we expect from natural men operating under natural laws, growing more and more disrespectful of the divine Word, and more and more into sympathy with the Evolution theory—that it is the law of nature to have a survival of the fittest, and that the unfit need not be sympathized with too much, but rather be allowed to drop out of the race for wealth and station and even for the right to live? Thus we find ourselves at the threshold of what we believe to be the last seven years of this Gospel dispensation.

THE PRESENT FINANCIAL SPASM

All financiers must ultimately agree that the present financial spasm was directly caused by selfishness on the part of the bankers, etc., and nearly all the wealthy are either directly or indirectly bankers or bank directors. Shrewd bankers realize that their business prospers in proportion as the volume of money currency is small in comparison to the amount of business. Hence the money of a country is sought to be restrained in volume, and at the time the present panic broke out amounted in this country to about $24.50 per capita. It has since been increased by the issue of more National Bank notes, etc., to about $33.00 for each person of population, which is larger than that of any other country. However, the business enterprise, etc., here is so much greater than elsewhere that in our judgment even yet we have only one-third the amount of money that the country really needs. The bankers of the world practically control the governments in this matter, and they advocate as small a volume as possible—as small as will be safe not to risk a panic. Why? Because they make their money on interest and discounts, and it is to their advantage to have the public short of money and needing to borrow. The scarcer money can be made without injuring prosperity and promoting a panic the greater will be the demands made upon them by borrowers, and the greater their profits.

The enormous amount of their profits and surplus above the capital stock is advertised by the banks with pride, as showing their prosperity and soundness. If money were three times as plentiful interest rates would be about one-third what they are today, and the bankers would not be so much more prosperous than the remainder of the people. As an illustration of how the scarcity of money operates to the advantage of the banks, we note the case of a Pittsburgher who recently got into financial trouble and applied to an institution of this city whose capital and surplus amount to many millions of dollars. After examining his property they let him have $250,000 on credit, and took from him a mortgage for $350,000—thus clearing, because of the necessities of the case, $100,000. Had money been more plentiful that borrower would have found many ready to come to his assistance on much cheaper terms. We are mentioning this matter in detail to call attention to the fact that selfishness is at the bottom of nearly all financial troubles, and it is selfishness that will be to blame for the final collapse which the Scriptures predict and which we expect in 1915.

We have already noted (Vol. IV., chap. VIII.) that the demonetization of silver was a matter instigated by the bankers. We have pointed out that it was inimical to the interests of the public. It lessened the money of the world by at least one-half. If silver were remonetized the business of the world would have none too much money for profitable handling, but that larger amount of money would make the banking business less profitable. Bankers tell the public that less money is necessary per capita than heretofore, because by our superior banking facilities one dollar chases around and, during a year, pays a thousand dollars worth of debts. We agree that the world has brilliant financiers, that our banking system in many respects is splendid, and that the making of one dollar do the work of a thousand is very wise for the bankers and very profitable to them. However, if the one dollar did one-third as much work as at present, the danger of panics would be proportionately decreased and the prosperity of the banks also decreased. Financial matters resemble a top, whose point is money and whose upper portion is composed of bonds, stocks, mortgages, securities representing value. So long as the top is kept spinning at a rapid rate it can stand erect upon the point, but when something occurs to overturn it it is difficult to get it to spin again. The heavy top of national debts, land values, etc., now prevailing throughout the world is too great in proportion to the world's money. But we have no thought that conditions will be materially changed. The bankers have the confidence of the public, great and small, and will continue to maintain their present power, and these and other deleterious influences will have much to do with bringing forward the great trouble in its due time, through *"lack of confidence."*

TRAVAILING IN BIRTH OF NEW ERA

We are not meaning to say that the banks of the country are not sound, reliable. Quite to the contrary: they are very rich—if their wealth be measured by the securities they hold. It is our expectation that the present stress will ere long be much relieved, but we do not expect to see as great prosperity as the past few years have witnessed; rather that there will be a down grade, with repeated hitchings or spasms of trouble, in harmony with the Apostle's illustration that this trouble is coming upon the world "as travail upon a woman with child." The final spasm, which we look for in 1915, will give birth to the new dispensation of peace and blessing, the Millennial reign of Messiah, in which we hope to share, for the blessing and uplifting of the world.

What shall we do? Quite a good many are inquiring as to the wisest course in view of our expectations. If by this query is meant, How can it be escaped? our reply is that it will be impossible to escape the coming trouble except by death, for according to the Scriptures it is to be world wide, every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in. We understand the Scriptures to teach that all of the "overcomers," the "very elect," will be gone before 1915 and its terrible collapse, though they may pass through a considerable measure of persecution before that, and of course would share with others in the sorrows and perplexities of the further spasms of the trouble. Our advice in general would be, "Trust in the Lord and do good," exercise faith and the spirit of a sound mind. Remember the Lord's promise to care for all who are his, and to make all things work together for their good. Rely upon this and show your faith by your calm, quiet demeanor in the midst of trouble. As for those possessed of money, we offer the suggestion that a small home is one of the safest investments imaginable.

Should the banks some years later on become entirely insolvent, as we expect, money in them and in insurance companies, etc., would be practically lost; but a home well adapted to one's needs would still have a value. Some have queried whether or not a little farm would be profitable in the time of trouble. We rely that wherever the Lord's keeping power is there is safety; that so far as human judgment could go there would be as little safety on a farm as anywhere, for in the time we anticipate tramps and thieves will infest the country districts and beset the wayfaring man as much if not more than the city dweller. If attempting to locate a family of small children our inclination would be to prefer a town of moderate size, not a manufacturing city nor a mining village, but, if possible, a college town, inhabited by an intelligent middle class, where order would be more respected and prolonged. But the wisest and best legacy possible to leave to our friends would be a good example as respects honesty, morality and reverence for divine things. To be known to have money secreted at that time would be to invite thieves and torture and possibly death. If in the small town suggested a lot could be had sufficiently large for a back-kitchen garden, it would be desirable. That will be a time, however, for demonstrating the truthfulness of the Lord's words: "Lay not up for yourselves treasures upon the earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven."

OUTLOOK FOR THE WORK

We anticipate two more good years in connection with the harvest work. Already we notice that some who have heretofore been opponents of the Truth are surprised by the lightning-like rapidity with which the present financial trouble has come upon the country and has spread from ocean to ocean, and may yet perhaps influence Europe. They seem to read in this a corroboration of our expectations, and to be correspond-

ingly more willing to investigate the more spiritual features in our presentations. Let us be prompt to avail ourselves of every opportunity for putting the Truth into the hands of the public. Some of the colporteurs write us that already they have found quite a slackening of their work. From others we have the reverse report, that when they mention that the SCRIPTURE STUDIES they are selling explain the panic and show from the Scriptures the outlook for both capital and labor they find many thereby interested to purchase, and we trust to read and become more thoroughly informed respecting all the features of the divine plan. During the next two years, even if the prosperity be not so great as at present, we expect to see the work go grandly forward, and perhaps as much or more evidence of gathered wheat as in the past. Those who cannot give all of their time to the colporteur work are again reminded of the volunteer work, and that in this department all can serve. We are already arranging for a large output of tracts during 1908. We will contract for at least two millions at first, and from present prospects the financial sinews will not be lacking for the doubling of that number.

It remains largely in the hands of our readers to determine what shall be the output for the year 1908. Remember, that they are free and freight paid to your place. When writing about them give the quantity you would like to have, and also mention the reputed population of the district you hope to serve, and the number that will be coöperating with you in the volunteer service. We think it not unreasonable to suppose that our Lord's estimate of treasures laid up in heaven would include such volunteer services, or any kind of service we would render to him and his cause.

"FIERY TRIALS THAT SHALL TRY YOU"

We come now to the most important feature of this view of the future—of the last seven years of the harvest. While, as suggested, we anticipate that the harvest work will go on, that the truth will be spread very widely, it is our expectation also that another part of the harvesting work will be in progress, namely, the threshing and winnowing of the wheat already gathered from the field. Before it will be ready for the garner these tribulation processes of threshing and winnowing will be expected. If our anticipation be correct, it implies that there will be peculiar trials and testings of faith and of patience and of humility and of devotion to the Lord and to the brethren, upon those who are already in the light of present truth. To what extent have we still the chaff and straw of worldly sentiment attaching to us as new creatures, as grains of wheat? To what extent are these earthly interests and ambitions holding us fast? We must be set free, and the experiences to be expected will be of a kind necessary for a complete separation from the things of worldliness and sin. So far as our hearts are concerned they must reach absolute perfection of intent and endeavor, however imperfectly they may be able to control our mortal bodies: otherwise we are not fit for the Kingdom, not fit to be gathered to the garner. To be forewarned is to be forearmed. The Apostle declares, "Of your own selves shall men arise speaking perverse things to draw followers after them." The last week of our Lord's ministry was the most eventful one of all, and the one which witnessed his greatest triumph with the people when they hailed him as King as he sat upon the ass. And yet the same week meant the severest trial upon all of his disciples and our Lord's ignominious death. So we shall not be surprised if something of a similar character should come to pass during these seven years—prosperity of the work amidst intensest opposition.

The Apostle, speaking of our day, mentions "perils amongst false brethren," and already we learn that some of these are boasting how much they shall be able to hinder the harvest work during the coming year. But we hear also the Word of the Lord assuring us that greater is he who is on our part than all they that be against us. We hear his voice again saying, "Let not your hearts be troubled," and again, "In quietness and confidence shall be your strength." So all of the Lord's true people should feel—"None of these things move us"—none of these things shall hinder us from our own faithfulness to the Lord and to the harvest work. Let us be content to wait until the great Chief Reaper at the close shall distribute his rewards and blessings. Let us continually seek his approval, and by and by we may hear his voice saying, "Well done, good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord."

It is proper here that we remind the Lord's people of the Master's words to the effect that there are just two great captains in the present conflict—that he himself is the Head and Leader of the one party, and the adversary the head and leader of the other. He assured us that we cannot serve God and Mammon, selfishness. He implied that we might be in danger of mistaking which of these two masters we are serving when he said, "His servants ye are to whom ye render service." The implication is that some might be serving the adversary and mistakenly think themselves the servants of the Lord. We urge all to think carefully along these lines, to note what have been the leadings of divine providence throughout the harvest time, to note the spirit that belongs to the work—the spirit of self-sacrifice, the spirit of loyalty to the Word, the spirit of love for the brethren to the extent of laying down life in their service. We are also to notice the spirit or disposition of the adversary, that it is not to build up but to pull down, that it is out of accord with the harvest work of the great Reaper, that it is self-seeking and ambitious, and disposed to raillery and to "shoot out arrows, even bitter words," against those who are seeking to serve the Lord and his cause, from whom they receive no arrows again in return. —Psa. 64:3.

Let us have in mind at the opening of this year the words of our Master to the apostles in his Gethsemane hour, "Watch and pray lest ye enter into temptation." Let us remember that it was zealous Peter who most courageously said, "Lord, though all men forsake thee yet will not I!" it was he who slept while he might have been giving some words of encouragement and joined with the Master in prayer, and it was he who later on temporarily fell from his steadfastness and joined himself to the enemies of the Lord by denying him. We are glad that he ultimately recovered himself by the Lord's assistance, but how much better it would have been, how much happier for him, if he had watched and prayed. And so with us—let us follow in the footsteps of our Lord, watching and praying, walking circumspectly; let us lay down our lives for one another in the service of the truth, not rendering evil for evil nor railing for railing, but contrariwise let us bless those who seek to injure us and pray for them, realizing that not of themselves do they these things but of the adversary's misleading, even as we have the assurance that those who crucified the Lord were under Satan's delusion, as the Apostles say, "I wot that in ignorance ye did it, as did also your rulers." "For if they had known they would not have crucified the Lord of glory." So those who now oppose the truth do so because their eyes are holden and their ears are holden because of the adversary, and because they have allowed themselves to become entangled by his delusive snares and ambitions. We hope and pray for their disentanglement, their recovery, while we shun their ways.

PREPARING THE WAY OF THE LORD

John 1:19-34.—JANUARY 12.

Golden Text:—"Behold the Lamb of God, which taketh away the sin of the world."

Our Lord declared of his forerunner, "Verily, I say unto you, there hath not arisen a greater prophet than John the Baptist." The signification of the word prophet is "proclaimer"—not necessarily a proclaimer of future things, however. For instance, the Scriptures refer to the prophets and seers, the latter-named referring particularly to the seeing of visions and the foreseeing of coming events. Strictly speaking, a prophet is one who teaches or proclaims, though in many instances the two qualities are combined in one individual. This was so in the case of John the Baptist. He was not only a prophet declaring the important message to the people that they should repent, etc., but he foretold coming events—as, for instance, in this lesson he foretold that our Lord was the Lamb of God which should take away the sin of the world. He declared also that the Lord would baptize people with the holy Spirit and with fire. There was no greater prophet than John, because none of them was entrusted with a more important service of the Lord. Others had foretold the coming of Messiah, his birth of a virgin, his being led as a lamb to the slaughter, his crucifixion, his resurrection, etc., but to John was given the very honorable service of being the first direct announcer or herald of the Son of God, the man Christ Jesus.

While thinking of this honorable position occupied by John, let us remember the Master's word on the subject—"Nevertheless I say unto you, he that is least in the kingdom of

heaven is greater than he." (Matt. 11:11.) What a thought there is here respecting the honor that God has conferred upon the apostles and upon all who since their time have believed on the Lord through their word and come into vital relationship with him through faith and consecration. In proportion as we realize this honor of being ambassadors for God, let us be faithful in the use of the opportunities and privileges afforded us. It was for John's honor to be the herald of the Lord in the flesh; it is our distinction to be permitted to proclaim the *parousia* of the Son of man and his glorious reign, about to be inaugurated for the blessing of all the families of the earth. Let us be faithful even unto imprisonment, even unto death, even unto beheading, should such be the providence of God.

John's proclamation was, "The kingdom of heaven is at hand, repent"—reform, get ready for it. He foretold that our Lord would treat the people of Israel as a reaper, that he would winnow the wheat and cast the chaff into the fire. The same thought he expressed again, saying, "He will baptize [some of you] with the holy Spirit and [others of you] with fire." These prophecies were accurately fulfilled. Our Lord did a reaping work in that nation, as he said to his disciples, "I send you forth to reap that whereon you bestowed no labor." For three years and a half the Lord reaped and gathered the first-fruits of that nation as his disciples, and upon these at Pentecost he poured out the holy Spirit. Subsequently the apostles gathered others before the time for the burning of the chaff, the "baptism of fire" which occurred in the closing of their national history, which culminated in A. D. 70 with the utter destruction of the city, the temple, and their entire polity. Similarly we who are living in the harvest time of this age, and who are declaring the presence, *parousia*, of the Son of man, are aware that a reaping work is now being accomplished in Christendom, nominal Spiritual Israel, and that all the wheat will be gathered into the garner, beyond the vail, and that speedily there will come upon the world, especially upon the tare class, a time of trouble such as never was since there was a nation—the divine preparation for the establishment of Messiah's kingdom in power and great glory for the blessing of all the families of the earth.

"WE BE ABRAHAM'S CHILDREN"

John's announcement that sin would bar any from a share in the kingdom, and hence that all should repent and seek divine reconciliation and turn over a new leaf, came as a shock to some who had been passing as God's holy people—the Pharisees and the worldly-wise Sadducees, higher critics, unbelievers. While some of these hearkened and confessed their sins and reformed, others disputed, claiming that John's teachings were extreme and unreasonable. Their argument was that God had promised the kingdom to the seed of Abraham—There is no other nation of Abraham's seed and none other as holy or as worthy as we, and the promise of the kingdom belongs to all Jews irrespective of their sanctity. So those who really embraced John's testimony were chiefly of the poor, confessedly sinful. We have the Lord's word for it that if the nation at large had heeded, had accepted John's message, they would have believed in Jesus. Hence we may well suppose that of the 500 brethren who became our Lord's disciples before his crucifixion, and who were privileged to see him after his resurrection, many of them were of those who had heard and heeded John's message. We may suppose also that considerable numbers of those who believed on the day of Pentecost and afterward were of those who heard John and were baptized by him for remission of sins and reformation of life. Thus do divine arrangements and agencies coöperate for the blessing of the honest-hearted, whatever may be their station in life, high or low, rich or poor.

OUR LORD'S FORERUNNER

In the East in olden times, and still, great personages in their travels are preceded by heralds or forerunners who clear the way. Dr. Trumball describes the streets of an oriental city, "well filled with half-naked cripples, blind beggars, vain women, and men in bright-colored garments, donkeys trotting through the crowded ways. Suddenly out of all this confusion a sharp, clear voice was heard, 'O ah! O ah!'—meaning, Take care—from a young Egyptian, gaily dressed, coming on the run, swinging a light staff in his hand and repeating his cries to the throng in the street to make way for those who are to follow. Close behind him came an open carriage drawn by a span of showy horses, containing an official of the government. During my stay in Cairo one of the commonest sights was the carriage of a pasha, preceded through the crowded streets by one or more forerunners, calling aloud for the clearing of the way."

John the Baptist was to be the forerunner of our Lord in the flesh—to clear the way, to make the announcement—that he might be properly received, etc. But John did not fulfil all of the prophecy relating to this clearing of the way and preparing for Messiah's Kingdom, which reads:—

> "Prepare ye in the wilderness the way of the Lord,
> Make straight in the desert a highway for our God.
> Every valley shall be exalted,
> And every mountain shall be made low,
> And the crooked places shall be made straight,
> And the rough places plain."—Isa. 40:3, 4.

THE ANTITYPICAL ELIJAH

We remind our readers that in the second volume of DAWN-STUDIES, chapter VIII., we have set forth the evidences that as John in the flesh introduced Jesus in the flesh and thus fulfilled the work of forerunner, so the church in the flesh during this Gospel age has been the antitypical Elijah, whose business it is to announce the second coming of Christ, the King of glory, and to call for the clearing of the way for his Millennial reign. As you all have this presentation we will not enter into a discussion of it here.

Let us note the foregoing prophecy: We perceive that John's ministry accomplished comparatively little of this; it lasted less than two years and reached a very small proportion of one generation, of one nation. But this is the very message that the antitypical John, the antitypical Elijah, the church of Christ in the flesh, has been witnessing to the world. Its message as voiced by the Apostle is that the world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion. Its message is that those who hear should walk circumspectly, should make a straight pathway in the desert, a highway for the coming King. More than this, it shows that the entire reign of Jesus and the church during the Millennium will be to prepare the world for the presence of Jehovah, that the earth may again become his green footstool instead of being a desert, rejected and condemned by him because of sin.

Not only is the work of the church in the flesh pointed out in this prophecy, but also the work of Christ and the church in glory during the Millennial Age is foretold—"every valley shall be exalted," signifying that the humble shall be lifted up out of degradation, and those who have reached high positions of influence and affluence under the reign of sin shall be humbled under the reign of righteousness, and thus symbolically "every mountain shall be brought low." The great things which belong to the present time of sin and imperfection will all be straightened out, and the incongruous things will all be smoothed over; so that eventually the world of mankind, as a result of the work of the "Times of restitution of all things," shall again be in harmony with the divine will and the divine law of love, be ready for a return of the divine presence, as represented by the prophets in the words, "He shall make the place of his feet glorious."

"WHO ART THOU, THEN?"

This was the question asked of John the Baptist—"Art thou the Messiah?" No. "Art thou Elias?" No. "Art thou that prophet mentioned by Moses?" (Acts 3:21, 23.) No. "Who art thou, then? Why do you come in this manner, speaking as with authority?" John's answer was, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. . . . I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." (Luke 3:4, 16.) Thus did John announce the greatness of Messiah and his own insignificance in comparison. Surely we who antitype him may feel very humble in respect to all of our privileges in connection with the announcement of the glorious kingdom. Any other attitude would be unworthy of us as his representatives and ambassadors. The poet expresses this matter, saying:

> "Rather be nothing, nothing—
> To him let their voices be raised;
> He is the fountain of blessing,
> Yes, worthy is he to be praised."

How similar is this announcement to the one made by John. There Jesus was present in the flesh, offering himself to fleshly Israel. Now he is present a spirit being and equally unrecognized. There he was even ually recognized by all the Israelites indeed; here we expect that his presence, *parousia*, will be recognized by all Spiritual Israelites indeed before the "harvest" closes. It is not advisable to cast this pearl of precious truth before the world nor before the unconsecrated. The facts of the Lord's presence, that the harvest work is now

in progress, that the wheat will soon all be garnered and that the fire of trouble upon the tares will soon be kindled are only for those who are "Israelites indeed," hungering and thirsting for righteousness. But these truths are indeed meat in due season for all the wise virgins.

"BEHOLD THE LAMB OF GOD"

While our Lord's strength and majesty are symbolically referred to when he is styled the "Lion of the tribe of Judah," thus picturing his mighty power as the Millennial King, the picture of a lamb is certainly very appropriate to him in connection with his earthly ministry and sacrifice for our sins. His submission to the Father's will in every particular and ultimately even unto death, even the death of the cross, was very lamb-like. Furthermore, he was God's Lamb in the sense that his offering for our sins was the divine arrangement, the Father's plan. The Scriptural declaration is that God gave his only begotten Son to be man's Redeemer, that he sent his Son into the world—the Son delighting to do the Father's will. All these thoughts beautifully blend together in this expression, "The Lamb of God." Moreover, it brings to our minds the thought of the necessity for a sacrifice for our sins. In no other way could a lamb take away or bear the sin of the world. How glad we are that by the Lord's grace we not only have eyes of understanding to see him as our great Teacher, Shepherd, but also eyes to see and minds to understand that he was indeed the Lamb of God, whose sacrifice on our behalf is to cancel our sins, their penalty, etc. Only those who can recognize Jesus as the Lamb of God, the Sin-Bearer, can have the justification by faith proffered to believers in this Gospel age. Let us never lose sight of this feature of the Truth, Whoever loses his robe of righteousness through faith in the blood, loses all so far as the Scriptures reveal.

TAKING AWAY THE SIN OF THE WORLD

How wonderful are the statements of the divine Word!—how exact! John, as a Jew, would not be expected to understand all that his words declared, for the Jews were especially expecting Messiah to take away the sins of the Jews, and that then they, as God's Royal Priesthood, would correct the world in righteousness. But John's declaration goes farther than this, and includes all the Gentiles as well. The wisdom from on high which guided this prophetic utterance is beyond that which the majority of the Lord's people today can appreciate. The general thought today seems to be that the sin of the world is never to be taken away—that the world will sink down into eternal torment under the weight of sin—the Adamic condemnation, supplemented by personal transgressions. Christendom, Churchianity, today knows nothing about a Savior that, as the Lamb of God, shall take away the sin of the world. Alas! alas! poor, blind Christendom! It has read these words and other similar declarations of the Scriptures without getting from them the real blessing which they contain. We remember in this connection the Apostle's statement that "the man Christ Jesus gave himself a ransom for all," and we remember his further statement that Jesus' sacrifice was "a propitiation for our sins [the church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Truly, as the Lord declared, As the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans. How glad we are that we find God to be neither little, mean nor revengeful, but a great God whose wondrous plan so far transcends the thought of man. As we look with the eyes of our understanding we realize a measure of the fulfilment of the Apostle's prayer, which, no doubt, included us, "I bow my knees unto the Father of our Lord Jesus Christ, . . . that ye may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ that passeth knowledge."—Eph. 3:14, 18, 19.

HIS WORK IS BEFORE HIM

John the Baptist spoke of the Lamb as being present, but of the cancellation of the sin of the world as being a future work. And this work is still incomplete. Our Lord did die as the Lamb, his sacrifice was indeed fully meritorious and satisfactory to the Father, as evidenced by his resurrection from the dead and exaltation to glory and power. But in harmony with the divine plan, the taking away of the sins of the world is divided into two parts: (1) The taking away of the sins of those whose hearts long for reconciliation with God and forgiveness, and to be in harmony with that which is right and true and just and good. These, called believers, have their sins taken away reckonedly; or rather, as the Apostle and the Prophet express it, their sins are "covered" from God's sight by the robe of Christ's righteousness—to be entirely blotted out or taken away when, by the Lord's grace, they shall have finished their course and as faithful ones been counted worthy to enter into life eternal. In that new body then to be granted there will be no blemish, no sin to cover, all will have been blotted out. Then will begin the reign of Christ and his glorified church, his bride, the blessing of the world—the Millennial reign, the kingdom of the heavens, the rule of righteousness. (2) But before that reign shall begin, the Lamb of God—who redeemed the world more than eighteen centuries ago—will present the merit of his sacrifice and the sacrifice also of the church, his body members [made worthy, acceptable through his merit], to the Father as the second offering of the great Day of Atonement sacrifice—for all the people.—Lev. 16.

As the Lord's presentation of his sacrifice when he ascended up on high was accepted of the Father and the blessing came upon the church, the household of faith, so surely will the second presentation in the end of this age when offered by the great High Priest be acceptable to the Father for the sins of the whole world—all the people. Divine forgiveness for all, the obliquity of Adamic guilt and weakness, will then be made applicable to every creature, and only for such portions of transgressions as have been in the nature of wilful wrong doing will receive "chastisements," "stripes." (Luke 12:47, 48.) All the influences of that Millennial Kingdom will be exercised for the blessing, uplifting and assistance of all who will then be brought to a knowledge of the Lord and his gracious plans. Even stripes, chastisements, judgments are amongst the assistances for the world and their correction in righteousness. So, then, by the end of the Millennial age, the blessing of God—through the Lamb of God which taketh away the sin of the world—shall have accomplished such wonderful, gracious blessings for mankind that all shall have reached the full perfection of restitution to human nature except the incorrigible, who will be "utterly destroyed from amongst the people."—Acts 3:23.

JOHN'S FAITHFUL WITNESS

We see in John's message an utter absence of selfishness, that stumbling stone which has kept so many of the Lord's people from themselves progressing and from being used of the Lord as a blessing to others and witnessess to the truth. John's confession was that Jesus was far greater than himself, and should be preferred before him because he was before him. He was not only before him in the sense of having had a preëxistence with the Father, but he was before him in the sense of always having had a higher station and being perfect, while John himself was compassed with imperfections of the flesh like other men.

The declaration, "I knew him not," should not be understood to mean that he was not acquainted with Jesus, for the record shows that they were full cousins. Rather the thought is that he knew not that Jesus was the Messiah: he knew him as his cousin, he knew him as a wonderful boy and a wonderful man, he knew him well enough to at first protest that he was not one of the kind that should be baptized—he was not a sinner. But after Jesus had insisted that by his baptism he would be accomplishing the Father's will—"fulfilling all righteousness"—then John baptized him in water. There, he tells us, at that moment he received from God the evidence that Jesus was the Messiah. He had already been informed that he was to announce Messiah and the kingdom, and that he would know the Son of God by beholding the descent upon him of the holy Spirit as a dove, but he had not expected that this demonstration should take place in connection with any whom he baptized. He himself, then, was astonished when he beheld the descent of the Spirit upon the Lord, and he announced then to the people that Jesus was the Messiah, the Son of God, the Lamb of God. John did not announce that Jesus was the Father, but that he was the Son of God. This was our Lord's own declaration, the declaration of the apostles, and our testimony must be in harmony with this. We are not to ignore the Father nor the Son nor the relationship between the two, nor the oneness which exists between them, which our Lord explained in his prayer, when he prayed for the church that they all might be one even as he and the Father are one—not one in person, but one in unity of heart and purpose.

CANADIAN FRIENDS DESIRING SERMONS WEEKLY

Arrangements have been made for Brother Russell's sermons weekly in *The Toronto World*. We can give a *clubbing rate* of $1.50 per year (or, with TOWER, $2.50), except in the cities of Hamilton and Toronto, where the price will be $2.75, with TOWER, $3.75. Make up your lists speedily and *send to us* at once.

TWO DEBATES ARRANGED FOR

The Editor of ZION'S WATCH TOWER is not anxious for debate—except where it would seem to be necessary for the defense of the Truth, or providentially indicated as likely to bring forth good fruits. However, as Dr. Eaton's challenge came unsolicited, so also, now, we have two more—both of which we have accepted in the name of the Lord and depending on his sustaining grace—as follows:—

DEBATE WITH REV. WM. DILLON, D.D.
VERY PROMINENT AMONGST THE "UNITED BRETHREN,"
AT ELKHART, INDIANA, JANUARY 17 AND 18
FOUR TOPICS, TWO HOURS EACH, AFTERNOONS AND EVENINGS

(1) "The Scriptures teach that there will be no probation nor opportunity for salvation after the body dies, nor subsequent to the second coming of Christ." Dr Dillon will affirm, Pastor Russell will deny.

(2) "The Scriptures clearly teach that only the 'saints' of this Gospel age will share in the first resurrection, but that vast multitudes will be saved in and by the subsequent resurrection." Pastor Russell will affirm, Dr. Dillon will deny.

(3) "The Scriptures clearly teach that the second coming of Christ will precede the Millennium, and that the object of both the second coming and the Millennium is the blessing of all the families of the earth." Pastor Russell will affirm, Dr. Dillon will deny.

(4) "The Scriptures clearly teach that the divine penalty for sin—actual transgressions of God's holy law—eventually to be inflicted upon the incorrigible, will consist of inconceivably painful sufferings, eternal in duration." Dr. Dillon will affirm, Pastor Russell will deny.

DEBATE WITH ELDER L. S. WHITE
SELECTED REPRESENTATIVE OF THE "CHRISTIAN DENOMINATION" (RADICAL BRANCH)
CINCINNATI, O., FEBRUARY 23-28.
SIX TOPICS, TWO HOURS EACH. PARTICULARS IN OUR NEXT ISSUE.

FINDING THE LORD'S JEWELS

John 1:35-51.—JANUARY 19.

Golden Text:—"We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth."

Our last lesson showed us Jesus at the time of his consecration and its symbolization by baptism, when he received the holy Spirit, which to John the Baptist was the token that he was the Messiah. It was after this that Jesus was for forty days alone in the wilderness studying the divine plan, and particularly his own share therein, under the enlightening influences of the holy Spirit which he had just received. This, we see, brought also testing and temptation from the adversary, suggestions of other and different ways from that which the Lord's Word indicated and which the holy Spirit now showed. Our Lord having passed through those temptations successfully, a victor, began his ministry of three and a half years of self-sacrifice even unto death. Naturally enough he went back to where John had been baptizing and preaching. How much fellowship he enjoyed with John is not stated, or how long he remained in that vicinity. Only the most perspicuous incidents are noted.

It was while Jesus was away in the wilderness that the Pharisees and Scribes asked John whether or not he was the Messiah and received bold testimony that he was not, and was not even worthy to be the menial servant of the great Messiah, who was to accomplish the fulfilment of the prophecies. This was just before our Lord's return, and on the next day (v. 29) Jesus—having returned from the wilderness—mingled amongst the people listening to John's preaching, etc., and it was at that time that John said, "Behold the Lamb of God which taketh away the sin of the world," and acknowledged him publicly, and that he had the witness of the Spirit in seeing the dove resting upon him at his baptism. It was on the following day, as we read in our lesson, that John, standing with two of his disciples, pointed to Jesus in the distance walking and said, "Behold the Lamb of God."

"THERE COMETH ONE AFTER ME"

The beautiful simplicity and honesty of John the Baptist is remarkable because it is rare. The majority of even the noble-minded seem to have such a selfish, grasping disposition as to unfit them for a service of this kind committed to John. Apparently the majority would find it absolutely impossible to avoid the extolling of their own position and service and dignity in connection with whatever they would say in respect to another, but John seems to have been utterly oblivious of himself—he thought only of his responsibility as the Voice that should cry in the wilderness to them, announcing Messiah. Disowning all honor and distinction for himself, he directed the reverence of all hearts toward Jesus. Let us emphasize this, each in his own heart, as being the proper attitude for all of the Lord's honored servants. We are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. In proportion as we shall be faithful in this service and seek not our own but our Master's praise and honor, pointing him out as the one in whom is centered the divine plan—in this same proportion will we be exhibiting the spirit, disposition, which our Lord can approve and reward with a share in the heavenly kingdom and glory. If we did not cultivate this spirit and have it in our hearts we would be unfit for the kingdom—unfit to be entrusted with so great power, honor and glory and with immortality. "He that honoreth me I will honor," "He that is ashamed of me and of my words, of him will the Son of man be ashamed," "He that exalteth [praises] himself shall be abased; he that humbleth himself shall be exalted."—John 5:23; Luke 9:26; 14:11.

"ALL MEN WERE IN EXPECTATION"

The Scriptures inform us that at this time the whole Jewish nation was in expectation of Messiah. The records show this in connection with the time of our Lord's birth, the solicitude of Herod, the killing of the babes of Bethlehem, the journey of the wise men, etc. Doctor Farrar remarks on this same line:—

"We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world."

It was in harmony with this general expectation of the people that John's preaching drew such large crowds when he announced that the kingdom of Messiah was nigh, and that all those prepared for a share therein should confess their sins, repent of them and reform—inviting them to symbolize this by baptism, but applying it only to Jews, and not in reference to their original sin—which under the law was atoned for year by year with the blood of bulls and goats—but referred to repentance for all personal transgressions, misdeeds against the law. We have our Lord's testimony for it that in proportion as the people believed John's message and acted thereon, in that same proportion they were ready for his ministry and the further truth of the Gospel. Hence we are not surprised that those who became the Lord's disciples were in some manner intimately and sympathetically acquainted with John and his preaching. Is it not a rule in divine providence that one step of knowledge and devotion leads to another? It was in harmony with this that the disciples of John the Baptist had the Messiah first pointed out to them, and thus the door was opened for their becoming Jesus' disciples.

SEEKING FELLOWSHIP WITH JESUS

The two disciples to whom John the Baptist made the remark, "Behold the Lamb of God," at once concluded that if they had found the Messiah whom John was introducing it was time to seek his fellowship, and if possible identify themselves with his ministry. Nor does John the Baptist seem to have offered the slightest remonstrance against their leaving off coöperation with him. The name of one of these is given in the narrative, Andrew; the name of the other is omitted, but it is presumed that it was John, the writer of this Gospel, whose modesty in such matters is indicated by the withholding of his name on another occasion also—when he refers to himself as "that disciple whom Jesus loved." How beautiful this modesty, how much it endears the character of John to all of us. A less modest man in writing of the matter would probably have told of how he first thought of following Jesus and invited Andrew to accompany him. But we can not only have much more love for John because of this characteristic of humility, but it gives us correspondingly more confidence in all he has written—that ambition did not warp or color any of his descriptions of the matters recorded by him.

The modesty of the two men is further exemplified by their course of conduct in following the Lord instead of approaching him boldly and saying, "Sir, we have the honorable distinction of being amongst the most prominent disciples of John the Baptist, and now introduce ourselves to you." On the contrary, they followed quietly, wondering where our Lord resided and how they might have an opportunity without ob-

truding themselves to become acquainted with him. Their reverence for him and their modest opinion of themselves restrained them from improprieties. However, after they had followed the Lord probably a considerable distance on his journey toward his abode, he turned to them saying, "What seek ye?" or, as we might translate it into the form of today, "Is there anything I can do for you?" Taken by surprise, they merely answered the Master, "Rabbi, we are wondering where you reside." Our Lord answered, "Come and see," and they went with him and spent the remainder of that day (for this was about four o'clock in the afternoon) in his company. Their queries and our Lord's answers during that afternoon and evening are open for our imagination, for no record is given us. Doubtless they explained to the Lord what they had heard respecting him from John the Baptist, and made inquiries regarding his future work and kingdom. We may be sure that our Lord told them only part of the truth, in harmony with his subsequent statement to all of the disciples, "I have many things to tell you, but you cannot bear them now."—John 16:12.

LESSONS FOR THE NEW CREATION

There are several lessons here that may profit us: (1) The humility of the disciples in their approach; (2) Their proper ambition to have all that God had provided for them and to make use of their opportunity—to progress from being the disciples of John to the discipleship of Jesus; (3) Their seeking in this unobtrusive manner to have fellowship with the Lord and to become better acquainted; (4) Our Lord's generous reception of them and hospitable invitation to his home; (5) His wisdom in not telling them the whole truth—neither about the heavenly things nor about the earthly trials and difficulties. Meat in due season is the Scriptural order—milk for babes, strong meat for those who are more developed, as the Apostle recommends.

How much need all the Lord's dear followers have for applying these various lessons each to his own heart and experience and practice! How many of us have had a zeal without wisdom, and have fed new beginners with strong meat, which has troubled and hindered them if it did not choke their interest. But we are all pupils, and let us all learn more and more to be wise as serpents and harmless as doves, as earnest in showing the pearls to those ready for the sight as in withholding them from those who are swinish and unprepared.

"WHAT ARE YOU SEEKING?"

There is peculiar force in this query, and no doubt our Lord used it with the intention of awakening this very thought in these two who first sought his companionship. It is a good question for each one of us to put to himself, and for us to suggest at a proper time to all others who are manifesting any interest in present truth. What are we seeking? What are we looking for? We know what the world is seeking—wealth, honor, fame, ease, etc.—and we know that many who turn toward the Lord still have the spirit of the world. They would like to be the Lord's disciples and still have and cultivate and enjoy the hopes and ambitions that are more or less worldly. It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are *you* seeking? Let us answer our Master in our own hearts and in prayer; and before we make answer, let us consider well that it may be a truthful one, for we might indeed deceive ourselves, but could not deceive him with whom we have to do. It is right that we should seek the kingdom and that we should know that there is a great honor and glory and dignity associated with it by divine arrangement, and that thus we should "seek for glory, honor and immortality." But in conjunction with this seeking of the kingdom we should remember our Master's words on another occasion, that we should seek chiefly the kingdom of God and *his righteousness.*

We are to remember that the kingdom is not to be reached by an unrighteous path, that injustice, iniquity, lawlessness, self-indulgence, selfishness in any form are paths which lead in other directions. We are to remember that the Master by word and by example indicated to us that to live godly in this present time would involve us in a measure of persecution, as it did him, and that the servant must not expect to be above his lord in the world's favor. Hence to say we are seeking the kingdom means that we are taking the path leading thereto—the narrow way of self-denial. It means that we have enlisted under the banner of the Lord, with a full knowledge that our loyalty to him will mean to us opposition from the world, the flesh and the Adversary, as we seek to be good soldiers of the cross and to endure hardness in fighting against sin. It is those who seek the Lord with sincerity, with honesty, without guile and without selfishness, who find him, have fellowship with him and become his true disciples, and eventually will have joint-heirship with him in his kingdom.

"FIRST FINDETH HIS OWN BROTHER"

One of the two who heard John and followed Jesus was Andrew, the brother of Simon Peter—"He findeth first his own brother Simon." The revised version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. If, as is supposed, John was the other disciple, we know that he had a brother, James, and that the latter also was brought to the Lord. The particular thought we wish to emphasize here as worthy of special commendation, embodying a proper lesson for us, is the fact that these disciples in beginning the service of the truth went first to their own brethren. This implies that they had brotherly love in their hearts, as we should properly expect all would have who would be found worthy to be disciples of Jesus. It implies that they had influence with their brethren along religious lines, which probably would not have been true if they had not been recognized by their relatives as men of character and principle. If, therefore, any of the Lord's people should feel impelled to first go to strangers with the good tidings it would be a less favorable sign as respects the esteem in which they are held. However, let them not feel discouraged if they have not this favorable evidence to begin with. Let us remember the Apostle's assurance that amongst those the Lord is choosing for his disciples there are not many great, noble, influential—that they are mainly the ignoble.

The very fact that the Lord has granted us the privilege of his fellowship is an assurance that there was something in us that he did not despise, and was willing to take over, that he might mould and fashion it by his truth and grace, and finally present it beautiful and irreprovable before the Father through the glorious change of the first resurrection. Again, however, let us emphasize the propriety of loving those who are our kin to the extent that we will do all in our power for their assistance. As this is a rule that should prevail amongst brethren it should also be a rule as between husband and wife, parents and children. If a wife should receive the truth, her first joy should be, if possible, to bring the matter to the attention of her husband. If a husband receive the truth it should be his first joy and privilege to bring the matter to the attention of his wife, and so between the parents to the children. We confess that we have been surprised at times to find that this course, which seems so natural and so proper, has not always suggested itself to those who have come into the light of present truth.

We advise that where a different course has been followed it is time for a change. Let the husband plan for the welfare of the wife and assist her in arranging the home matters, so that she may have time for studying the truth, attending meetings, etc. Let the wife coming into the truth give diligent attention to arrange matters most favorably for her husband, that he also may enjoy the blessings, the privileges of study, etc. The old adage, that "Charity begins at home," is as true of religious charity as of other kinds. "Husbands, love your wives"—do all in your power to bless them, especially in their highest spiritual interests, and to bring to them this highest of all joys. "Wives, reverence your husbands"—appreciate them, and desire that they shall have all of the good things obtainable, and use your best influence for their assistance.

"WE HAVE FOUND THE MESSIAH"

With this message they greeted their brethren, and, as explained in the text, the Hebrew word Messiah corresponded to the Greek word Christ. They knew that for long centuries Messiah had been promised, and that their whole nation, through varying vicissitudes, had been looking, hoping, praying for his coming and for the blessings which he would bring to their nation as their king, delivering them from all evil and exalting them with the power of God to be the light of the world, and thus through them shedding blessings upon all nations. The afternoon spent by these two with Jesus had convinced them that the words of John the Baptist were correct, that Jesus was "the Lamb of God, which taketh away the sin of the world."

It is not explained how Peter received the message, but judging him from his subsequent course of conduct, we must assume that he came with haste to see, to know, to judge for himself on the subject. The nature of the evidence given him by Jesus is not related, but he believed, became a disciple, received a new name—an added name. He was Simon Bar-Jona, or Simon, son of Jonah; now, henceforth, he would be more particularly known as a disciple by the name of Simon Peter, that is, Simon, a stone. Thus early did Jesus indicate his knowledge of the man, recognizing him as one of the living stones for the glorious Temple of the future, as this Apostle himself afterward explained.—1 Pet. 2:4, 5.

"GO FORTH INTO GALILEE"

On the day following Jesus would go forth into Galilee, and en route found Philip, whom he personally invited to become his follower, and then speedily Philip found Nathanael, known also in the Scriptures as Bartholomew.

This finding of the disciples is described to have been at Bethabara, where Jesus was making his home, and which by the revisers is called Bethany—thus giving the suggestion that our Lord was acquainted with the family of Lazarus and Martha and Mary before he began his ministry, and that it was to this point that the disciples followed him from the fords of the Jordan, where John had been baptizing. Evidently our Lord tarried in the vicinity of John's mission for a time, there to find some of the most earnest ones whom John's preaching had gathered together.

It will be noticed that the disciples here mentioned all came from Galilee, John and James, Andrew and Simon Peter, Philip and Nathanael. (Judas alone was a Judean.) What were these men doing so far away from their homes? We can only suppose that they were amongst the masses who heard of John and his preaching, and who were so deeply interested in the coming Messiah that they came what was considered in those days a considerable journey, leaving their business that they might hear what John had to say, and join with him as his disciples in helping to prepare the way for Messiah. How the Lord does use one ministration of the truth to prepare our hearts for a later and fuller illustration of it! This corroborates the statement of our Lord's prayer to the effect that these disciples were true, God-fearing consecrated men before they came to Jesus. In the prayer Jesus says, "Thine they were and thou gavest them to me." (John 17:6.) A lesson to us in this is that if we are faithful and zealous to every portion of truth that comes to us, according as we receive and act upon this we will be prepared for another. Had these men not had the spirit of consecration they never would have left their affairs to join with John in his ministry, and then they might not have been so well prepared to be the honored apostles of Jesus.

"WHENCE KNOWEST THOU ME?"

The story of the call of Nathanael is a specially interesting one. Our imaginations have little difficulty in filling in the items omitted by the narrative. Philip himself had come within the charmed circle of our Lord's influence, and had realized that it was a blessed privilege to become his disciple and that he must be indeed the long-looked-for Messiah. Full of this confidence he looked for his friend Nathanael, whom he recognized as being of one mind and heart with himself in the desire to serve the Lord and to be ready for Messiah's kingdom. Finding him his salutation was, "We have found him of whom Moses in the law and the prophets did write—Jesus of Nazareth, [adopted] son of Joseph." Nathanael was apparently a man of keen intellectual power. He felt that his friend Philip had accepted something too hastily, and that he was being deceived by a pretender, and his prompt objection was, "Can any good thing come out of Nazareth?" As though he had said, "That is a mean city of itself; no great people of any reputation would ever come from thence; no prophecies, so far as we know, make any reference to that city. What you tell me of your Messiah rather tends to prejudice my mind against him."

And so it is today with some of the Lord's true followers who are expecting the second coming of the Lord as the great King of glory. When we tell them that we have found the truth on this subject and that the law and the prophets all corroborate the fact that we are now living in the harvest time, in the *parousia* of the Son of man, they are disposed to sneer at our zeal and enthusiasm and to bid us be very careful lest we be deceived. They ask, Whence comes the message of the *parousia?* and when they are told that it is not from the great, the wise, the mighty of this present time, not from the Doctors of Divinity, but from humble sources that the message reaches them, they ask, "What could you expect from such a source?" intimating that rather we should look to the Scribes and Pharisees and Doctors of the Law today.

Let us answer such doubting brethren as Philip answered Nathanael, "Come and see!" Investigate, test the matter by the Word of God. Apparently Nathanael would not go with Philip. The latter may have gone his own way dejectedly, because one whom he esteemed to be a true servant of God was apparently unwilling to hearken and to investigate. But Nathanael had his own reasons for not at once complying with the invitation. He felt that the matter was one of great importance; that it affected not only his own interests but the interests of his friends and of the Lord's cause in general. He must be cautious. He had already heard of Jesus, and had been considering and praying about this very subject before Philip came to him; he had asked to be kept from delusions and snares—that his judgment might be guided of the Lord, that he might not be deceived by a pretender. He would follow a little later, and, free from all prejudice, would endeavor to judge of the merits or demerits of the case, relying upon the Lord's blessing, which he had sought.

How glad we would be if all our dear friends who give evidence, so far as we are able to judge, of being true, loyal servants of the Lord, were to take the course that Nathanael took to seek the Lord and his protection and guidance, and then to investigate, proving all things by the Word of God! And while we may be sure that though some may not as promptly take this course as did Nathanael, all who are of the truly overcoming class will ultimately take it and ultimately be guided, that they may indeed come in contact with present truth and realize the *parousia* of our Lord and his work of harvesting the church and gathering the ripe grains into the garner preparatory to their shining forth with him in the glory of the kingdom for the blessing of all the families of the earth.—Matt. 13:43.

BLESSED ARE YOUR EYES AND EARS

As we notice in this lesson the reception that our Lord gave Nathanael, we are forced to contrast it with the very different reception he gave to some of the Scribes and Pharisees and Doctors of the Law when they approached him in a caviling spirit. To these he spoke in parables and dark sayings which he did not expect them to appreciate or to understand, but to such as Nathanael our Lord was most gracious, because knowing the hearts of all he could wisely discriminate. We may not exercise such a liberty because such a knowledge is not ours; it is for us to be patient and courteous to all, and to do our best to assist all to an understanding of the truth, whether they shall hear or whether they shall forbear—convinced, however, that only the Israelites indeed will hear effectually, will receive the call and be profited thereby to the attainment of the prize.

Before Nathanael had quite reached Jesus and those who were with him, the Master said, in his hearing, "Behold an Israelite indeed, in whom there is no guile." A wonderful tribute this! No wonder Nathanael was fit to be of the little flock and one of the apostles! No wonder Philip wrestled with him, praying him to come and see. His honesty of heart made him worthy of the blessings of which the mass of his nation were not then worthy. As we read in John 1:11, 12, Jesus "came unto his own and his own received him not; but to as many as received him to them gave he liberty [privilege] to become the sons of God." And he helped those who were in the right attitude of heart to receive him; he assisted their faith and encouraged their confidence, saying to one, as we remember, "Be not faithless, but believing."—John 20:27.

But Nathanael, although he realized that he was an honest, true Israelite, seeking for whatever God had to give to his faithful, was not satisfied with this testimony—such an expression might be given by another in flattery. He would cross-question the Lord, and he said, "Whence knowest thou me?" You have made a statement; what is your authority for it? I do not know that we have ever met before. Jesus replied, "When thou wast under the fig-tree, before Philip called thee, I saw thee." Ah, well did Nathanael remember how he had crept under the low-spreading boughs of the fig-tree and how he had prayed to the heavenly Father for wisdom and for the proper evidences on the subject of concern. Here he had the very answer to his prayer. The one who could know about that prayer and could thus answer it and reveal himself must indeed be superhuman—all that he claimed, the Messiah. Nathanael's faith operated quickly, and he responded, "Rabbi [Master], thou art the Son of God: thou art the King of Israel."

And is not our Lord's dealing practically the same today? Is it not true that those who now in faith and prayer seek for enlightenment respecting the times and the seasons and the features of the divine plan, and information respecting the harvest work—is it not true that these are specially helped of the Lord? that the Truth is made specially clear before their minds? whereas others coming to the subject through idle curiosity perhaps, or with a half faith fear a coming trouble and are desirous of knowing how to escape it, are left comparatively in darkness? Let us who have discerned these beautiful traits and qualities in the class of disciples whom the Lord chose at his first advent, see to it that we cultivate similar characteristics, and that we expend our special energies to bring the Truth to the attention of others who give evidence of meekness and faith and loyalty to God.

"THOU SHALT SEE GREATER THINGS"

As soon as Nathanael had confessed his faith our Lord assured him that what he had already come to appreciate was

insignificant in proportion to the still greater things which as his disciple he would gradually come to know and to understand. And is not this true with us today? The joy, the confidence, the hopes which filled our hearts at the beginning, as we came to recognize the Lord and to have a clearer understanding of the divine plan—have these not continually been added to by the Lord, so that what we first saw and enjoyed seems but small in comparison with the riches of grace and loving kindness and tender mercies revealed to our eyes of understanding. As our mental vision widens we behold lengths and breadths and depths and heights of the love of God surpassing all of our expectations.—Eph. 3:18, 19.

And by faith we can see Jesus as the antitypical Jacob's ladder, as our Lord intimated to Nathanael. As Jacob in his vision saw a ladder reaching from earth to heaven and communications carried on thereby, so we, in the light of the divine plan now unfolding, see that our Lord Jesus and the church associated with him constitute the ladder of communication between God and the world of mankind, which, during the Millennial age, will serve as the channel of favor by which all the families of the earth shall be blessed—by which the glory and blessing of the Lord shall be brought down to earth, even as now the elect, first-fruits of his human creatures, are being gathered from amongst men, that they may ascend to God as heirs of God and joint-heirs with Jesus Christ their Lord by means of the glorious change which shall come to them in the first resurrection, in a moment, in the twinkling of an eye.

AN INTERESTING LETTER

Dear Brother Russell:—

I have just returned home from a colporteuring tour, occupying several months time. During the time I canvassed about 117 days and sold 4,406 volumes, averaging a little better than 37 books a day. One little town I canvassed in one day and took orders for 127 books, and when I came back to deliver I delivered every book ordered, besides three more, after three o'clock in the afternoon.

In one town it was "noised about" that the books I was taking orders for were the DAWNS. In fact the subject was discussed at the M. E. "sewing circle." One of the ladies had Vol. I., said she had read it and enjoyed it, and wouldn't take a hundred dollars for it, and yet thought it wasn't quite safe for young people to read! This same lady called on me that evening at my rooming place and told me I wouldn't likely secure any more subscriptions from Methodists, and that those who had subscribed would likely countermand their orders. Of course this made me a little uneasy; still, I knew if I lost the orders, the experience would be good for me, and so I left the matter with the Lord. Well, the result was I still kept on taking orders from Methodists, and not a Methodist went back on me. One man whose wife didn't give me an order, sent word for me to call when I was delivering and he bought all six of the books.

I met a man in a little town who said he had got the first three volumes last year, and that he had read all of them three times, that he found something new every time he read them and that they never grew stale. He said he has a library of over a thousand books. He bought the other three from me. When I find persons having the first three I always try to get them to take the other three and they do not often hesitate to do so.

I have heard from a set I sold last year, that the person had read all six books three times in less than a year and considered them the finest literature on the Bible that he ever read.

I met a dear old brother who is ninety-one years old. He is two years old in the truth, and got the truth by reading the "Debates."

With much Christian love, in which the household here joins, I am, your sister in the Lord,

ANNA J. GILLESPIE,—Colporteur.

VOL. XXIX ALLEGHENY, PA., JANUARY 15, 1908 No. 2

THE CINCINNATI, O., DEBATES

Some time ago the Editor of this journal was approached by Elder A. A. Bunner, who urged a debate on six questions of difference. We replied that we were too busy, and, besides, preferred to state the truth and leave it to the people—particularly as we now have the eyes of nearly a million readers every week. He demurred, and finally we agreed to debate with him if he could get the endorsement of the Christian denomination of Pittsburgh. He was unable to do this. He explained that the "Disciples" hereabouts are known as *Progressives*, while he is attached to the *Radical* wing of the same denomination.

The matter was finally taken up by the Editor of *The Leader and the Way* of the same faith. He found in Texas Elder L. S. White, supposed to be one of the ablest men of their connection. We have mutually agreed upon all the particulars for six debates at Cincinnati, O., in which we trust the truth will be vindicated and caused to reach new ears and eyes. The entire "Disciple" church seems to be aroused. It is expected that some of the railroads will grant concessional rates of fare. Probably some Cincinnati newspaper will publish stenographic reports of the debates. The following copies of correspondence may be of interest:

Dallas, Tex., Nov. 15, 1907.

ELD. C. T. RUSSELL, Allegheny, Pa.

Dear Sir and Brother:—Our correspondence has been delightfully pleasant (for which I am truly grateful), and as we are agreed on all details for the coming discussion, am sending you copy of all the propositions we are to discuss, properly signed by myself, and hereby extend to you, as per your request, formal invitation to meet me in the discussion of these propositions in Cincinnati, Ohio, beginning Sunday evening, February 23, 1908, and continuing six consecutive evenings, of two hours each, with one evening to each proposition. I suggest that you make due announcement in your paper. I also trust that the discussion may be in the same good spirit of our correspondence, and that the same may redound to the glory of God.

Truly and fraternally, (Signed), L. S. WHITE.

PROPOSITIONS FOR DISCUSSION IN CINCINNATI, OHIO, BEGINNING SUNDAY EVENING (7.30), FEBRUARY 23, 1908, FOR SIX CONSECUTIVE EVENINGS:

(1) The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

(Signed) L. S. WHITE, *affirms.*
C. T. RUSSELL, *denies.*

(2) The Scriptures clearly teach that the dead are unconscious between death and the resurrection—at the second coming of Christ.

(Signed) C. T. RUSSELL, *affirms.*
L. S. WHITE, *denies.*

(3) The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

(Signed) L. S. WHITE, *affirms.*
C. T. RUSSELL, *denies.*

(4) The Scriptures clearly teach that the first resurrection will occur at the second coming of Christ, and that only the saints of this Gospel age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

(Signed) C. T. RUSSELL, *affirms.*
L. S. WHITE, *denies.*

(5) The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the holy Spirit," of a believing penitent is for, in order to, the remission of sins.

(Signed) L. S. WHITE, *affirms.*
C. T. RUSSELL, *denies.*

(6) The Scriptures clearly teach that the second coming of Christ will precede the Millennium; and that the object of

both—the second coming and the Millennium—is the blessing of all the families of the earth.

(Signed) C. T. RUSSELL, *affirms.*
L. S. WHITE, *denies.*

Allegheny, Pa., Nov. 26, 1907.

ELDER L. S. WHITE, Dallas, Tex.

Dear Sir and Brother:—I am in receipt of your formal invitation to a public discussion of our doctrinal differences along Scriptural lines. I accept the invitation, with the assurances of the Editor of the *Leader and the Way,* that you are a widely known and highly respected representative of the Radical branch of the Christian or Disciple denomination, and yourself a Christian gentleman.

I, too, have enjoyed the spirit of Christian courtesy which has pervaded our correspondence, leading up to the final statement of the propositions to be discussed. I share with you the hope you express, that the result of our meeting may be to the glory of God and to the enlightenment, and therefore the blessing, of his people.

I might here remark respecting the first proposition, that I accept it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I would not be prepared to deny the first part of the same, "That the Scriptures clearly teach that all hope of salvation today is dependent upon the acceptance of the Gospel of Christ, as revealed in the Scriptures." I continually affirm that, but it is the after part of this proposition that I deny, viz., "That such acceptance is confined to this present life."

Your letter makes no reference to chairmen for the six sessions. I shall assume, therefore, that you will agree to my previous suggestion, viz., that the duties of the chairman shall consist in preserving order, and in notifying each speaker as to the termination of his limit of time; and that, if possible, ministers of Cincinnati, of various outside denominations, be secured as chairmen—if possible, a different one for each session. Your letter, while stating that the discussion shall be limited to two hours at each session, offers no suggestion respecting the division of the time. I shall assume this to be an oversight, and that my previous suggestion on this subject has your approval, viz., that the first fifty minutes shall be at the disposal of the affirmative; the second fifty at the disposal of the negative, to be followed by ten minutes for the affirmative and then ten minutes for the negative.

As respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy.

With Christian regards and prayers for divine guidance of us both in the interests of truth,

Yours in the Lord, C. T. RUSSELL.

NO DEBATE WITH DR. DILLON

Rev. Wm. Dillon, D. D., found it impossible to keep his appointment at Elkhart, Ind., and so notified us in advance.

REPORTS FROM HARVEST-FIELDS ABROAD

REPORT FROM GREAT BRITAIN, 1907

Dear Brother Russell:—

I have now the pleasure of sending the report of the British work for the past financial year. You will see that this year we are able to show a general increase in the work. We are glad to do this, not only because it is more pleasant than if we had to report decrease, but because it shows that the work of the Lord goes forward, and that there is yet much opportunity to work in the harvest field. A review of the work and the prospects show that there is, apparently, an almost unlimited field for the "harvesters," and unlimited scope for their energies; the fields are "white unto harvest," and there are but few months for the reaping. Of late we have had abundant proof that the multitudes will listen to the message of the kingdom and to the various features of the plan; they are glad to have the "stones gathered out" of the way. The year has been one of continued activity, and, with the exception of the shortage of books we have experienced, there have been no hindrances. When you come next year you will find very much to give you cheer and encouragement, and grateful and willing hearts who share with you in the joys and sorrows of the harvesting.

This year we are able to report an increase in the circulation of the DAWNS and STUDIES. We have sold nearly 8,000 more books, and this would have been increased to nearly 10,000 but for the shortage. The greater portion of the increase is in Vol. I., but a good proportion is in Vols. II., III., through some of the Colporteurs selling sets of three or six. There is a great mining and manufacturing population yet in almost absolute ignorance of the truth, and the small towns and villages of England are yet as virgin soil to the workers. During the year the possibility of a colporteur of good address being able to dispose of the books in difficult ground, and that in sufficient numbers as to provide a living, has been proved several times; while in the ordinary way the average colporteur can always get on. There is no reason for a person of good address and a readiness of manner failing in the work of a colporteur, nor for thinking that there is any part of this country where the work cannot be made self-supporting.

The visit of Brother Williamson was specially enjoyed and it did much to cement the already close relationship between us and our brethren in America. The conventions were happy and good times, and were surely blessed of the Lord.

You will see that the "volunteer" work has gone on about as usual, and that the British friends show much activity in this work. We have yet a good supply of tracts upon which the brethren can call, and we shall be glad to have them make request.

The donation of the TRACT FUND is not quite so high as last year's total: it is good to share in the joys of the dear brethren in their giving to the Lord whether of means or of service. I continually thank the Lord for the privilege of being used to serve with them in this way.

The meetings all over the land seem to grow in zeal for the work, and we would that this should be the case with us all, and that at the same time we may grow in the grace of the Lord. While so much waits to be done it is a pity to spend any energy of mind or body in that which is merely wasted in the doing. The Lord gives us the privilege of building up each other, and thus of building up that holy city, and also of witnessing to the world, and we can do these things only as we are intent upon the work. May his grace help us to bind ourselves upon the altar and thus to each other and to the Lord.

With brotherly love and affection, and conveying the love of the British brethren,

I am yours in his grace, J. HEMERY.

SUMMARY OF THE BRITISH WORK FOR 1907

Total number of DAWN-STUDIES sold at cost	34,575
Total number Booklets, *Manna,* etc., at cost	7,876
Total number Tracts distributed free	1,394,500
Total number Tracts stated in pages	35,933,000
Total number Letters received	8,130
Total number Letters sent out	6,825

FINANCIAL STATEMENT, 1907

	£	s.	d.
Cost of tracts distributed free, including postage, freight, etc.	1,564	6	4
The above, stated in U. S. money $7,556.20			
Pilgrim and Convention expenses	109	2	7
The above, stated in U. S. money $527.11			
Totals $8,083.31, or	1,673	0	11
Tract Fund and "Good Hopes" $4,179.77 or	861	4	7
Deficit for 1907 3,820.13 or	811	4	7

REPORT FROM GERMANY, 1907

Dear Brother Russell:—

By the Lord's grace we have reached the end of another year of harvest work in Germany, ending Nov. 1st, and it seems only too short a period to have accomplished very much. At least we could wish it had been a great deal more, but we know it is a day of small things which the Lord does not despise. Neither will we think little of the possible blessing he is abundantly able to give to the large quantities of tracts scattered all over Germany. We no doubt see only a small fraction of it in our mails: much of it will no doubt be seen later, when the seed sown on the "dry land" will be plowed in by the great time of trouble impending and afterward caused to sprout by the showers of blessings and times of refreshing from the presence

of the Lord. We take courage and lift up our heads in rejoicing, knowing that deliverance is nigh for the world as well as for God's people. The great adversary seems to be aware of it here in Germany, and is stirring up the most religious bodies of Christian people and deceiving them with his imitation "speaking in tongues," and the secular press is not slow to make light of it and to reproach Christianity as the source of this unchristian spirit. The intelligent Christian public is fast drifting into open infidelity or what they are pleased to call a religion—"Monism"—the disbelief of the supernatural and of the future existence of the individual. An organization under this name has rapidly gained thousands of members and is flooding the country with highly enticing and well-written leaflets. Surely it seems that the devil and his angels are fighting hard, but we have the assurance of the Scriptures that our Lord will be victorious, and that Satan will be bound for the thousand years. Praise God and his well-beloved Son, our Lord Jesus!

Following is a brief statement of the literature circulated during this year, and a financial statement of the volunteer, tract and pilgrim work:—

DAWNS, BOOKLETS, TOWERS AND TRACTS DISTRIBUTED

DAWN Volumes, cloth	2,556
Vol. I., TOWER form	4,000
Booklets	3,576
Copies German TOWER, monthly	1,800
Copies German TOWER, for year	21,600
8-page Volunteer Tracts	4,000,000
8-page TOWERS	30,000
16-page TOWERS	16,700
Total in tract pages	41,521,600
Letters and cards, received	4,254
Letters and cards sent out	2,550

FINANCIAL STATEMENT OF THE TRACT AND PILGRIM WORK

Printing, postage, freight, etc.	Mks. 33,340.05
Pilgrim expenses	Mks. 1,524.12
Rent, light, heat, living expense of office force	Mks. 4,064.14
Total	Mks. 38,928.31
Receipts, Tract Fund, from friends in Germany	Mks. 6,034.80
Deficiency supplied by the home office, Allegheny ($7,832.26)	Mks. 32,893.51

I should remark with regard to the above amount of cash received from America in the interest of the Lord's work in Germany, that the friends generally are very appreciative of this generous help and the self-sacrificing it implies on the part of their American brethren. They feel like saying: Be assured, your labor of love is not in vain in the Lord's cause.

We notice with gladness your great conventions in America, and long for that greatest convention of all, beyond the vail. But while we still sojourn here, we are glad to have what seasons of refreshing the Lord sees best to grant us, and so we are looking forward with much pleasure to your proposed visit in the spring. May the Lord prosper you and all of his dear people in his service, and help us all to finish the work he has given us to do. And may God, our Father, according to his own good pleasure, now in the end of the age, glorify his dear Son, our Lord, and with him his elect, to the end that his own holy name may be glorified.—John 17:1-3.

We all send much love in the Lord to you and your co-laborers one and all.

Your brother in the blessed service, O. A. KOETITZ.

AUSTRALASIAN REPORT, 1907

Dear Brother Russell:

Another year of opportunities and privileges in the Harvest service has closed, and the report of the Society's Australasian Branch is due.

As we consider the events of the past twelve months, we feel constrained to acknowledge, with gratitude to the Lord and appreciation of the zeal and energy of his people, that some progress has been made in bringing the harvest message to the attention of God's people in this part of the "field;" yet we could wish that more energy had been used, more zeal displayed and perhaps more accomplished. The time is short and shortening, but the dimensions of the "field" show no signs of decrease.

The Colporteurs have been blessed and a blessing during the past year. As shown in the summary, a few hundred more cloth-bound volumes were put out than during the year before. This increase would doubtless have run into thousands, had we not been deprived, during the greater portion of the time, of the labors of three very efficient workers. There are signs of others about to engage in the service, and we may still pray for more laborers. As heretofore, a goodly proportion of the newly interested have been found by the colporteurs.

The Volunteers have been considerably more active than formerly, in some directions, in methodical free tract distribution. Nearly twice as many tracts were distributed this year as last, totalling over nine and a half millions of pages. Naturally, our figures are small, compared with those for other English-speaking countries; at the same time, we take a little comfort in the thought that only about one-fortieth (perhaps less) of the total number of Z. W. T. readers live in Australasia, and that if we circulate one-fortieth of the total number of DAWN-STUDIES and free tracts by colporteuring, volunteering and otherwise in this territory, we are at least keeping in line with the rest of you in this respect. Yet we know that more, much more, can be done here, so we feel free to exhort the friends to "work while it is called day." The Lord has done much for us; at best we can do but little for him.

There is some increase in the voluntary donations, too, yet not sufficient to keep pace with Tract Fund expenditures, to say nothing of overtaking our deficit. But as it was in former times, so it is now and here—"not many rich" have been called. Nevertheless, we are glad to testify to an increasing appreciation of this feature of the service of present truth by those who are able to take part in it, and this without exhortation of any sort.

It was the writer's privilege to visit the brethren in Adelaide and Western Australia last June, a journey of about 5,000 miles, and we hope to make other visits during the coming year.

Desiring a continued interest in your prayers and in those of the brethren everywhere in behalf of the work and workers in this part of the vineyard, I remain, dear brother,

Yours in the Redeemer's service, E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

Publications Circulated

Copies of DAWNS and STUDIES	21,903
Copies of TOWER-DAWNS	1,220
Copies of Booklets	1,315
Total	24,438
Copies of Tracts and Z. W. T. sent free	418,450
These represent in tract pages	9,509,000
Letters and cards received	1,864
Letters and cards sent	3,843
Total	5,707

FINANCIAL SUMMARY

Expenditures

	£	s.	d.
Deficit from last year	606	17	1
Printing, paper, postage, freight (in and out), rent, gas, etc.	161	4	11
Pilgrim work	43	17	0
Total	811	19	0

Voluntary donations from Australasia

Good Hopes realized	£ 31	17	11			
From other sources	136	13	2			
				168	11	1
Deficit owing to Head Office				643	7	11

REPORT FROM JAMAICA, 1907

Dear Brother Russell:—

Once again we have the pleasure of sending you a general report of the work—for the year 1907.

We are glad to note how our hearts are growing in thankful appreciation, while the loving kindness of our God toward us is ever increasing. Indeed the year's experiences remind us of the general conventions—the last is the best. And considering that wine (the fruit of the vine) symbolizes the spiritual refreshment of the Lord's people on this side the vail, as well as the "glory to follow" (Matt. 26:29), we are thinking that the incident at the marriage in Cana might be a suggestion that we should expect the last to be the best until we drink it new.

The pilgrim service has been more extensive than last year and has done much to establish the Lord's people in out-of-the-way places; indeed, we are realizing more and more how

important a part it plays in assisting us to put on the whole armor of God to withstand the temptations of this "evil day."

The amount of work done for the year is as follows:—

Total Pilgrim visits	53
Total miles traveled	2,426
Public meetings	10
Home meetings	212

According to the present outlook this will be the most important service for the year begun.

The colporteur service has circulated over 600 volumes more than last year, and this we consider as doing very well, when we take into account the earthquake, the eight months drought following and the resulting financial depression. These have produced much starvation in various parts of the island and the scarcity of food is still felt.

The number engaged in the colporteur service during the year was 24, eight of whom devoted all of their time. Some of these and many others who did "sharpshooting" were stimulated to enter the service by the hint given out in the TOWER that every reader should try to put out at least six volumes for the year. These dear brethren and sisters are receiving much favor at the hand of the Lord for the spirit of self-sacrifice which prompts them.

The number of tracts distributed was much less than last year, owing to the unsettled condition of things, and yet these "swift messengers" have done some effective work in silence, revealed to us through correspondence.

Newly interested friends are growing phenomenally. The public seems desirous of hearing something better and many are in earnest. We believe the recent experiences of the island have much to do with the spirit of investigation which has become a stimulus to the reapers to thrust in the sickle.

We were unable to hold a general convention this year, but there were three local ones which were sources of great blessing to all. Some enjoyed them even better than all that went before.

We think that our TOWER list just now is a fair representation of good interest. The Lord is working all things after the counsel of his own will to the spiritual advantage of his dear children, and in this we rejoice.

We pray, for you and for all, the Lord's continual guidance. Pray for us.

Yours in fellowship and service, J. A. BROWNE.

OUTPUT FOR 1907

Total output of DAWNS, STUDIES, etc.	2,823
Total output of Booklets	1,539
Tracts, sample TOWERS, etc.	16,800

FINANCIAL STATEMENT

	£	s.	d.
Pilgrim service	96	16	0
Freight, etc.	43	7	7½
Sundries, current expenses, etc.	119	19	9½
Total expense	260	3	5
Voluntary contributions	29	12	9
Deficit for 1907 ($1,100)	230	10	8

WHAT CONSTITUTES TEACHING?

A PLEA FOR THE SISTERS

Dear Brother Russell:—

Before entering upon this subject I wish to apologize for writing at all.

This question with the impression to write has haunted me with great persistence for many weeks and will not be suppressed. I have striven to crush it, to forget it, to relegate it to oblivion, arguing that it in no wise concerns me anyhow: when "Am I my brother's keeper?" seems to ring in my ears, as it were; and it still follows me and will not be side-tracked. I have taken it to the Lord and prayed him to guide my pen.

First—There is a tendency (unconscious, no doubt) among some to make very frequent mention of the subjugation of the wife and the lordship of the husband, enlarging greatly upon these points, but utterly failing (at least in my hearing) to call attention to the duties of the latter, except, indeed, his lordship—always forbearing to point to the command, "Husbands, love your wives as Christ loved the church," "giving honor to the wife as the weaker vessel," etc. This one-sided application of Scripture leads a certain type of man, unfortunately not rare, to become a petty tyrant, even reminding the wife that she must *obey him*, swelling himself that he is lord over somebody, while ignoring entirely his side of the question, degrading her, if she be degradable, into the position of a slave. Having forced her there he ceases to respect her. It is such teaching that is developing men of certain mental calibre (and there are many) into characters such as "Tennessee" describes in his letter in the WATCH TOWER of Nov. 15th.

Lest it be inferred that I have a grievance along the above line, I beg to say I have not. My husband is one of the noblest of Christian gentlemen, fulfilling, it seems to me, as nearly as is possible for fallen humanity, the conditions of a typical head, crowning my life with tenderest love, protection and care.

Second.—All educators, even those of indifferent ability, are well aware of, and appreciate the value of questioning the students (my husband and I were both in this work for upwards of twenty years, he in the medical colleges, I in the public schools), yet in a simple class, which meets for Bible study with the DAWNS or Tabernacle Shadows, never a question is asked a sister. She has toiled, it may be, all the week, Sunday included, at tasks that would appall a masculine mind—washing, ironing, scrubbing, baking, garment-making, cooking for husband and children, half a dozen of the latter, more or less, and a thousand and one other things incidental to housework—with no leisure to read or study, yet when she is privileged to attend a Bible class this important aid is denied her. Never a question to lead her to think, to call out interest, or to draw out her mind and fix her attention. Think of it! No wonder the meeting drags uninterestingly, as one remarked to me.

Pastor Russell, I will not believe, unless I see it over your own signature, that you approve of thus depriving the members (a part of them) of Christ's body of this valuable aid to gaining knowledge. Personally, it is of little or no consequence to me whether or not I am ever asked a question. I have leisure to think, read, study and pray, and, thank God, always have had, but I plead for those whose hands are fuller and for the principle involved.

Again, lest it be thought that I write as above because I wish for prominence in our meetings or for display of attainments, I beg to state that if I care for those things they are within my reach: it is not necessary to look for them in our little class. I have never wished for more privileges in the church than are shown in the Scripture. Never thought a woman should be bishop or deacon; 1 Tim. 1:13 excludes her, also many men. There is likewise something inherent or God-implanted in the nature of womanly women which makes such usurpation repugnant to them. My work in the church in the past, in which I know I had the Spirit and God's blessing, consisted in taking part in prayer meetings or evangelistic meetings ("praying and prophesying," as I see it) and teaching in the Sunday Schools.

Hoping attention will be called to the above-mentioned evils, I am, yours in Christ, M. E.

* * *

IN REPLY TO THE ABOVE

We must admit that there is much unmanliness and tyranny in some men, and much unwomanliness and tyranny in some women—as results of the fall. Even amongst those favored by the Lord with the High Calling these ignoble qualities are manifest; because God is not calling chiefly the noble, but the mean. *Not many* rich, *not many* wise, *not many* noble hath God chosen, but mainly the mean things to confound the mighty, and things that are naught to bring to naught the things that are prominent. (1 Cor. 1:26-28.) We see the reason to be that the noble and the great usually trust too much in themselves and are unready to implore and accept forgiveness and aid through the only name. Hence the seeing of unmanliness and unwomanliness must not offend us, nor hinder our love for the brethren—for all whom the Lord has called.

But, on the other hand, all those accepted to the School of Christ have the greatest of all teachers, and should become the noblest of the noble in their sentiments; for it is written, "They shall be all taught of God." These lessons of the Spirit, inculcated through the Word, develop in all the elect the graces of the holy Spirit, namely, meekness, gentleness, patience, brotherly kindness, love. Some grow these fruits of

the Spirit more promptly and more luxuriantly than others, but all must attain them in heart (and hence, surely, in some good degree outwardly) ere they can be accepted as heirs of the kingdom. As it is written, they must all be copies of God's dear Son, their Redeemer.

But, how comes it that amongst the more advanced there are sometimes acts, such as are referred to in the letter foregoing, which seem to some to be tyrannical? For instance, the passing by of the sisters in the asking of the Berean Study questions. We suggest that this need not be ascribed to an ignoble motive so long as we can think of a noble one that would meet the conditions. For instance, the leader of the meeting may have had in mind as a God-given rule the Apostle's words, "I suffer not a woman to teach." And possibly he reasoned that to ask a sister a question would be inviting her to teach, and hence be on his part a violation of the apostolic injunction. Possibly he thought that in giving the sisters a chance to answer by saying, "Has *anyone else* an answer to suggest?" he was going to the extent of his conscientious privilege—leaving it to the conscience of each sister to decide and act accordingly. This plan certainly does divide the *responsibility*. The chief difficulty about it seems to be that it *implies* an impropriety on the part of the sisters who answer, in the judgment of the more prominent brethren.

We trust that none of the brethren takes the view that the sisters have no good thoughts; nor that they are incapable of expressing these; nor that they cannot teach well their own sons and daughters. All must admit that women have displayed wonderful powers in teaching, reasoning, managing, etc. And all noble men, and especially all developed brethren, must desire to "render honor to whom honor is due"—and therefore must greatly honor noble mothers, sisters, wives and daughters, and womankind in general, for their many noble and gentle traits. This certainly is the writer's attitude of heart.

As for the noble Apostle Paul, we cannot think of him as a woman-hater or as a woman-despiser. Surely his epistles clearly show that he, too, honored true womanhood. Who ever expressed the esteem for woman more pointedly than he, when he wrote, "As Christ loved the church and gave himself for it, so ought men to love their wives as their own bodies"? (Eph. 5:25, 28.) His reason for writing as he did respecting woman's sphere of activity *in the church* was undoubtedly loyalty to God—to duty. (Our Lord declared of his apostles, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 16:19.) And surely the Lord used St. Paul more than any other Apostle to declare the loosing from the Law and the obligations and responsibilities binding upon the "new creation."

A MORE EXCELLENT WAY

After giving the subject considerable prayer and meditation we feel that a more moderate view than the above might be attached to the words, "I suffer not a woman to teach." It is as follows:

Teaching is not within the province of all the brethren, either; but only for those specially indicated by divine providence. This is shown by several Scriptures. For instance, to the Elders of the church at Ephesus St. Paul said: "Take heed, therefore, unto yourselves and to all the flock over which *the holy Spirit hath made you overseers* [elders, shepherds, bishops] to feed [teach] the church of God." (Acts 20:28.) Again, note the Apostle's statement that *God hath set* the various members in the body as it hath pleased him, and that amongst those so set he mentions "teachers." (1 Cor. 12:18, 28.) Again, note St. James' words, "Be not many of you *teachers*, brethren." (Jas. 3:1, *Diaglott.*) Again, one of the qualifications to be sought when electing elders was that they should be *"apt to teach."* (1 Tim. 3:2.) Again, respecting the priestly or teaching service we read, "No man taketh this honor to himself, but he that was called of God, as was Aaron." (Heb. 5:4.) The Lord, speaking through the church his body (including males and females, bond and free—all one in Christ), chooses for the eldership certain brethren "apt to teach"; and, as the Apostle indicates, there is a special responsibility resting upon these as respects the feeding of the Lord's flock. Again he asks, *"Are all teachers?"*—1 Cor. 12:29.

Now, then, may we not interpret the Apostle's words, "I suffer not a woman to teach," to mean—I never sanction a female elder in the church. If we may, one difficulty is removed; and it would be well in accord with this view that we read, "If a woman pray or prophesy [speak publicly] in the church . . . let her head be covered"; because, in the church, the woman figuratively represents the church, while the man represents the Lord, the Head of the church.

This would settle the matter complained of in the letter above published. Then it would surely be as proper to ask the Berean questions of the sisters as of the brothers; because in this view of the matter, none of those answering would be a teacher nor considered as teaching, but a learner, reciting what he or she had learned or thinks had been learned from the Lord through his instruments or teachers.

To the Editor's mind this is most satisfactory and he trusts that it will be so to all WATCH TOWER readers. If some of the dear sisters have been pained in the past by a too rigid following of the Word, we trust they will be magnanimous and credit the strictness not to a lack of love for women, but to a greater love for the Lord and his Word. Whoever has been "rightly exercised" by the stricter view will, we believe, receive a corresponding blessing, for our Lord is able to make all things work together for good to each and all of his faithful.

"Let him that is taught in the Word *communicate* unto him that teacheth in all good things."—Gal. 6:6.

CLEANSING THE TEMPLE

John 2:13-22.—JANUARY 26.

Golden Text—"Holiness becometh thy house, O Lord, forever."—Psalm 93:5.

We are aware that there are many scholars who believe that there were two cleansings of the Temple by our Lord. It is admitted by all that one cleansing occurred at the last Passover which Jesus attended a few days before his crucifixion. This is well attested by Matthew 21:12; Mark 11:15; Luke 19:14. Our lesson is taken from John's Gospel, and because this incident is grouped with others which occurred in the beginning of the Lord's ministry it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry. It is acknowledged, however, that John's Gospel was written long after the others, and apparently with the intention of supplying certain details that were overlooked by the other historians. To our understanding Jesus began his teachings in a rather quiet manner, reserving many of his mightiest works for the last, amongst others the calling of Lazarus from the tomb, the triumphal entry into Jerusalem on the ass, and the cleansing of the Temple. This latter act has a peculiar significance when we remember that it followed our Lord's assumption of the office of King—which he did just five days before his crucifixion, when he rode upon the ass in fulfilment of the prophecy, "Behold, thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass." (Zech. 9:9.) Thus recognized by the multitude as the King of the Jews, our Lord exercised kingly authority in the cleansing of the Temple, and was no doubt backed up in the matter by the sentiment of the throng which had just acclaimed him the son of David with hosannas. It was under these circumstances that none attempted resistance.

It was a requirement of the Jewish law that the devout of the nation should assemble at the Passover season to keep the Feast of Passover in celebration of their deliverance from Egypt and the sparing of their firstborn on the preceding night. Josephus tells us that sometimes the population of Jerusalem on such an occasion was swelled to the number of two millions. Far more than half of these must have camped outside the city, unable to find lodgings within. It was the custom on such occasions to offer sacrifices, some representing thankfulness, some consecration and others contrition. Of course the multitude of strangers from afar rarely brought with them the doves or pigeons or lambs, etc., which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such occasions. Moreover, there was a certain Temple tax levied, which must be paid in a particular kind of money called the "shekel of the sanctuary." The last coinage of these was in B.C. 140, hence they were quite scarce in our Lord's day and sold at a premium. Roman coin was circulated throughout Palestine in general merchandizing, so that when the time came at the Passover for the paying of the Temple tax with the Temple money not only visitors from foreign lands

needed to purchase shekels of the sanctuary but also the home folk.

"TAKE THESE THINGS HENCE"

In consequence of these conditions the Temple area became quite a house of merchandise and money-changing, and as the necessities of the people were taken advantage of and high prices charged, our Lord called the place a "den of thieves." (Matt. 21:13.) In imagining the scene we are not to think of money-changers, sheep and dove-traders, etc., in the Temple proper, but in its outer courts, the whole of which was designated the Temple or the house of God. This trading was probably carried on in what was known as the Court of the Gentiles. Into the holiest precincts of the Temple proper only the priests were permitted to enter; into the enclosure where the altar was located the Levites were also permitted; outside of this was the Court of the men of Israel, and still further out a Court of the women, and beyond this enclosure the Court of the Gentiles, provided to the intent that all nationalities might there congregate for worship. Our Lord referred to this fact saying, "It is written, My house shall be a house of prayer for all nations." (Mark 11:17.) Probably the Court of the Gentiles was little used, as few Gentiles had become sincere converts to Judaism. The size of the court apportioned to them was probably symbolical of the larger proportionate numbers who should ultimately come into the Lord's favor and become true disciples and fellow-heirs with the Jews of divine favor.

It is claimed that any Jew under the law had the right to do as Jesus did in the matter of driving out the traders, but very evidently no Jew had previously attempted it. The scourge of small cords could not have done serious damage to anyone, but we do not know that our Lord used it upon humanity. He may have driven out the animals, whose owners would follow them, and it will be noticed that he did not set at liberty the doves, which could not so easily have been recovered, but permitted their owners to take them away. The overturning of the tables of the money-changers would not only stop their usurious exchange business, but keep them busy looking after their coin. We may be sure from the fact that our Lord lived under the Law and obeyed it that his conduct on this occasion was quite within the recognized proprieties, even though it was unusual, and even though he himself had visited the Temple time and again as a Jew, and had witnessed these same scenes but had not interfered with them. This we consider to be a proof that the occurrence took place but once, and that after our Lord had assumed the office of King—just before his crucifixion. Thus the statement, "The zeal of thine house hath consumed me," was fulfilled.

THE CLEANSING IN THE ANTITYPE

When we remember that the Law was a shadow of better things coming, that the Jewish people typified Spiritual Israel, and that their Temple typified the Gospel Church with its various classes, then we begin to see how we may look here for a parallel of that cleansing work of the Jewish harvest. Those familiar with Volume II., STUDIES, will remember that the Jewish dispensation is the parallel to the Gospel dispensation in very many particulars, including that of time and the fact that it ended with a harvest period, and that our Lord at his first advent was the chief reaper in the Jewish harvest, as he is to be the chief reaper in the Gospel harvest at his second advent. We have noted also the fact that the time parallel of October, 1874, corresponds to the beginning of our Lord's ministry at the time of his baptism, and that April, 1878, corresponds to the time of our Lord's acceptance of the office of King, riding upon the ass and receiving the shouts of the multitude, and then proceeding to the Temple cleansing work. Our thought is that the antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878.

Within the hallowed precincts of the nominal Temple of today are many who have long been making merchandise of their privileges, opportunities and knowledge. All intelligent people well know that religious matters are to a large extent made merchandise of. Amongst the Roman Catholics everything possible is hedged about with penalties and prohibitions and limitations, so that the people are led to believe that they can present nothing acceptable to God except as they receive it through their priesthood. They are expected to pay the priesthood for every birth and the baptism of the child; they are expected to pay at every service, that they may be participants in the blessings of the common mass; they are expected to pay for every blessed scapular sprinkled with holy water; they are expected to pay for every funeral service and for every prayer, as well as for the privilege of being buried in holy ground. In all this we have a close counterpart to that which our Lord denominated a den of thieves, making merchandise of divine things.

As for Protestants, there are many evidences of the same spirit amongst them, but as they represent a more intelligent class, the exactions upon them by the clergy are the more refined. With few exceptions the payment for baptisms and funerals and marriages is apparently left optional. This is the wisest way with this class of worshipers. Neither are there attempts made to collect money for saying masses for the dead, to exact a specific fee from each one occupying a place at a service, though the collection plate is passed with regularity, and frequently strong appeals are made for money, and sometimes with the announcement that nothing inferior to a silver piece will be acceptable. It is to the credit of Protestants that they do not tax the living for prayers and masses for the dead, as do the Roman Catholics. Nevertheless strong impression is sought to be made upon all, that membership, either in a Catholic Church or in some one of the numerous Protestant ones, is necessary to salvation, and that liberality to the Church of one's choice is also a necessity. Although rarely so stated, it is implied that eternal torment is the alternative. We are not inveighing against charity and liberality for the spread of the Gospel of Christ: neither did Jesus say one word against liberal giving on the part of the Jews for the support of the Temple. Our Lord's condemnation fell upon those who were making merchandise of the opportunity, circumstance and conditions. It is our belief, indeed, that Christian people have been blessed in their response to the numerous demands: nevertheless the principle is all wrong. Whatever is given to the Lord should be voluntarily done, with love for him, with a desire to render unto him the first-fruits, the best of all that we possess, time, influence, money, etc.

"THE TEMPLE OF HIS BODY"

The Jews demanded of the Lord by what authority he set up so high a standard as he required of them in the cleansing of the Temple. He answered them, "Destroy this temple and in three days I will raise it up." Of course they could not understand that it was one of our Lord's dark sayings, which is fully comprehended even yet by only a few. The Jews thought our Lord spoke slightingly of the Temple of which they were so proud, which just recently had been finished, after being in process of construction for forty-six years. They were incensed at him, and we recall that this was one of the charges against him a few days later. When he was arraigned before the High Priest it was said that he had blasphemed the Temple, spoken slightingly of it in declaring that he would raise it up again, if destroyed, within three days. "But he spake of the temple of his body." The disciples evidently got the thought that he referred to his fleshly body as the Temple of God, and supposed that our Lord's prediction was fulfilled three days after his crucifixion. But we cannot so view the matter. To our understanding the Lord spake of the temple of his body—of the church, his body—of the temple of which the Apostle Peter subsequently wrote, that we as living stones are built together upon Christ for a habitation of God through the Spirit. To suppose that our Lord spoke of the fleshly body as the temple, and to suppose that that fleshly body was raised on the third day, would be to suppose that our Lord did not fully pay over the price necessary for our redemption.

Such a view would contradict his own statement, "My flesh I give for the life of the world." (John 6:51.) He gave his flesh not only for three days but forever, and he was raised by the Father's power from the grave the Lord of glory. As the Apostle declares, "Now the Lord is that Spirit" (2 Cor. 3:17); and again, "He was put to death in the flesh but quickened in the Spirit" (1 Pet. 3:18); and again, "Though we have known Christ after the flesh, now know we him so no more." (2 Cor. 5:16.) The flesh was consecrated to death at the beginning of our Lord's ministry, and this great sacrifice was symbolized in his baptism. It was the new creature that was there begotten of the holy Spirit (to which fact John bore witness), which grew during the Lord's three and a half years of ministry; and it was the new creature, the Spirit begotten, that was born of the Spirit on the third day, when our Lord arose from the dead. Our Lord's change was but a sample of that which is to come to all of his true followers, as the Apostle explains, saying, It is sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body (1 Cor. 15:43, 44). So, then, our Lord's body of flesh, destroyed by the Jews at Calvary, was not restored

on the third day. No restitution work was accomplished in him, but a complete change, because, as the Apostle declares, "Flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50.

But, on the other hand, we have the Scriptural declaration that the church is the body of Christ, of which the consecrated faithful are "members in particular." (1 Cor. 12:27.) We see that as human beings our Lord the Head, and all the members of his body, have been suffering the destruction of the flesh, have been sacrificing their human nature throughout this Gospel age, and we see that in due time this glorious church, the new creation, will in the first resurrection come forth a glorious temple of God, composed of living stones and filled with the glory of God. This will be on the third day also, for if we consider the six thousand years past as six days of a great week, and the Millennial age as the seventh or Sabbath day of that week, we find that it was early in the fifth of these days that our Lord sacrificed, that many of his followers suffered likewise during that and the following sixth day, and that the seventh day, into which we have chronologically entered since 1872, is thus the third day, in which, very early in the morning, the entire body of Christ, the King of glory, will be perfected. Then the great temple of God will be complete and ready for the great work of the Millennial age, the blessing of all the families of the earth, and through it they all may have the opportunity of coming into full harmony with God and gaining the blessing thereof—eternal life.

REGENERATION AND THE KINGDOM

John 3:1-21.—FEBRUARY 2.

Golden Text—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."—John 3:16.

This lesson well illustrates the wrong, unscriptural trend of thought and of Biblical interpretation which has come to prevail so generally throughout Christendom. The peculiar, the strange thing connected with the matter is that people of apparent capacity for reasoning on other subjects seem to abandon all logic in the study of God's Word. The usual interpretation of this lesson is that Jesus taught Nicodemus that he was about to establish a church, which he called the kingdom of God, without its having any likeness to the kingdom or bearing any rule in the world. It is claimed that our Lord meant Nicodemus to understand that his church was to be considered the kingdom because eventually it would so prevail throughout the earth that God's will should be done on earth even as it is done in heaven. Then, to make this interpretation the more absurd, they acknowledge that our Lord here declared that no one could appreciate this kingdom or enter into it except he were first begotten of the holy Spirit. Now note the absurdity of all this:—

After nearly nineteen centuries the total number of both Catholics and Protestants in the world is about four hundred millions, including the ring-streaked, the speckled and the black—the rough, the scuff, the tough of all civilized lands—improperly styled Christendom. The remainder of the race, twelve hundred millions, either never have heard of the Lord Jesus at all or, having heard, repudiated him. The number of the heathen, therefore, today is many times as large as the entire population of the earth at the time when the Lord conversed with Nicodemus. If the world is the kingdom is it conquering itself in any sense of the word? Surely not! But now let us look at the four hundred millions called "Christendom," and judge as best we may be able who and what they really are, aside from their profession. How many of them make the slightest profession of having been born again, begotten again, born from above, and to have the renewing of the holy Spirit? Practically none—surely, as in our Lord's day, only a "little flock."

If any one is in doubt on this subject let him inquire amongst his Christian friends and neighbors on the subject of the new birth, the begetting of the holy Spirit. Let him explain what he means by a full consecration or devotion of time, strength and all that we possess to God and his service, and the change of heart signified by the begetting and anointing of the holy Spirit, and then ask how many of his friends and neighbors have either made the consecration involved or have received the holy Spirit. He will not have gone far into this inquiry until he be fully convinced that there is a great mistake in this ordinary view of the kingdom—that it is thoroughly untenable and cannot be our Lord's meaning.

Thus satisfied that the general concept of this lesson is radically wrong, let us note carefully and prayerfully every word of our lesson with untrammeled minds, that we may know the truth and the truth may make us free from error, from superstition, and may bring to us light, joy and assistance.

NICODEMUS AND THE GREAT TEACHER

Nicodemus, an influential man amongst the Jews, a member of the Sanhedrin, and widely known as a professor of holiness—of full consecration to God—a Pharisee, came to Jesus by night; not necessarily from fear, possibly wisdom guided him, a prudent recognition of the interests of others as well as of his own. Possibly he came by night because then he might have a better opportunity for private conversation with the Master. In any event we find him very reverential and courteous. He addressed our Lord as Rabbi, or Teacher, and declared his belief that he was from God, a servant of God, in whom God evidently delighted, as manifested by his miracles. Only a mere portion of the conversation of the evening is given. We may reasonably presume that Nicodemus came to ask questions respecting the kingdom of God, which he knew John and his disciples had been preaching, and which Jesus and his disciples subsequently also preached. As a student of the Scriptures he knew to expect the kingdom, and that it was God's provision for the blessing and uplifting of Israel and ultimately the fulfilment of a promise to Abraham, "In thy Seed shall all the families of the earth be blessed." Having confidence in Jesus he wished to learn particulars respecting this kingdom, for neither John the Baptist nor Jesus had manifested anything to indicate how the kingdom was to be brought about—where the soldiers were to be obtained, how drilled and officered, where the implements of warfare were to come from and the large amount of money necessary to equip and provide for an army. Such a question is implied by our Lord's statement, "Verily, verily I say unto you, except a man be born again [anew] he cannot see the kingdom of God."

We can imagine the perplexity of Nicodemus, who was looking for a King and a glorious retinue, more grand than any monarch of the past, inasmuch as the Messiah King expected was to represent heavenly authority and power amongst men. Judge now of his perplexity on being told that no one could see this kingdom unless he were born again—born over. The chaos of his thoughts is shown by his rejoinder, How can a full-grown man, advanced in years, be born again? With our Lord's answer he began to get a little light on the subject: Jesus said, "I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of Spirit is spirit."*

Nicodemus got some very "strong meat" in very few words. From this statement he would understand that the kingdom would not be a fleshly or earthly one, but a spirit kingdom, a heavenly kingdom. He could perceive that the natural birth of the flesh is a figure or symbol illustrative of a new birth, a spirit birth, and that our Lord meant that the kingdom of God would be on a higher plane than any earthly kingdom—it would be a spirit kingdom which mankind in general could not see and could not enter into or become members of. The only ones who would really see the spiritual kingdom or enter into it would be those begotten of Spirit and born of Spirit. But our Lord added, "Born of water and of Spirit." The reference to water would probably, in the mind of Nicodemus, recall the water baptism for the remission of sins, and as a sign of repentance which John the Baptist and his disciples had been preaching.

To us who live since Pentecost—and who may, therefore, have a clear conception of the deep things of God under the guidance and instruction of the holy Spirit—our Lord's mention of water may have a still fuller significance. We see that symbolical water represents truth, and that our begetting of the holy Spirit is said by the Apostle to be also a begetting "through the Word of truth." (Jas. 1:18.) We remember also that the same thought is expressed by the Apostle Paul, who declares (Titus 3:3-5), "his mercy saved us through the washing of regeneration and the renewing of the holy Spirit." Putting these matters together we

*We have quoted this correctly, for the article "the" does not appear in the Greek text.

have the thought that our regeneration or begetting again of the holy Spirit and our renewing by it come to us in conjunction with the washing or cleansing which is effected in us by the operation of the truth—the divine message. This is beautifully symbolized in Israel's Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, first washed at the laver which represented the Word of God, the truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which he is pleased to accept us, to grant us the spirit of adoption into his heavenly or spiritual family.

"SO IS EVERY ONE THAT IS BORN"

Nicodemus was astonished at such a presentation of the kingdom and of the methods and conditions upon which it could be seen and entered into. Our Lord rejoined, Marvel not at the words, Ye must be born again. Then he gave him an illustration of what one would be like who would be born of the Spirit. He drew his attention to the invisibility of spirit beings and yet their reality. He took as an illustration the wind—invisible, we know not whence it comes, we know not whither it goes; but we do know of its power, we can hear the sound, can see its effects. This, our Lord declared, would give Nicodemus an illustration of those born of the Spirit; they would be intangible, invisible, while present and powerful. Such would be the kingdom when it should be established. We must notice very carefully our Lord's language, else ere long these erroneous thoughts will bring us into confusion. We must not allow any of them to twist and turn the Scriptures, and to say that our Lord said something here that he did not say. We must repel the suggestion that he meant that the Spirit of which we would be begotten is invisible, for although that is true enough it is not what our Lord is saying. Neither must we allow our minds to be misled into supposing that the Lord means that the holy Spirit passes hither and thither throughout the world, begetting some and passing others by, and that we know not who may be begotten of the Spirit and who not. All this is confusing and wholly out of accord with what is written. Whoever would have clear, proper conceptions of the Master's teaching must give strict heed to the Word. We have been in darkness long enough through our inattention and through our allowing other people to read into the Word of God what is in no sense of the word there. We are neither to add to nor to take from the Word of God, and whoever does so adds to his own confusion, and is as well an unfaithful minister of the truth, and an unfaithful ambassador, spokesman, for the Lord.

Astounded at what he had heard, Nicodemus exclaimed, "How can these things be?" Is it possible that those who have been studying the law and the prophets for centuries have erred so egregiously? Our Lord replied that as a master in Israel he should be able to discern these matters when once they were brought to his attention. As a thoughtful student of the law and the prophets Nicodemus should have seen that there were insurmountable difficulties connected with the prevailing thought that God's kingdom would be an earthly one. He therefore should have been quite prepared for the announcement that the kingdom of God would be a spiritual one which, as the Lord on another occasion explained, would come not with outward show, and of which the people would not declare, "Lo, here it is," or "Lo, there it is," but it would be in the midst of mankind, invisible but all-powerful.

We have elsewhere shown* that there is a particular fitness to our Lord's words in this connection when he declares that that which is born of flesh is flesh and that which is born of Spirit is spirit. As there cannot be any birth of the flesh without first a begetting of the flesh, so there can be no birth of the spirit without first a begetting of the Spirit. The begetting of the Spirit comes in connection with the washing of regeneration through the Word, and belongs to this present life. As new creatures we develop spiritually until we reach the quickening stage of activity in the Lord's service; and those thus begotten and quickened, in whom the new will remains faithful unto death, in the resurrection are born of the Spirit—raised from the dead spirit beings. Thus our Lord was begotten of the holy Spirit at the time of his baptism, but in his resurrection he was born of the Spirit—the first-born from the dead—the first-born from among many brethren. Similarly his brethren and joint-heirs in the kingdom are now begotten of the holy Spirit at the time of their washing of regeneration and begetting, and their birth, if faithful, will be in the resurrection change, when that which is sown in weakness will be raised in power, sown an animal body, raised a spiritual body—sharers with our Lord in the first resurrection to spirit nature, glory, honor, immortality. It is proper to notice here that confusion has come to many because of their failure to notice that the same Greek word *gennao* is used in referring to both the begetting and the birth.

*Dawn-Studies, Vol. v., pp. 189, 192.

"WE SPEAK THAT WE DO KNOW"

In answer to Nicodemus' doubts our Lord assured him that this testimony respecting the kingdom, that it would be a spirit kingdom, was no idle speculation—that he knew what he testified to be true, that the trouble with Nicodemus was that he was not ready to be taught. He had called our Lord Master, Teacher, and declared that he believed him to be sent of God, and yet he was so bound to his preconceptions that he was unready to receive the testimony of the only one who was capable of giving him the instruction. Our Lord intimated that he could tell much more about the heavenly kingdom, but it would not be proper to do so, since his hearers were not in a condition to appreciate spiritual things. "If I have told you earthly things and ye believe not, how could you believe if I explained to you heavenly things?" In the light of the Apostle Paul's exhortation we see that our Master's words were not chiding, but rather a declaration of facts, because, as the Apostle declares, it is impossible for the natural man not begotten of the holy Spirit to understand spiritual things. The most, therefore, that Jesus was able to teach either to his disciples or others during his ministry were earthly things. He left the explanation of the deeper things of the divine plan until after his followers at Pentecost received the begetting of the holy Spirit and were thus fitted and qualified, prepared, enabled to understand the spiritual things, the heavenly things.—1 Cor. 2:14.

Undoubtedly this is the trouble with the great majority of the people today also—they have not been begotten of the holy Spirit, they have not been begotten again, and hence are unable to understand spiritual things. We reiterate, therefore, our recommendation, frequently made, that when any are found who have not the hearing ear for the truth we should not seek to pound it into them, but rather should take a different tack and seek their consecration—present to them the reasonableness of a full consecration to the Lord and his service in view of what they have already seen and are able to grasp. If they make the consecration and receive the begetting of the holy Spirit the deep things of the Lord will then be for them and may be understood by them. Hence the wisdom of not casting the pearls of divine truth, the deeper, spiritual things before the unregenerate—the wisdom, on the contrary, of preaching merely the outlines of the divine plan of the ages to the world in general, of exhorting them to receive not the grace of God in vain, and assuring them that wisdom from on high and an ability to appreciate the deeper things come only to and are only for those who have come into the spiritual covenant relationship of the sons of God as new creatures.

"NO MAN HATH ASCENDED UP TO HEAVEN"

This statement by our Lord would cause no particular surprise to Nicodemus, for nothing in the Law or in the prophets or in the teachings of orthodox Judaism ever held to the idea prevalent amongst the heathen that the dead were alive—more alive than ever before. They knew that the dead were dead and that the hope for them lay in the resurrection, when Messiah should come forth for the banishing of the curse and the establishment of the kingdom of heaven amongst men for their uplift and reconciliation to God. But today the heathen error, Plato's philosophy, that the dead are more alive than the living, with all the absurdity that is implied in such a statement, has fastened itself upon Christendom. People otherwise sane and logical will tell us that they believe in the resurrection of the dead, and in the same breath tell us that the dead are not dead. They fail to tell us how the dead could be resurrected if none is dead. Let all who study this lesson with a desire to learn from the Master rather than to instruct him, take heed to the words. "No man hath ascended up to heaven." (The last four words of this verse 13, "which is in heaven," are not found in ancient Greek MSS., and evidently were no part of this conversation.)

"THE SERPENT IN THE WILDERNESS"

The remainder of this lesson, in our judgment, was not spoken to Nicodemus, but combined various of our Lord's teachings which the writer here brought together conveniently.

The reference of verse 14 to the lifting up of the brazen serpent in the wilderness and the declaration that it was intended to be a type of the crucifixion of our Lord is a very important item. We remember the story of the Israelites bitten by the fiery serpents because of sin, and how they were suffering great pain and were dying in large numbers until Moses by divine direction erected on a pole a serpent made of brass. Thenceforth every Israelite, looking toward that serpent, by faith was healed. The antitype of this we see. The whole world has been bitten by sin, and, as the Apostle declares, all are groaning and travailing in pain, all are dying. (Rom. 8:22.) Eighteen centuries ago Jesus the Son of man was lifted up on Calvary, he was treated as a sinner, our sins were laid upon him that he might thus have the right to impute his righteousness to all who desire it, and to grant them healing and life eternal.

Our Lord, in explaining the matter, declared that the Son of man would be lifted up, to the intent that everyone believing on him should not perish but have eternal life. Only the few have yet had the opportunity of believing in him—the great mass in our Lord's time and ever since have been in utter ignorance of the Redeemer and his sacrifice, and of the blessings secured by looking to him. But will they never see? Will they never know? Will they never gain eternal life? Will only the church, the specially favored of this Gospel age, the elect, have this great opportunity? Surely not! In due time God will cause the knowledge of his grace to reach every member of the race. Surely this is the import of our Master's words following, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." (v. 16.) Ah, yes! This is a blessed assurance. We are glad that by the grace of God Jesus "tasted death for every man." (Heb. 2:9.) We are glad that he was a propitiation for our sins, the church's sins, but we are also glad that he is a propitiation for the sins of the whole world (1 John 2:2), and that eventually the whole world shall have the privilege, opportunity, of having their eyes and ears opened that they also may see and understand the riches of God's grace in Christ.

With what pleasure we read that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." The world had already been condemned, for it had shared in Father Adam's condemnation as his race. It needed no more condemnation but it did need salvation from the Adamic condemnation resting upon it;—it did need to be delivered from the bondage of corruption, mental, moral and physical, and it was this that Jesus came to accomplish. How different the story as the Master gives it from the way in which it is told in the creeds. The theory claimed during the "dark ages" was that all who were not of the elect church were condemned to eternal torment. It was recognized that the race as a whole had as yet received none of God's grace, nor opportunity for the same, because of blindness and ignorance and superstition; and it was claimed that it never would have favor—that God never meant the world to be saved, and that Christ did not die for the world but for the church, the elect. How glorious the lengths and breadths and heights and depths of divine love and wisdom as now displayed through the divine Word in this harvest time!—showing us that the election of the church is merely the prelude to the great work of blessing and enlightening, uplifting and restoring the world in general—all who will—"in due time." Nevertheless there is a measure of increased condemnation in proportion as the light is seen by any one and rejected; as our Lord said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John 3:19.) The meaning is evident: Our Lord's first advent was not with a view to increasing the Adamic condemnation but the reverse of this, to effect the sacrifice by which it might ultimately be canceled. Nevertheless his presence then in the world, and the light which then shone and which has since shone through his followers, has carried with it a measure of responsibility—a measure of condemnation to all who have resisted the light.

This condemnation, however, is quite separate and distinct from the Adamic condemnation, which was inherited, and which because of Christ's sacrifice for our sins will ultimately be completely canceled; this condemnation, resulting from an intelligent rejection of light, bears an individual penalty, which will bring the unfaithful one stripes either in the present or in the future. In the giving of these stripes we are assured that full allowance will be made for inherited weaknesses, temptations, etc.—everything that can be justly charged up to the Adamic fall will be canceled through the merit of the sacrifice of Christ. The stripes merely represent the individual's own perversity, and should the opposition to the light of truth be persisted in to the full degree, the penalty would be the second death.

THE SELECTIVE PROCESS

From the foregoing we perceive that wherever the light of the Gospel shines there is proportionately responsibility and more or less of a selective condition. As our Lord declares, all who do evil intentionally, in the light, thereby manifest their hatred of the light, and such will avoid the light, realizing that it makes manifest the error, the sin with which they are identified and which, to some extent, at least, they love. They hate and avoid the light because it reproves their darkness, their error, their sin. On the contrary (v. 21), all who would serve the truth, the light, are glad to come to more and more light as they may discern it. They desire that their course in life shall become manifest, that all shall know that to the extent of their ability they are seeking to do the Lord's will. And if, perchance, something contrary to God's will may be exposed in their own conduct or theories, they are glad of this also that they may have an opportunity for correcting the same.

This selective, separative work is not going on amongst the heathen but in Christendom, nor is it specially going on amongst the masses of Christendom, but chiefly amongst those who have professed to be God's people, who profess to have turned from darkness to light, as did the Jews of our Lord's day. Realizing the true situation, let us be very zealous for every ray of light which can be shed upon the divine plan or upon our own hearts and lives. Let us more and more desire to know the truth, that it may make us free from every bondage and bring us more and more into captivity to the will of God in Christ. Children of the Light, we can have no fellowship with any of the unfruitful works of darkness, doctrinal or otherwise! Let us maintain our stand more and more loyally as the divine Word increasingly clarifies our vision and distinguishes for us between light and darkness, truth and error, righteousness and sin!

AN INTERESTING LETTER

My Dear Brethren:

Since entering the colporteur work I have not worked more than two ten-hour days at the most, this being due to having but Saturday afternoons and holidays for this purpose. During this time I sold 73 volumes—17 on the Fourth of July morning, when I even parted with my sample book. I expected to be out all day on the 4th, but hereafter when I go out to spend a whole day I shall see to it that I have my wheel better loaded. One week later I took another day for the work, but was rather disappointed by rain. However, it cleared off by noon and allowed me to take another missionary trip. In that afternoon I sold 18 volumes.

This, dear brethren, is the grandest privilege I ever enjoyed. I rejoice with joy unspeakable and full of glory, and can say with the Psalmist, "Praise the Lord, O my soul, and all that is within me praise his holy name." May we all hold fast that which we have already that no one take our crown is my earnest prayer for all. Cannot say more at present, but with deepest and tenderest Christian love, I remain.

HARRY W. DAVIDGE,—*New Jersey.*

COLPORTEUR BAGS AND WHEELS

Dear Sister Brown of Washington City, finding that canvas bags, to hang on the shoulder and under the coat, are a great convenience to Colporteurs, has gladly assumed the service of supplying these to the *regular* Colporteurs of our list *free*. She has supplied us with a lot, which we will be glad to forward to those not yet supplied.

Brother Cole has invented a two-wheeled, neat, nickel-plated attachment which may be added to any suit-case. By it a load of say 20 or 30 STUDIES can be transported with very little effort. We have given orders for 300 of these, because by taking this quantity they can be supplied at $2 each, plus express charges. Ready Feb. 15.

THE PASSOVER IN THE FIRST MONTH

Considerable difficulty is experienced by many in harmonizing our solar calendar with that of the Jews, which is built upon an association of lunar and solar time. We tender assistance to such by quoting an extract from *Smith's Bible Dictionary* on the subject—followed by an extract from the Hebrew chronologist Lindo on the same subject.

Smith's Bible Dictionary says:—

"The characteristics of the year instituted at the Exodus can be clearly determined, though we cannot absolutely fix those of any certain year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment. To decide what this was, it was necessary first to ascertain when the year commenced. On the 16th of Abib ripe ears of corn were to be offered as first-fruits of the harvest. (Lev. 2:14; 23:10, 11.) The reaping of the barley commenced the harvest (2 Sam. 21:9), the wheat following. (Ruth 2:23.) It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travelers, the barley is ripe, in the warmest parts of the country, in the first days of April. The barley harvest, then, commences about half a month after the vernal equinox, so that the year would begin at about that tropical point, were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. The method of intercalation can only have been that which obtained after the Captivity—the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed."

Extracts from *Lindo:*

"The Jewish year is luni-solar, for although the months are lunar, our calculations being founded on the lunar cycle, every 19th year we come to the same date in the solar year. The cycle contains 235 lunations, which we divide into twelve years of 12 months, and seven (termed Embolismic) of 13 months.

"The celebrated mathematician Meton of Athens, who flourished B. C. 432, which was in the reign of Zedekiah, A.M. 3328, made the same division of time, but by making every third year embolismic, the 18th and 19th were both of 13 months; by our arrangement the solar and lunar years are better equalized.

	Days	Hrs.	Min.	Sec.
19 years, according to Rab Ada.....	6939	16	33	3⅓
235 lunar months.....	6939	16	33	3⅓

"The year is of three kinds, perfect, common and imperfect. The perfect has 355 days, and is when the months of Hesvan and Kislev have each 30 days. The common, 354 days, when Hesvan has 29 and Kislev 30. The imperfect, 353 days, when both have only 29. The embolismic year is formed by the introduction of an intercalary month, immediately after Adar, which is called Ve-adar, or Second Adar. The year then consists of 385, 384, or 383 days, according to the rule above. The reason of the introduction at that period is that the Passover may be kept in its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9:2, 'Let the children of Israel also keep the Passover at its appointed season.'

"That our months have always been lunar is shown by 1 Kings 6:38, 'And the eleventh year in the month Bul, which is the eighth month,' etc. By a reference to the Hebrew text it will be seen that the two words translated month are different, the first being derived from the word 'moon,' the latter from 'innovation.' Our months are the following:—

Tisri .....30 days		Nisan .....30 days	
Hesvan .....29 or 30 days		Yiar .....29 days	
Kislev .....29 or 30 days		Sivan .....30 days	
Tebet .....29 days		Tamuz .....29 days	
Sebat .....30 days		Ab .....30 days	
Adar .....29 days		Elul .....29 days	

"In the embolismic years, Adar has 30, and the intercalary month Ve-adar 29.

"As a lunation from one conjunction to another, termed a synodical month, has 29:12:44:3⅓, being 29½ days and about ¾ hour, it could not be better arranged than by making one month 29 and the following 30 days. When a month has 30 days, the last day of the month and the following day are both kept as New Moon, on the principle that a holiday cannot be kept part of a day. The 30th day being half in the preceding month and half in the new moon, the whole day is made a holiday, and the following as a matter of course, from its being the first whole day of the new moon. That this rule was followed in ancient times, is to be seen in 1 Sam. 20:5, 27.

"It will have been seen that by this arrangement there is yet a deficiency every month of 44 min., 3⅓ sec., making nearly 9 hours in years of 12 months. To make up this deficiency one day is added to Hesvan every second or third year, by which that month then consists of 30 days. When Hesvan has 30 days, Kislev invariably has the same. Without Hesvan having 30 days, Kislev is sometimes made 30, which is done to prevent Passover happening on Monday, Wednesday or Friday, for as that festival regulates all the other holidays, it is arranged that none may fall on days on which they could not be properly observed. On the same day of the week as the

1st day of Passover are the fasts of Tamuz and Ab.
2nd day of Passover is the first day of Sebuot and Hosana Raba.
3rd day of Passover is the first day of New Year and Tabernacle.
4th day of Passover is the Rejoicing of the Law.
5th day of Passover is the Kippur, the day of Atonement.

"Consequently, were the first day on Monday, Purim would be on Saturday and Kippur on Friday, days on which neither could be observed. If it were on Wednesday, Kippur would be on Sunday, on which it could not be kept; the reason is that as Kippur has the same strict ordinances as Sabbath, it cannot precede or follow the Sabbath. If it were on Friday, Hosana Raba would be on Saturday, a day on which the ceremonies of it could not be observed. By the above regulation, it will be seen that Rosh Ashana can never fall on Sunday, Wednesday or Friday.

"This holiday is to be observed on the day of the conjunction, with the following exceptions:—

"1. If the conjunction takes place on Sunday, Wednesday or Friday, the holiday is to be kept on the following day, as in 5604.

"2. If the conjunction should happen after noon, the following day is to be observed, and if that should happen to be Sunday, Wednesday or Friday, the next is to be kept, as in 5601.

"3. If the conjunction takes place in an ordinary year on Tuesday, on or after 9h., 11m., 20s. A.M., it is not to be observed thereon, and as it may not be kept on Wednesday, it will be observed on Thursday, as in 5616. An objection may be made to this, as New Year should be observed on the day of conjunction, but were it to be so kept, the preceding month of Elul would only be of 27 or 28 days, and a month can never be less than 29.

"4. The conjunction being on Monday, on or after 3:30:52 P.M., in a year immediately following an embolismic, the holiday is to be kept on Tuesday, as in 5617. This occurs but seldom.

"Our embolismic years are Nos. 3, 6, 8, 11, 14, 17, 19 of each cycle.

"Although the Gregorian calculations have been made with great nicety they are still imperfect, and other alterations must take place in future ages. As a proof the Council of Nice ordered that Easter should not be kept on the same day as the first day of Passover, in order that there might be no appearance of Judaism in it; '*Ne videantur Judaizare,*' to prevent which they ordered its observance on the Sunday after the full moon, Passover being always kept on the day of the full moon; and yet in 1825 both were kept on the same day."

* * *

From the foregoing it will be seen that, with every endeavor to reach exactly the date specified in their Law for the Passover, the Jews have difficulty, and often there is of necessity a choice between two days equally appropriate. However, they follow the guidance of their leaders in this matter and have a uniformity of celebration, instead of each one trying to fix the date and celebrating according to his personal knowledge, convenience or preference. And this measure of subserviency to leaders was endorsed by our Lord, who said, "The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you observe, that observe and do." (Matt. 23:3.)

The Apostle indicated the same course to the Gospel Church. (Heb. 13:17.) Two essential features of the celebration of the Passover were: (1) uniformity, and (2) that it begin as exactly as possible at the full of the moon—which symbolized the fullness of favor to Israel.

THE MEMORIAL SUPPER, 1908

Following the custom of the early church, we celebrate the "Last Supper," not weekly, nor monthly, nor quarterly, as do our fellow-Christians, but *annually*. Nor do we celebrate it in the forenoon, but as a supper. To our understanding we thus better preserve the letter and spirit of our Master's request—"Do *this* in remembrance of me."

There still persists amongst Christians in general a hallowed respect for our Lord's death-day, celebrated as "Good Friday," but the precious Memorial Supper of the preceding evening they overlook. The reason for this is evident. Catholicism, which long held almost universal sway, introduced the "Sacrifice of the Mass" as a *substitute* for the Memorial Supper; and when the Reformers rejected the Mass as a *sacrifice for sins* and resumed a more proper celebration they styled it "the Holy Communion." They failed, however, to note that the original Supper was given to celebrate the *antitypical* fulfilment of the eating of the Passover Lamb—and that its force and beauty would be dimmed by observing it oftener than on its anniversary.

The writer and many others would incline to celebrate the Memorial Supper annually on the Thursday night most closely corresponding to the original celebration, for several reasons. (1) That would bring the celebration into its proper relationship to Sunday, which is the remembrancer of our Lord's resurrection. (2) At that season Easter Sunday is quite generally celebrated as a special memorial of our Lord's resurrection. (3) The celebration of the Memorial Supper on the evening of what is by many styled "Holy Thursday" would of itself be a powerful lesson to many of our dear Christian friends who now think us "odd," or "followers of a Jewish custom," because, without study, which they will not give, they cannot understand our position. (4) Instead of copying anything "Babylonish," we would be calling attention to something long lost to Babylon. The finding of this sometimes means an investigation and appreciation of other truths lost or buried under human traditions.

But we pass by all these advantages, fearing that some could not appreciate them, and that therefore a *schism* might ensue. We prefer to remember the Apostle's words that there be no *schism;* that we seek to "preserve the unity of the Body in the bonds of peace." Hence we *do not announce* as the Memorial date the Thursday night nearest to the first full moon following the spring equinox. We again announce, as heretofore, the Memorial date as the evening of (preceding) Nisan 14—the day before the commencement of the Jewish Passover Feast-week; viz., April 14, 1908, after 6 P.M. The Jewish Passover begins Thursday, April 16 (Nisan 15); but in Jewish reckoning it begins after sundown of April 15. Consequently Wednesday, April 15, is Nisan 14, beginning at sundown of Tuesday, April 14.

"CHRIST OUR PASSOVER IS SACRIFICED FOR US, THEREFORE LET US KEEP THE FEAST"

1 Cor. 5:7.

What a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype. As the first-born of Israel were exposed to death, so "the church of the first-born whose names are written in heaven" (Heb. 12:23) are now on trial for life or death everlasting. As then all the typical first-born were *safe* so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the door-posts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death—sure of life everlasting under God's providence.

We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel age do we thus feast on our Lamb—until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it—a remembrancer—most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. "As oft as ye do this [annually] ye do show forth the Lord's death—till he come again."—1 Cor. 11:26.

In accord with our usual custom let us, then, on Tuesday night, April 14th, at 7.30 P.M., assemble ourselves and memorialize the great Redeemer's death and our release from condemnation to destruction. Yea, more, as we break the loaf of unleavened bread, let us remember the later suggestion of the Apostle that all the consecrated followers of Jesus are so counted in with him by the Father that we are "all one loaf" (1 Cor. 10:17) and all have participation not only in our Lord's sacrifice or breaking on our behalf, but are to be broken with him as "members of his body," the church of the first-born. And as we partake of "the cup" of "the fruit of the vine" let us recognize it as not only representing our Lord's blood, his life sacrificed for us, but also as the cup in which we join—our communion or fellowship in the sufferings of Christ, as the Apostle explains. (1 Cor. 10:16.) And let us remember further the Apostle's words that "we fill up that which is behind of the afflictions of Christ *for his body's sake* [service], the church." Thus "we ought to lay down our lives for the brethren"—our moments and hours and talents and strength and convenience.—Col. 1:24; 1 John 3:16.

We recommend that *unleavened* bread be used. Jewish Passover bread (crackers) may be obtained in many cities, but otherwise "Uneeda" biscuit or soda biscuit would serve every requirement. As for the cup, "the fruit of the vine," we advise that grape-juice or raisin-juice be used, if agreeable to all, but if any require regular wine we advise that such be accommodated also.

We advise that the celebration be in classes or congregations as they usually meet for worship every Sunday: that friends do not desert the little gatherings on this occasion in order to celebrate with larger groups—unless *all* can thus unite, which is improbable. Do not forget the Lord's words, "Where two or three of you are met in my name there am I in your midst." And if there be sick or solitary brethren or sisters who cannot possibly meet with even one other, let them celebrate alone with the Lord. All such who have no means of preparing the Memorial emblems, if they apply to us by April 1, will be supplied freely.

For those who think of no better method, we advise the reading of selections on the subject from DAWN-STUDIES, Vol. VI., with prayer and praise. As for the *ministers* or servants for the occasion: they should be those ordained or set apart by the congregation by *vote*, "by the stretching forth of the hand"—the elders. If the class is small and no elder has been chosen, a servant for the occasion should be first chosen by consent of the majority of the consecrated believers participating. It is requested that some one be appointed to communicate to us on a post-card a brief report of each celebration, giving the number of participants. We urge that *all* of the *consecrated* shall thus renew before the Lord their vow of loyalty and devotion to him and his brethren and his cause. There is a blessing in so doing which each one *needs*. Such participator will be strengthened and blessed, as the Lord and the Apostle indicate. Address all of these cards (even from foreign lands) to the Society at Allegheny, Pa., U. S. A.

BEREAN STUDIES ON THE ATONEMENT

[As these questions are to be had in book form we do not reproduce them here.]

"NOT IGNORANT OF HIS DEVICES"

Dear Brother Russell:—

I am sending under separate cover the little book, "Practical Methods," which I am told is being widely circulated, that you may appreciate the subtle bait the wily adversary is using to entrap the pure-minded. You must see that the author is evidently sincere and honest and hence the more powerful tool of Satan. You must see that an advanced point of knowledge is indeed given, but, like the Bible symbol, it is water from the mouth of the dragon.

I am told that this counterfeit "regeneration" is the secret, underlying teaching of Seventh Day Adventism, New Thought and Theosophy, Christian Science and Spiritism, and indeed every outgrowth of the "three unclean spirits" now boldly masquerading under the guise of purity and

righteousness. I feel sure, Brother Russell, unless you note carefully certain facts you will fail to appreciate the severity of the temptation under which such a book comes to one of the Lord's true-hearted and pure-hearted. The religious errors are so apparent that one such earnest searcher for knowledge would not, could not, fail to distinguish them, and for this reason fail to see its danger. But failing to see that the Word of the Lord was sufficient, that the man of God may be thoroughly furnished unto every good work, and still under the delusion that light on these matters, considered secular, should properly come through secular channels, a book like this is read as secular knowledge, and unconsciously the principles of Theosophy are absorbed and do their vitiating work.

No human mind, as such, is capable of devising the subtle deception that underlies this book. Passing by the easily detected errors, from which the unwary reader feels himself perfectly safe, and, sure that he is gleaning only needful secular knowledge, he is not prepared to see how certainly and surely he has been led to enter a realm of thought, which adherence to the Word of the Lord would have saved him from entering. That DAWN, Vol. VI., gives explicit information I am fully aware; that the Lord's people have only tasted of this "heavenly gift" I am equally aware.

I feel sure, Brother Russell, that danger to the Lord's people from this source has never before been seen. You have on several occasions said the words to me, but I have never before so fully appreciated their force, that "human knowledge is defiled"—wisdom from beneath, earthly, sensual, devilish. I appreciate as never before that no channels are clean except such as are divinely provided.

Do you appreciate, Brother Russell, that a pure-minded person could take this book and read into its words that which is pure and good, and yet be defiled by a certain clearly discernible spirit after its results are mainfest, but not discernible previously? Perhaps the discernment came by means of light now due, but which was not due before a recent date.

I wondered when, in the WATCH TOWER, you warned the friends against mechanical manifestations of spirits, through raps and Ouija boards, that you were silent on so powerful Satanic weapons as scientific books. Literary and professional brethren are surely more open to danger from this source than from material sources. Does not one come more directly in contact with the spirit of the evil one through a book than through a mechanical device? Is this danger of the Lord's people confined to the physicians and the teachers? Does not the very hunger of the mind of all for knowledge, with the plausible necessity for its employment, constitute a most powerful temptation to every intelligent child of the Lord? Does not our great adversary know this fact, and is he not specially designing to attack this point, surely vulnerable in so many? Is it not time to sound the alarm in a new direction? "Be in health" surely was timely, but have all heard?

I feel sure that the circumstances under which I am mailing you this are sufficient reasons for the earnestness of my letter, and I know my heart has grown into a sympathy for the severity of the temptation under which the Lord's holy ones encounter our wily foe, and I surely cannot do less than communicate to you that which has now become so plainly evident.

Yours sincerely, M. L. HERR.

* * *

To be perfectly balanced physically is to be almost immune to disease. In other words, those who digest well what they eat, and who eat sufficiently and who work proportionately are so healthy that colds and other ailments pass them by. Those attacked by every passing ailment are usually either the *under-nourished* or the *slothful*. (See Vol. VI., pp. 559-562.)

This is true also of the new creation. Some "babes" in Christ are always "catching" something in the way of false doctrine—usually because *under-nourished* in the truth, but sometimes because their *labors for the truth* have been insufficient to properly utilize the nourishment they have taken.

Whoever has studied the Word to good effect has learned that its standard is the correct one; namely, that we must grow in knowledge and the graces of the Spirit by our daily walk in life. We put forth first the *faith* foot and then the *works* foot, and thus proceed to more faith and more works. These "rightly exercised" make us strong in the Lord and the power of his might. It is to such obedient children of God that the promise applies, "The wicked one toucheth him not." Surely this is the only safe condition for any of the Lord's people to occupy.

The Lord has provided for his household the long-promised "meat in due season"—"things new and old." Some have repudiated and violently opposed these harvest blessings; others of us have embraced them and feasted on them and hungered and thirsted for more and more of the same kind, declaring with the poet:—

"I love to tell the story,
Because I know it's true,
It satisfies my longings
As nothing else would do."

We want more of the same, but since tasting of the heavenly manna we have no appetite for other things. If the class thus described is rightly exercised by their good nourishment they will be active in distributing *it* to others. They will neither be slothful nor be busy making a new brand of their own. They prefer to use and to recommend to others the very kind and brand which the Lord has provided. These, thankful and active, are in no danger from all the various snares and poisons prepared by the great adversary—and permitted by God as tests to his people. As the Apostle Peter declares: "If ye do these things ye shall *never fall.*"

But there are others who are *sure to fall away* in this evil day, as the Scriptures declare:

(1) Those who received the truth with joy—those glad to learn that there is not a hell of torment, but a blessing provided by the Lord for all the families of the earth. These, without the proper loving zeal, are indolent as respects labors of love and self-denial on behalf of the Lord, the truth and the brethren: the truth they have rather inclines to puff them up and makes them fit subjects for any malaria of error which the adversary may blow their way. The more knowledge of the truth such have had and have not properly used to the glory of God the more sure they are to "catch" some error; and the severer and more hopeless will be their case. Is this not both true and *just?* Does it not speak loudly to all of us to *strive*, to *labor*, to *sacrifice*, if we would be accepted as "overcomers?"

Nor is it enough merely to "beat the air"; we must, as the Apostle declares, "strive lawfully if we would be crowned." (2 Tim. 2:5.) And lawfully means: in harmony with our Lord, the great Chief Reaper, and the arrangements he has provided. It is noticeable that the "slothful servants," when entrapped by the adversary, seem to become very energetic for the error. With sorrow we say it: we know of some who have long been favored of God with a knowledge of the truth, who seem less clear in it than they were ten or twenty years ago, and who show less fruitage than they then did. Such, unless they become awakened, will be just in the condition to be ensnared. Would that we could arouse such. But if they are deaf to the Lord's words how little may we hope that ours would influence them.

(2) The under-nourished spiritually are liable to "catch" errors, or rather to be caught by them, at any time. We may well suppose that, "as new born babes," they have the Lord's special care for a time, that they may grow strong in the Lord. But we must also expect that such as refuse and neglect the various provisions and exhortations of the Master for their development, will not be counted worthy of a share in the kingdom, and will therefore be permitted to stumble and fall "with the hypocrites," though they are not hypocrites and eventually will have a different portion. First one thing and then another will be permitted of the Lord to prove and test and sift his true people; whom he will thus refine and purify for himself, for his companionship in the coming glory.

A QUERY ANSWERED

"Is this poison?" asks one dear reader, who sends us a postal-card recently received from "The Home Preacher." The card alludes vaguely to "the third watch of harvest," "the midnight cry" and "a cake of barley bread." Yes, dear sister, it is intended to poison many and may poison an occasional one here and there, of such as are of the "catching" sort described foregoing. But it will not poison those who are truly the Lord's, for "they shall never fall."

The inconsistency of confusing *the third watch* of the morning with a *midnight cry* is not enough—the *harvest in the night* only adds to the confusion and leads to wonderment as to the mental calibre and make-up of the "Home

Preacher." It is time, high time, that some one gave him a real barley cake, for he evidently needs more substantial food than he has yet had.

Briefly: this effort of the adversary to hinder the truth and to ensnare the Lord's followers is served by two who were once in the truth *slightly*. The one was in "mission work" some years ago in St. Louis. The mission failed and he became interested in present truth. Later he got into conflict with the St. Louis Church, because he entertained the idea that *God had appointed him* its lord and master, regardless of the will of the church as expressed in its vote. The racking and splitting of the church ran over three years and resulted in its standing fast in the liberty wherewith Christ hath made us free. As the Editor of this journal could not support the brother in his unscriptural endeavor to lord it over God's heritage, he became our enemy and maligner and has for a year or more been doing what he can to destroy the harvest work. But he can have no power at all except as permitted by the Father.

The other "Home Preacher" professed considerable interest in the Truth some years ago. He would have been glad to be one of the "pilgrims," but the Society could not conscientiously aid his aspirations. He started to do colporteur work, but made no success of it. He objected to being styled a colporteur—preferred to be called a minister, etc. We assured him that we regard all servants of the Lord as "ministers," but that "colporteur" merely signified a minister who served the cause in a special manner, and hence that we preferred that cognomen. We were, however, quite agreeable to his striking his pen through the word *colporteur* on the Order and the Report blanks. Later on his accounts got behind, because, instead of colporteuring, he undertook the writing of a novel "along the lines of the 'truth,'" he explained. We objected, and urged that consecrated time and money could be more wisely used. Unable to pay his own way, he concluded to get married; but of course this made matters worse. He became very bitter toward the Society and its President, because we could not supply him with all the financial aid he thought was his due.

These gentlemen having found that their past methods have not prospered, are now practising on the gullibility of the truth people, selling five-cent pamphlets for fifty cents each and attracting the money their way by sending out to all of our addresses obtainable postal-cards referring to the *Dawns, Midnight Cry, Harvest,* etc. Compare 2 Tim. 3:8-13.

"GIVE ME TO DRINK"

John 4:19-29.—FEBRUARY 9.

Golden Text:—"If any man thirst let him come unto me and drink."—John 7:37.

John the Baptist had testified of Jesus, "He must increase, but I must decrease." (John 3:30.) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his colaborers. (John 4:1.) The growing popularity of Jesus aroused to bitter opposition the Scribes and Pharisees, and they sought to kill him. Hence, we read that "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1.) They had greater animosity toward Jesus than toward John, for in him they recognized a superiority over themselves, and because the ignorant, common people heard him gladly and said, "Never man spake like this man." Thereafter we hear little of Jesus being in Jerusalem except on festival occasions, when great multitudes gathered in accordance with the requirements of the Law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6.) The Samaritans are thus classed with Gentiles—aliens, strangers, foreigners from the commonwealth of Israel. We recall their history—that at the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel—immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious amongst the Jews, disregarding their divine law on the subject, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the Law given by Moses, recognized Jerusalem and the Temple as the centre of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better—that right in their own country they had the very mountain in which Jacob worshiped God, and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of the Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the kingdom invitation, which was exclusively for the Jews. It was not until the Jews had as a people neglected their opportunity that the special privileges of the kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of the earth—including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well, and the disciples went to the nearby Samaritan village, Sychar, to purchase food, while Jesus rested at the well, which was 75 feet deep and whose mouth was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of the Lord's peculiar conduct, but he gave none. We perceive in the entire Gospel narrative the humility of our Lord, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners—and that he reproved and rebuked the Scribes and Pharisees for their aloofness. One of his parables was especially directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly approved amongst men were more abominable in his sight than some despised of men.

TACTFULNESS EXEMPLIFIED

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact—that to do so would be dishonest. Hence, they are frequently blunt to the extent of injuring the feelings of others, and hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary, he said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." (John 4:10.) Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things—not that we should obtrude religious matters on every occasion, nor that we suppose our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed, else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. The woman perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and

said, If you had ever so much desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it? "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" (John 4:12.) Again our Lord tactfully ignored the question in the woman's interest —not to deceive her or take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said, "Whosoever drinketh of the water that I shall give him shall never thirst," for that water "shall be in him a well of water springing up into everlasting life." (v. 14.)

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation, and her earnestness to get the living water he had described. She said, "Sir, give me this water, that I thirst not, neither come hither to draw." (v. 15.) Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband." (v. 16.) The answer was, "I have no husband" (v. 17), and with that reply came a flood of thought, which our Lord riveted upon her by declaring, You have well said that you have no husband, for you have had five husbands, and he whom you now have is not your husband. The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared him not. She fled not from him. His kindliness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend." Her answer was, "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion, and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them, at greater leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted." (Isa. 61.1.) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

SALVATION IS OF THE JEWS

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her—were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, and one in whose words she could have great confidence; hence her inquiry, Who are right—our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place? Our Lord was not bent upon making of her a Jewish proselyte: the time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general, and this was already beginning so far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."—v. 21.

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated, and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already begun, since our Lord himself was the first of the Spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places—not in families, or nationally. Their acceptance will be as individuals, and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth: for the Father seeketh such to worship him." (v. 23.) During past times he did indeed prescribe forms of worship and times and places, but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But, on the other hand, we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace, without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

"WE KNOW WHAT WE WORSHIP"

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." (v. 22.) The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham, and that from them must come the great Messiah, and that eventually, through him and some of their nation associated with him, all the families of the earth should receive a blessing. Our Lord said, "Salvation is of the Jews." He did not say, For the Jews, nor, To the Jews, exclusively. It was of them in the sense that the Master was of that nation according to the flesh. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has during this age been extended to every nation, people, kindred and tongue.

We would not say that the Samaritans were typical of a certain class of people here—typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in spiritual Israel we find some like the Samaritans, who are strangers from the covenant and promises, because not of the same family—not begotten again of the holy Spirit. Some of these are estimable people, honorable, and with a form of godliness, but denying its power. Then amongst the true Israel, all begotten of the holy Spirit, all therefore related to the Lord and the promises, there are two classes: the little flock of Israelites indeed, whose love and zeal the Lord approves, and a great company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"—joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say, "Ye worship ye know not what," even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the truth, it would be proper for us to kindly attempt to show them this matter—to show them how different are the hopes and aspirations and promises which apply to the consecrated saints of Spiritual Israel from anything they have ever known or thought. In all of our dealings with the Israelites and others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves."—Matt. 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a great Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." (v. 25.) Seeing

her readiness of mind, our Lord expressed to her—more plainly, perhaps, than to any other person during his ministry—the great fact that he was the Messiah: "I that speak unto thee am he." (v. 26.)

The disciples, returning at this time, marveled that he talked with the woman, but had too great respect for him to question him; and many since, all through the Gospel age, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers—that they are not to despise opportunities for service, for preaching of the truth, even though they have an audience of but one. And indeed the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? what worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had, and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord; and this reminds us that our Lord is judging us by our faithfulness in little things and small opportunities rather than by our great achievements. His own words are, "He that is faithful in that which is least is faithful also in much: and he that is unjust in that which is least is unjust also in much." (Luke 16:10.) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

THE MISSIONARY SPIRIT

The character of this woman is further displayed in the fact that, leaving her water-bucket, she hastened to the city to tell her friends and neighbors that she had found a great teacher, possibly the Messiah, and to ask them to come and share the privilege of hearing him. The selfish spirit, which would have bidden her to keep the information to herself, or the slothful, careless spirit, which would have led her to say, I would be pleased if my friends might know, but will not bestir myself to inform them—either of these would have marked the woman as unworthy of the Lord's favor; and had such been her disposition, we doubt if the Lord would have entered into conversation with her. And so it is with those who have been reached with present truth; they are, as a rule, not only the honest and sincere, but the generous, who love to give the good things to their neighbors, and who, having heard now of the second presence of the Son of man, and the kingdom about to be established, and having come to a clearer knowledge than ever before of the truth of the divine plan—these rejoice to lay down their lives in its service—the promulgating of "good tidings of great joy, which shall be unto all people." (Luke 2:10.) This is the true missionary spirit, and home missions come first.

"COME UNTO ME AND DRINK"

Our Golden Text is quite in line with the lesson intimated—that before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give—the water, the refreshment, of eternal life. This means that he must learn that he is a sinner, and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves the divine message. "Sanctify them through thy truth: thy Word is truth" (John 17:17)—and water is the symbol of truth. The promise of a blessing to those who "hunger and thirst after righteousness" is in full accordance with this. And the promise is, "They shall be filled." This, too, is in harmony with our Lord's statement in our lesson, "Whosoever drinketh of the water that I shall give him shall never thirst."—(v. 14).

In the present time our thirst is in one sense of the word insatiable—we are never satisfied—in the sense that the Lord's blessings are so great and so good that we can never in the present day and in present conditions have enough of them. We shall be satisfied thoroughly when we awake in his likeness (Psa. 17:15)—when the "change" of the first resurrection shall have completed our transformation as new creatures into our Lord's likeness—"from glory to glory." (2 Cor. 3:18.) Nevertheless, there is a measure of satisfaction to our drinking, even in the present time—just as with a thirsty one at a fountain, he drinks with relish, with appreciation, with satisfaction, only to take more and more. So with those who are the Lord's. He pours into their cup blessings rich and satisfying, and fills the cup repeatedly, even while they are in their present tabernacle. Let us appreciate more and more the truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus, however much we may appreciate the channels through which the supply may have come to us.

THE REWARDS OF FAITH

John 4:43-54.—FEBRUARY 16.

Golden Text:—"The man believed the word that Jesus had spoken unto him, and he went his way."—John 4:50.

After spending two days with the Samaritans at Sychar, our Lord proceeded on his journey to Galilee. We have already noticed that this was contrary to his instructions to his disciples, and that the Samaritans, not being Jews, could not at that time receive special blessings—not until the seventy weeks of divine favor set apart for the Jews had been fulfilled, and the door opened to the Gentiles. We can imagine, however, that there was some special reason why the people of this little city were distinctly favored by our Lord, particularly when we remember that on another occasion he declined to go into a village of Samaria, and the people of that village refused to sell the disciples food, and thus incensed James and John to the extent of their suggestion to the Master that fire be called down from heaven to consume the village and its inhabitants. (Luke 9:54.) In Acts 8 and 9:31 we have clear indications that the work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. No doubt that later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to.

Our Lord and his disciples went into Galilee, notwithstanding the fact that the Lord corroborated the proverb that a prophet has no honor in his own country; but while he would have less honor there in one sense, it was a better field for labor in another sense, because the people, while outwardly less religious than those of Judea, were really in a better attitude of heart to receive the Lord and his truth than those of Judea, who were shackled with sectarianism and the burdens of the Law imposed by the teachings of the Pharisees.

Although our Lord's first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and now on his return to his home country, he had proportionately more honor than if he had remained, for many Galileans, attending the feasts at Jerusalem, had been witnesses of his teachings and miracles there. Thus he returned again to Cana, the scene of his first miracle, with added honors. We remember that on the occasion of his first miracle, the people said, Is not this Jesus, the carpenter, whose kinfolk we know? How, then, is he a prophet, a teacher? (Mark 6:2, 3.) Now, however, his fame was spread abroad, so that a nobleman living at Capernaum, twenty-five miles distant, learned of his presence at Cana, and made the journey to present a special request for the healing of his son, who was at the point of death. The word rendered nobleman in this text might more literally be rendered king's officer, and the supposition of some is that this was Chuza, Herod's steward or chamberlain, whose wife, Joanna, was one of the women who subsequently ministered to Jesus.—Luke 8:3.

CHUZA'S MANIFESTATION OF FAITH

The essence of this lesson is faith, and it well illustrates degrees and development of faith. Knowledge is necessary as a basis for faith, and this Chuza possessed. His faith was manifested in his coming to the Lord and publicly acknowledging his confidence in the Lord's ability to heal his son. We may well consider that this indicated a good measure of faith to begin with, but our Lord—with no lack of sympathy for a father's interest in his dying son, but with a desire to develop Chuza's faith—hesitated to go with him, and seemingly objected to so doing, saying, "Except ye see signs and wonders, ye will not believe." (v. 48.) Had Chuza's faith been small, or had he been lacking of humility, he might have

had opportunity for a manifestation of incredulity and indignation.

He might have said, I did not believe in you anyway. It was merely a haphazard matter, because the physicians can do nothing further for my son, and I thought that your coming might possibly accomplish something. But now, sir, I see your hesitancy, and interpret it to mean that you occasionally pick out cases where you can effect a healing, where you can apparently effect a miraculous cure; but that in the general run of diseases, where death is at the door, you are as helpless as our physicians. I have at least demonstrated the fraudulency of your general claims. Adieu. But no; Chuza's attitude of heart was different. Our Lord's delay merely increased his urgency. He supplicated, and finally said, "Sir," Rabbi, "come down ere my child die." Don't, please don't wait to discuss a matter of faith if you realize my position as a father and my interest in the subject, but do come now, and render me the assistance, and discuss the philosophy of faith and tell me of my further needs subsequently.

Our Lord's point had been gained. He had tested the nobleman's faith, and had led his mind upward from the mere healing operation to something higher, to the divine power behind it, and to the fact that our Lord's miracles were merely intended to introduce him as the Messiah. But the test of faith was not yet finished, for our Lord, instead of accompanying Chuza to his son's bedside and there performing a cure, merely told him, "Go thy way; thy son liveth"—he will not die at the present time, he will recover. (v. 50.) The word was believed, the importunity ceased, and instead, no doubt, gratitude, thankfulness, was expressed. It is noted that the miracle took place in the seventh hour—1 p. m. It may be presumed that Chuza came the twenty-five miles on horseback that very morning in great haste. It is notable, however, that while he might have returned the same evening at the same speed, that he did not arrive at home until the next day—evidently taking the journey leisurely. Meantime, his servants met him with the pleasing information that his son was out of danger. He inquired particularly for the time, and they promptly answered, "Yesterday at the seventh hour the fever left him;" so Chuza knew that the recovery was the result of our Lord's word and power.

ANOTHER KIND OF FAITH

We read that Chuza "believed, and his whole house." But did he not believe before, when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, all of those were steps of faith, of belief and obedience in harmony therewith, and attesting the same; but when he arrived home and realized the miracle, it led to a belief in the Lord of a still higher and of a still deeper kind. He now believed, not only that Jesus was able to work miracles, but that he was indeed the Redeemer, the Messiah. His faith at last had reached the heart. No doubt it was as a result of this that his wife, Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry.

What lessons of faith can be learned today along the lines of this lesson? We answer that faith today has its various gradations or steps. First of all, we could have no faith except as some knowledge would serve as its foundation. It is written, "Without faith it is impossible to please him [God]" (Heb. 11:6), and only those who please God, who have his approval, will have eternal life. Hence, we know that the heathen, who have no faith in God because they have no knowledge of him, are not accepted, are not justified, are not in any sense of the word saved or approved of God as worthy of eternal life. This settles at once, to all who are guided by the Scriptures, the erroneous supposition that the heathen are going to heaven, because of their ignorance. As the Apostle points out, "How can they believe in him of whom they have not heard?" and how could they hear without some proclamation, either oral or printed? and how can the proclamation reach them except as God be back of the matter and direct it to them, and grant the opening of the eyes of their understanding?

But an elementary knowledge and an elementary faith built upon it is not sufficient—faith must grow, and before it can grow it must lead to some kind of works. Chuza's primary faith led to his journey to our Lord, by which he attested his faith. But generally there must be a necessity, as in Chuza's case—his sons' illness. Some might hear of Christ, though they might never approach did they not realize the necessity; but the same message that tells of Christ points him out as a Savior, and implies that all men are sinners. Only those who realize that they are sinners, only those that desire to escape from sin and death, will be led to investigate and approach the Lord, that they may find relief from their burden of soul.

FAITH COMETH BY HEARING—THE MESSAGE OF GOD

In the first approach of a soul to the Lord it may be necessary that the feeling of need should be intensified; and hence, although the Lord is very merciful and compassionate and forgiving, he permits the penitent one to supplicate, and delays his assurances of forgiveness until matters seem vital to the one who is hungering and thirsting for the divine favor he seeks. Then, as in the case of Chuza, the Lord does not do something outwardly, miraculously proving to us that our prayer has been answered and that we are forgiven, but he merely tells us so, saying, "Thy sins be forgiven thee!"

Where the proper faith is, the results will be similar to those in the case of Chuza—the penitent one will believe, trust, and go his way, thankful and rejoicing. Whoever cannot trust has not yet come to the place where it is proper for him to have the relief. He must first cultivate more faith in the Lord, and to this end he may need a larger knowledge of the Lord and his goodness. He may need to call to mind the Lord's character, that he is very merciful and of tender compassion; that while declaring that we are sinners, he declares also that he so loved us while we were yet sinners as to give our redemption price. (John 3:16.) He must consider how graciously the Lord has already dealt with many in the forgiveness of their sins, and in the granting to them of his holy Spirit, whereby has been wrought in them the glorious transformation of character, so that the things which they once loved they now hate, and the things they once hated they now love. With these lessons before the heart, and with confidence that the Lord changes not, that he is the same yesterday, today and forever, all sincere seekers of divine favor have an abundance of foundation for faith in their forgiveness and acceptance, and are authorized to have "strong consolation."—Heb. 16:18.

What should be the result of a true faith which after various difficulties has reached the degree of justification and come to realize the forgiveness of sins, reconciliation to the Father, and the merit of the precious blood, covering all blemishes, future as well as past? As in Chuza's case, his faith bringing him to a condition of discipleship—to a position of believing on a still higher plane than ever before—so it should be with us. A realization of the grace of God in the forgiveness of our sins should lead us to that faith in him, that confidence in his Word, that acceptance of him as the great Teacher, the Messiah, which would believe in him to the extent of accepting all of his gracious provisions and propositions. This would mean that we would turn from the world to become his disciples, to lay our little all on the altar of sacrifice, with full confidence that he who has begun a good work in us is both able and willing to complete it in the day of Christ, in the Millennial age—early in the morning of which the church, the bride, is to be helped, delivered, "changed."—Phil. 1:6; 1 Cor. 15:51, 52.

We trust that the majority of our readers will be able to trace in this lesson their own experiences of justification and sanctification. And what further remains? We answer that next in order comes the testing—a testing of the degree of our consecration, of its genuineness, of the sincerity of our consecration. This is the Christian's life. The earlier steps of faith and justification were merely primary to our standing upon this plane of sanctification—begetting of the holy Spirit to a new nature. The Lord's special dealing during this Gospel age is with these new creatures, Spirit begotten—not that they are many as compared with the world, or even as compared with those that take the first step of faith unto justification. They are a little flock, to whom it is the Father's good pleasure to give the kingdom—to as many of them as prove faithful. (Luke 12:32.) The Apostle declares of them,

"ALL THINGS ARE FOR YOUR SAKES"
—2 COR. 4:15—

Everything in the realm of nature and of grace must for the time so operate as to be most favorable to this class, for the Lord has declared that all things shall work together for good for these—"the called according to his purpose." (Rom. 8:28.) Whatever cannot be overruled for their good must be hindered, must be stopped, cannot proceed. Little does the world realize the important place in its affairs and interests occupied by this little flock; indeed the world knoweth them not, even as it knew not their Lord (1 John 3:1)—the world reckons them as a part of the filth and off-scourings of all things, knows them as fools for Christ's sake. But by and by the veil will be lifted, and the whole world shall understand the mysterious workings of divine providence, for, as the Apostle declares, God, in the ages to come, will "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 2:7.

Whoever has a sufficiency of faith to be accepted of the Lord in this class and to be begotten of the holy Spirit, will

still need to grow in grace, to grow in knowledge and to grow in faith, but he will find in the divine provision everything needful to these ends. Hence the Scriptures declare that God is faithful in the matter, and that if any of these Spirit-begotten ones shall fail to reach the glorious outcome of the call, it will be their own fault—because they have neglected or not properly used the divine grace in harmony with the divine injunction. Let our faith abound, dear brethren, and grow stronger and stronger, and to this end let us feed upon the heavenly manna provided us, and make use of the various opportunities for growth, and be not slothful, but fervent in spirit, serving the Lord.

CINCINNATI DEBATES AND CONVENTION

Debates were announced in our last issue, to be held in Cincinnati, O., for six consecutive nights, beginning Sunday night, Feb. 23, between Mr. White of the Christian or Disciple denomination and the Editor of this journal, C. T. Russell. At once we began to receive letters suggesting that a WATCH TOWER CONVENTION be held in Cincinnati at the same time, as quite a number of the friends desired to attend the debates anyway.

Accordingly we have arranged for an eight-day Convention —Feb. 23—March 1, inclusive. This will give us two Sundays, We anticipate a spiritual feast at the Lord's table in company with many of his "little ones." Of course many more will be present in spirit than can arrange to be personally present; but these, too, will share the general blessing of the Lord by reason of their spirit of fellowship.

MUSIC HALL SECURED

Our latest information is that Music Hall has been secured for the debates. It is Cincinnati's finest auditorium, with a seating capacity of 3600. Further announcement of the Convention arrangements will appear in our next issue. Meantime we remark that the railroads south of Cincinnati will give excursions on the Certificate plan *if requested.* When buying ticket at full single fare *ask for a certificate* which will entitle you to a return ticket at *one-third* of full fare when properly endorsed. These rates will be open to anybody. Arrangements will be perfected for securing clean rooming accommodations at 50 cents to $1 per night each person. If you desire us to secure such for you give full particulars *before* Feb. 15th, that the address of your room may be sent you.

NEWSPAPER REPORTS OF THE DEBATES

One of the Cincinnati newspapers proposes to give stenographic reports of the debates. We have arranged to receive subscriptions for the period covered by the reports—four copies to one address, and *later* six copies of a paper containing the entire six debates, all for $1.00.

A party of friends will leave Chicago for Cincinnati in special car Saturday night, Feb. 22. Any desiring to accompany them write Dr. L. W. Jones, 2024 Washington Boul., Chicago.

THE WOMAN'S NATIONAL DAILY

Confident that thousands of WATCH TOWER readers would be glad to get Brother Russell's sermons weekly, at the very cheap *clubbing rate of 60c per year* above the TOWER price, we arranged accordingly. As the subscriptions did not come in as rapidly as we had expected, we advanced the subscription price for some Tract Fund contributors and some on our *poor list,* in order to make good our promise to the *National Daily.*

But the *National Daily* is not publishing the sermons as they proposed; hence we are *holding* subscriptions received for it within the last two weeks. We have requested that they stop all subscriptions sent in by us and return the *pro rata* amount of money as agreed. They decline to do so; but say that they will stop subscriptions and refund money on request of the subscribers. We request that *all* who have been receiving the *National Daily* send postal cards requesting that their papers be stopped and their money refunded *unless* Pastor Russell's sermons appear weekly: as it was on this understanding that the subscription was given.

Those who have sent us their subscriptions are being temporarily supplied the sermons otherwise. We suggest, however, that those who desire this cheap, clean daily, but who are not now receiving it, might also help by writing postal cards: saying, that their subscriptions and those of their friends are *awaiting an assurance* that Pastor Russell's sermons will appear in their journal every week.

AN INTERESTING LETTER

Dear Brother Russell:—

I had in mind to write many times, but put it off for one reason or another. I can assure you, however, that, although my letters are few and far between, I nevertheless think of you every day, many times a day—thinking of your many kindnesses to me, and the fact you were the means in God's hand of leading my wife and me into the light of present truth, which we still love, we are glad to say, with the same fervency as the day we received it.

The field here seems white unto the harvest, and we encounter less prejudice than in the States. In the two years and six months of our stay in the colonies my wife and I have been privileged to circulate about 20,000 volumes of DAWN, and our hearts have been caused to rejoice in hearing of some fruit to our labors—some brought to the light and knowledge of the present truth through the books thus scattered. It has given us pleasure to see the work of Brother and Sister Henninges so abundantly blessed by the Lord in Melbourne. Some of the friends there who have become interested have developed into efficient colporteurs. Sister S———, who has been with us since Christmas, is exceptionally so, taking orders for as high as seventy volumes in one day. I mention this, because I know it will give you pleasure to hear of the zeal and earnestness of those who in this part of the world have been brought to a knowledge of the truth.

Yours in him, S. J. RICHARDSON,—Australia.

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VIEWS FROM THE WATCH TOWER

THE FINANCIAL STRESS WORLD-WIDE

So intertwined are the finances of the world that our recent disturbance from lack of circulating currency is affecting all Europe. Precipitated by a battle between financial giants, which obliterated one party and crippled the other, the panicky sentiment spread to every quarter of this land and its waves are now causing disturbances afar, whilst New York, the original center, has become more calm. That there was not sufficient money for the vast business enterprises of our land was seen by many financiers, and warning signals were given a year in advance. But nobody moved to produce the needed extra currency (which silver would have supplied had it not been demonetized). Unless this new blood (more currency) be supplied speedily no rapid recovery need be expected. This means further depression along some lines, notwithstanding the great prosperity within grasp.

Much is being said in a partizan spirit, charging that the panic was deliberately brought on by the very rich, to show their power and to take a stronger hold. This is surely erroneous, as the very rich have suffered most. The President and Mr. Lawson are also blamed unjustly for precipitating the panic by exposing the disapproved methods of some financiers. Public distrust did extend to railroad bonds and some railroad shares and justly; but this would have produced no panic had there been sufficient *currency* (money) for the country's needs. Congress and the bankers are responsible, though they do not realize it.

However, from our standpoint we need blame none of them.

Rather we may say that in divine providence their eyes have been holden as respects the real seat of the difficulty—that the panic might come just when it did—at the opening of the last seven years of "Gentile Times." We advise the Lord's people to do nothing to provoke strife, discontent or panic, but that each "set his house in order" in financial matters, and with hearts full of confidence in the Lord give all the more attention to the promulgation of the "harvest" message to all who have the hearing ear. And you will find these ears increasing in numbers and keenness to hear the good tidings which alone can satisfy and give peace in time of storm and stress.

THE POLITICAL EFFECT OF THE PANIC

Undoubtedly Socialistic ideas will thrive now as never before. Indeed the President and several aspirants for the office are boldly saying what only Socialists would have uttered a few years ago.

Now is a time for patience and for remembering that Socialism cannot do for the world what it desires and teaches. Now is the time for remembering that God has a plan that is surely working itself out. "In your patience possess ye your souls." (Luke 21:19.) "Wait ye upon *me*, saith the Lord, until the day that *I* rise up to the prey: for *my* determination is to gather the nations, that *I* may assemble the kingdoms, to pour upon them *mine* indignation, even all *my* fierce anger: for all the earth shall be devoured with the fire of *my* jealousy. Then will *I* turn to the people a pure message, that they may all call upon the name of the Lord to serve him with one consent."—Zeph. 3:8, 9.

WANTS PERMISSION TO PREACH TRUTH

New York, Feb. 3.—Staunch church members of Bayonne awoke this morning after a night of restlessness following a strange sermon by Rev.—— [we omit the name lest the reverend gentleman should feel hurt by our comments], pastor of the —— church, one of the largest in the town. The minister had made the statement that he would ask the authorities of his church for "permission to preach the truth for two years as an experiment." It apparently followed from his statement that during at least a large part of the twenty years which the doctor had spent in the ministry he had been preaching what he believed was not true—in fact, the preacher himself said as much. He declared that had he known what he was doing when he entered the ministry he would not have gone into it.—*Press Dispatch.*

* * *

We wonder if any other profession contains as many foolish men as does the (nominal) Christian ministry. Doubtless there are men in all the professions equally dishonest; but they seem to be wiser than to thus parade their dishonesty before the public with the expectation that it will be appreciated and that they will be esteemed *ideally honest men*—martyrs for the truth's sake! No doubt many doctors are connected with a popular school of medicine which they believe is not the best; —no doubt some let their patients die rather than break with their endorsed system, its honorable reputation and lucrative returns; but they are not so foolish as to tell of their chicanery and expect the people to applaud their "honesty."

But ministers tell us freely that they never did believe the Westminster Confession of Faith which they confessed and promised to teach. And now this reverend gentleman intimates to his congregation that he does not believe the Bible and the messages he has been giving them for the past twenty years: *His great, honest soul is tortured until he cries out for liberty to tell the truth.*

The Bible assures us that God desires truth in the inward parts—in the heart. In our opinion, if the Lord had some new revelation to send to the world (which we deny) he would not select for his channel the man who confesses himself to have been dishonest for twenty years in his most public utterances.

And, pray, what are the bonds by which this truth-loving soul is held back from preaching what he believes is truth? They evidently are two: (1) Love of money, and (2) Love of the esteem of men. He has so much loved his salary and his title and "authority to preach" that as chains they have held him fast to the preaching of what for twenty years he believed to be a lie. Now these chains have finally worn through a callous surface until they have reached the quick, and he squirms and writhes in pain, crying out, Let me keep my salary and title while I tell the people what a fraud I have been.

SCIENTIST CLAIMS HE HAS TALKED WITH THE DEAD

(Cable Dispatch to the New York Sun)

London.—Serious statements by Sir Oliver Lodge command respectful attention, even when he abandons science for mysticism. It was therefore with something like amazement rather than skepticism that a meeting of the Psychical Research Society heard the distinguished scientist practically affirm that communications were received from the dead in secret and exhaustive tests recently conducted by certain members of that society through spiritualistic mediums, or automatists, as Sir Oliver called them. Referring to what happened at the séances Sir Oliver said:

"The most important set of phenomena are those of automatic writing and talking, and what do we find? We find the late Edmund Gurney, the late Richard Hodgson and the late F. W. H. Myers, with others less known, constantly purporting to communicate with us, with the express purpose of patiently proving their identity by giving us cross correspondence between different mediums.

"We also find them answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them. Not easily or early do we make this admission. In spite of long conversations with what purports to be the surviving intelligence of these friends and investigators, we were by no means convinced of their identity by more general conversation, even when it was of a friendly and intimate character, such as in ordinary case would have been considered amply sufficient for identification of friends speaking, say, through the telephone or typewriter.

"We required definite and crucial proof, a proof difficult even to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational demand. Some of us think they succeeded. Others are still doubtful.

"Cross correspondence—that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either—is good evidence of one intelligence dominating both automatists, and if the message is characteristic of some particular deceased person and is received as such by persons to whom he was not intimately known, then it is fair proof of the intellectual activity of that person.

"If, further, we get from him a piece of literary criticism which is eminently in his vein, which has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the society has had communicated to it. The phenomenon of automatic writing strikes some of us as if it were in the direct line of evolutional advance. It seems like the beginning of a new human faculty."

Sir Oliver continued impressively: "I am going to assume in fact that our bodies can under certain exceptional circumstances be controlled directly or be temporarily possessed by another or foreign intelligence operating either on the whole or some limited part of it. The question lying behind such an hypothesis, and justifying or negativing it, is the root question of identity, the identity of the control.

"Some control undoubtedly exists, and it is not the normal consciousness of the person owning the body. Every one who knows anything about the matter is quite certain that this question of identity is a fundamental one. The controlling spirit proves its identity mainly by reproducing the speech or writing facts which belong to his memory, not the automatist's memory."

* * *

Well do the Scriptures declare of our day and people, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Here we have a fresh illustration of how the things that are naught may and can and do confound those who are great and learned. "The secret of the Lord is with them that reverence him." Hence the Christian of low degree, from the standpoint of service, may, through the instructions of the Bible, know clearly things that the famous and learned in other wisdom cannot know. He knows that the dead are actually *dead* and cannot know or communicate anything until made alive by our Redeemer in the resurrection morning. He knows, too, that the demons, who personate the dead to deceive, are wholly unreliable, and that anyway the Lord's people are forbidden to have any communication with them under any pretext.

Thus the Lord keeps his own who trust him and follow his instructions. The Scriptures say: "The wise are taken in their own craftiness." And so it will appear ere long to all; that the world's brightest, wisest men in this its wisest epoch will be found to have been foolish, in that they trusted to their own wisdom and neglected God's Word. We caution all of our readers against all *occultism*—against every revelation and manifestation or reputed special communion with their dead friends, or even with the Lord or his angel. These are

fraudulent: attempts to entangle you. Look for guidance to the *voice behind*—the Lord's messages through the apostles and prophets. (Isa. 30:21.) Expect your guidance as it has been sent all down this Gospel age by the holy Spirit's supervision and through the *members* of Christ.—1 Cor. 12:11-29.

DOCTORS DIFFER—BOTH ARE RIGHT

"The Rev. Dr. Newman Smyth, a member of the Yale Corporation, and for twenty-five years pastor of the Center church, New Haven's largest and most conservative Congregational church, electrified his congregation yesterday morning by declaring that the age of Protestantism is past, that it is no longer needed. He said that the churches are all split up and are becoming more so every day. They no longer have power over the people or the state. He said that the time for a new Catholicism is at hand and that the sooner people realize it the better."—*Waterbury American.*

"At the Second church yesterday morning the Rev. Dr. Davenport preached a second sermon on Protestantism and Catholicism, answering the question, 'Is organized Protestantism to perish?' He took for his text Matt. 16:18, 'And I also say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hades shall not prevail against it.'

"After discussing the bearing of this text on the theological controversies of the past, declaring that in the church thus predicted Protestantism was included no less than Catholicism, and recounting the struggles out of which evolved Protestantism as we know it today, Dr. Davenport reached this conclusion:

" 'How is it with the Protestant churches in their relation to the life of today? Do they on the whole seem weak, inefficient, dying? I see nothing of this as I look out upon their hundreds of thousands in all the world; with their hundreds of millions of constituents. They represent in this land and in other lands a vast amount of cultured manhood and womanhood, of wealth, of learning, for they are in closest alliance with the advanced thought of the time, the founders of innumerable colleges and the patrons of great and numerous universities from Cambridge and Oxford to Harvard and Yale.' "—*Waterbury American.*

* * *

The two gentlemen quoted above seem to be taking opposing views; but in reality they agree. Protestants are becoming individual thinkers, instead of class or sect thinkers. They are dropping all doctrine and merely maintaining "a form of godliness." They maintain the form partly as a "fire insurance" and partly as a protection against anarchy. Doctrinally, therefore, there are fewer and fewer Protestants as the days go by. Few know enough about doctrines to protest against any of the doctrines of the church of Rome or any other.

Dr. Smyth is right when he insists that all are becoming Catholic—if that word be taken according to its broad meaning, signifying *general.* The term Christian has become so general as to include all who live in civilized lands and act decently and coöperate with the majority along the lines of moral reform—without opposing or denouncing false theology or anything that is popular. In this sense the Catholic spirit is growing.

The other man is right in claiming that Protestantism is established and prospering; for the Catholic spirit we have just described is a Protestant spirit also in the sense that, doctrines being ignored, the practices of Catholicism today are just such as Protestants specially cried out for four centuries ago. The protest of the past was doctrinal on the part of some, but to the masses it never meant more than liberty of conscience and freedom from persecution. Thus whilst Protestantism has failed doctrinally it has succeeded as respects human liberty.

True, there are many Catholics and Protestants who have the old Catholic spirit—a desire to stifle conscience and to persecute dissenters—but they are in the minority; the civilized *world* protests against that.

However, according to our understanding of the Bible, it will not be long until the Catholic spirit of coercion and persecution will again dominate Christendom; with the awful result of provoking the anarchy with which this age will close and the new age be introduced.

THE HIPPOPOTAMUS TOOTH

IOWA DISCOVERY MERELY CONFIRMATORY OF SCRIPTURE STUDIES, VOLUME VI, CHAPTER I

"In recent newspapers there is a news item, to which considerable display is given, concerning the finding of the fossil tooth of a hippopotamus in Iowa. The item goes on to say that the finding of the tooth, coupled with the former finding of skeletons of elephants in that state, gives the first evidence of the existence of a tropical climate in North America in the period immediately preceding the present geological age of the world.

"Allow me to suggest as modestly as possible that the professors are again, as usual, wrong. The evidence is unvarying that the climate of the earth in the period immediately prior to the present one was universally mild, and that in every zone of latitude there were no frosts, no rainstorms, no winter, and no torridity of heat. At the mouth of the Mackenzie river in Alaska, where now the temperature falls to 109 degrees below zero (F.), there was found the trunk of a cinnamon palm, a tree that can endure no frost. This trunk was rooted in the soil out of which it grew; it was killed by the change of climate which suddenly swept over the earth in the month of November, about 2548 B. C., when the collapse of the ancient protecting canopy of water surrounding the earth first permitted the cold of space to reach its surface.

"In 1884 Tolle and Bunge examined some animal remains on Liakoff island in the Arctic and there found that the remains of an incredible quantity of so-called tropical animals were heaped together in such a manner as to indicate that this island, equal in area to the state of Illinois, was composed in equal parts of their bones and of the ice and sand in which they were imbedded.

"Beneath the clay, sand and carbonaceous mud, which our geologists take to be drift from the glaciers which never existed except in the imagination, there lies all over the world alike the remains of the lost climate of the golden age, when, in common with other creatures, human beings attained an enormous age. In Louisiana are found in rock-cut caves human skeletons (of the white race) which from the flattening of the tibia and the femora, and from the variation of the grinding surfaces of their teeth, must have attained the age of 1,000 years approximately."—*W. V. Cooling in Chicago Inter-Ocean.*

HIGHER CRITICISM INFIDELITY IN NORWAY

The Lutheran church in Norway finds herself obliged to make front against the influence of "The New Theology." The "Lutheran Kirketid" made known in October of last year an appeal for the founding of a theological church faculty that would stand fully on the foundation of the Word of God and the Lutheran Confession. By the term church faculty we are to understand a seminary for ministers. In the appeal, together with other things, is said: "The time is urgent. A new spiritual stream presses with ever-increasing strength and self-consciousness and grasps the foundation truths of Christianity—not alone the church doctrines, but it also menaces the Christian life at the roots, respecting both present and future. In such times there rests on our churches a peculiar responsibility. Therefore we must most decidedly come to the support of this movement, which seems to us fully justified, and this by money contributions as well as by encouraging the youth to whom the call of service in the church appeals. To the extent of our ability we must stimulate and support them." The appeal was signed by 276 men, among them sixty-five ministers.

FRAGMENT OF GOSPEL VALUELESS

As "news" and to fill space, newspapers are publishing lengthy accounts of "a fragment of a Gospel found in Egypt." It is of no value, being of unknown authorship, and in style quite different from our Lord's authenticated words, and out of harmony with the Truth in general.

FAILED TO KEEP HIS APPOINTMENT

The friends who went to Elkhart, Ind., to attend the debates and were disappointed have our sympathy. A week before the date Dr. Dillon wrote that he could not keep his appointment because of a "quarterly meeting" at that time, of which he probably had *forgotten* when he suggested the date for our acceptance. Or possibly *its importance* seemed greater later on, as he thought of the questions for debate. We wrote and also telegraphed to him, urging matters, because the announcement had gone forth, but we received no reply from the reverend gentleman.

CINCINNATI DEBATES AND CONVENTION

Interest grows in the Cincinnati Convention and the Debates between the Editor of ZION'S WATCH TOWER and Elder L. S. White, representing the Christian denomination (Radical branch). The prospects now are that there will be a good representation of the brethren and sisters from every direction. Pittsburgh friends will have special cars on the Pennsylvania R. R. 9 a. m. and 10 p. m. Feb. 22. The Chicago* friends have made special arrangements for a large party over the *Monon Route and C. H. & D. R. R.*, leaving Chicago February 22, 11 p. m. Nearby friends or those en route will be welcomed with either excursion party.

"Music Hall," Elm St., cor. 14th, Cincinnati, is one of the finest auditoriums in the world. It has been secured for eight days—Feb. 23 to Mar. 1, inclusive, except Friday afternoon and Saturday evening. The Debates will of course have full control of the hall for their six evenings—the Christian denomination people having equal rights with us—but during the remainder of the time our Society will have full possession for convention purposes.

Ministers of various denominations and attorneys have consented to act as chairmen of the debate sessions. Various speakers will address the convention, Brother Russell being on the program for both Sundays, as well as in the debates. Those who cannot personally be present will have the privilege of remembering us all at the throne of grace, and we feel sure will do so. Full reports of the debates have been arranged for by one of the principal papers of the United States. Many orders are being received on terms mentioned in our last issue—$1 subscriptions, representing several complete reports of all the debates. We will publish no reports of our own, believing that the public will be better satisfied as to the fairness and truthfulness of a newspaper's stenographic report than with a specially edited report from interested parties.

*Address, Dr. L. W. Jones, 2024 Washington Blvd., Chicago.

RAILROAD EXCURSION RATES

The South-Eastern R. R. Association has granted excursion rates on Certificate plan. You pay full fare going and *get a certificate*, which, when properly signed at the convention, secures you a return ticket at *one-third* of full fare.

Any party of *ten* can secure a concessional rate, except where the regular fare is already reduced to 2c per mile. The party fare from Pittsburg will be $6.25 each way.

Friends from considerable distances are reminded of the mileage books, which now are *not* usually *restricted* to the use of one person. On roads charging 3c per mile quite a saving can be effected by the purchase of the 1,000 mile books.

ACCOMMODATIONS AT CINCINNATI

We have effected very favorable terms with two fine hotels —$1.50 and $2.00 per day (and upward, of course). And we have secured clean lodgings in private homes at 50c per night —two in a bed. Restaurants are numerous, and their terms various. However, it would be unwise to reckon expenses less than $1.60 per day. *Notify us at once* of your desires.

"GOD SPEED THE TRUTH!"

Come praying, "God speed the truth," and as free as possible from a sectarian spirit of envy, hatred, strife, prejudice. See that the love of God is shed abroad in your heart and shines in your face.

HE WENT ABOUT DOING GOOD

John 5:1-9.—FEBRUARY 23.

Golden Text:—"Himself took our infirmities, and bare our sicknesses."—Matt. 8:17.

The records show that our Lord during his ministry wrought thirty-six miracles, separately described, and beside these many others not individually reported, but in groups. The Apostle Peter testifies of this, that he "went about doing good." (Acts 10:38.) Some, however, gain the erroneous view that our Lord's chief work amongst men was to heal their sicknesses. Many who hold this view argue that the chief work of the church, as his footstep followers, should be the healing of the diseases through prayer, etc. This is a serious mistake and betokens a thorough misunderstanding of the divine plan of the ages. Our Lord's mission was primarily to make the great sacrifice for sin, which was the redemption price, and to secure ultimately the release of mankind from the sentence of original sin. As an incidental feature connected with the world's salvation through his sacrifice, he preached the good tidings and called for followers to walk in his steps and to be joint-sacrificers with him, and thus ultimately to be joint-heirs with him in the work of distributing the blessings and favor of God, secured through his death. The miracles of healing which our Lord performed were incidental to his preaching—as a means of convincing those whom he would invite that he was indeed the Son of God, the Messenger of the Covenant, the Messiah, that they might hear his message, believe it, and become his followers.

Did he heal all the sick? Did he cast out demons from all who were possessed? Did he awaken all the dead? Assuredly not. He merely gave illustrations of the divine power which he possessed, and which he declared would be manifested more fully, more completely, later on—at his second coming. Hearken to his words: "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his [the Son of man's] voice, and shall come forth." Again it is written respecting our Lord's miracles: "This beginning of miracles did Jesus . . . and manifested forth [in advance] his glory"—the glory and power which he will possess and exercise to the full in the time appointed of the Father. (John 5:28; 2:11.) Of that future time, when the earth shall be filled with the glory of the Lord, St. Peter speaks, saying, "Times of refreshing shall come from the presence of the Lord [Jehovah]; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

A GREAT MULTITUDE OF IMPOTENT FOLK

These suggestions are amply confirmed by the records of our present lesson. Jesus had returned to Jerusalem on a festival occasion, when, by reason of the multitudes gathered from every part, the Jewish leaders who sought his life would think it unwise to make any demonstration against him for fear of a riotous disturbance. Near the city was a pool of water possessed of certain peculiarities, and bathing in this was reputed to be curative for some ailments. Our common version declares that an angel troubled the waters at certain times, and that it was immediately thereafter that the sick bathed to advantage. This portion, however, is not accurate, is not found in the oldest manuscripts, and is appropriately omitted from the Revised Version. It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. And the mental impressions upon the bather may have been helpful in many cases. At all events, the record is clear that a great multitude of impotent folk crowded the five porches of this pool. Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments, causing lack of vital power, withering or wasting of the muscles.

It is worthy of note that our Lord did not hunt up and cure all the diseased of Palestine, and that even when he came across them in his journeyings, as in this case, he made no effort to heal all of them. He singled out one individual who had in vain waited for an opportunity to test the virtue of the pool, and who had been ailing for thirty-eight years. Of him alone he inquired, "Wilt thou be made whole?"—Is it your desire to be healed? The answer was that he had the desire, but had not the ability to take the further steps, nor had he assistance. By these words the Lord awakened in the mind of the poor man desires, aspirations, which had almost died out. He was almost heartsick from deferred hope. Here was a stranger manifesting some interest in his case—a thoroughly new experience. We can imagine the brightening of his eyes, the general alertness in connection with his conversation. Thus he was prepared for our Lord's words, "Rise, take up thy bed and walk." Immediately he realized in his muscles and nerves the surging of strength and vitality, and forthwith, almost mechanically, he obeyed and went his way—too much dazed, astounded, to think of inquiring the name of his benefactor, or to offer him his thanks.

We may be inclined to think of his cure as accidental—to suppose that he was thus blessed merely because our Lord happened to pass that way and happened to see him and happened to take compassion upon him. Or we might surmise an arbitrary election in his case. However, we may assume that a still more reasonable view presents itself, viz., that this man in his affliction had been led to a repentance of sin and to a desire for harmony with God, and that as a consequence of this attitude of his heart he was specially favored of God. As corroborating this view, we find it recorded that, shortly after, Jesus found him in the Temple, praying, thanking God

for his recovery—probably also offering a gift to the Lord as an evidence of his confession and devotion and thankfulness.

"GO AND SIN NO MORE"

We do well to take note of the broad kindness and generosity of the Master, as exemplified in this case. He did not first discuss the man's sins and inquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. He healed him and permitted him to go his way, to take his own course. It was when he had gone voluntarily to the Temple to prayer or to sacrifice, that the Lord came to him, and without chiding for the past, counselled him for the future, saying, "Sin no more, lest a worse thing come unto thee." (v. 14.) Would that all of those who are "followers of the Lamb" might learn of the great Teacher how to forgive nobly, with generosity, and when and how to inculcate lessons of reform and admonition for the future.

"HIMSELF TOOK OUR INFIRMITIES"

In these words, the prophet foretold a part of our Lord's mission. We believe that we are justified in supposing that all of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality—that he thus daily, little by little, laid down his life. We could suppose divine power granted to him in such measure that by the mere speaking of the word, at no cost to himself, any miracle could have been performed; but our Lord came not into the world merely to exhibit the divine power amongst men, it was also a part of his mission to taste of human sorrows, to learn to sympathize with the afflicted, and to lay down his life on man's behalf. Our supposition is well borne out by the above prophecy—that he would bear our infirmities. (Matt. 8:17; Isa. 53:4.) Additionally, it is confirmed by St. Luke's statement that "Virtue [vitality, strength] went out of him and healed them all."—Luke 6:19.

Our Lord's miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts. That the three and a half years of our Lord's ministry did impoverish his strength is abundantly testified to: for instance, when at Jacob's well he was wearied, but his disciples were not; and again at the close of his ministry, on the way to Calvary, when he was unable to bear his own cross, while the two thieves apparently were able to bear theirs. (John 4:6; Luke 23:26.) His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. From the beginning of his ministry he kept pouring out his life in the interest of those who had an ear to hear, and taking upon himself of the infirmities, the weaknesses, of those he healed.

HIMSELF BARE OUR SICKNESSES

We do not know that our Lord was sick with any of the ordinary maladies. His perfect organism would apparently be proof against the intrusions of special diseases. Rather it would appear that his healing of diseases merely exhausted his vitality, and thus left upon him the weight of our sicknesses. All of the sick, the afflicted of the Lord's followers, can look up to him with a realization of his sympathy, for it is written, "In all their affliction he was afflicted." (Isa. 63:9.) "Surely he hath borne our griefs and carried our sorrows;" but we are not to receive the mistaken view entertained by some that our Lord bore the sicknesses of all those who would ever be his disciples, so that it would never be necessary for them to be sick or feel any pain. Quite to the contrary of this, the sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. The lesson therefore is to the contrary, that as he bore the infirmities and cares and griefs of others, his followers are to emulate his example and his Spirit, and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. As the Apostle suggests, "We ought [also] to lay down our lives for the brethren."—1 John 3:16.

The Scriptures clearly show that, so far from the followers of Christ being exempted from persecution, affliction, sorrows, trials, difficulties, they are to know indeed that the Father "scourgeth every son whom he receiveth." (Heb. 12:6.) We are to understand that as it was expedient that the Master should pass through such experiences of self-denial and self-sacrifice, it is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world's infirmities, and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. (Heb. 4:15.) Thus it is written, "If we suffer, we shall also reign with him." (2 Tim. 2:12.) Those who anticipate that the followers of the Lamb are to be borne to Paradise on flowery beds of ease, and not a wave of trouble roll across their peaceful breasts, are surely mistaken. Generally they have not read aright the Master's description of the experiences of those who would be his footstep followers, who are enjoined to take up their cross and follow him.—Mark 10:21.

SPIRITUAL INFIRMITIES AND SICKNESSES

But while we may properly enough apply the prophetic testimony to the infirmities and sicknesses of those whom Jesus healed at his first advent, we should not think of these as having the full import of the prophecy, but rather indeed as a small part thereof. What were all the sicknesses and infirmities that Jesus healed at his first advent in comparison to all the sicknesses of the twenty thousand millions of the world's population? What was the awakening of the three from the dead in comparison to that of the mighty host which shall be brought forth from the prison-house of death, the grave? Surely there is a deeper, a wider significance to this prophecy. The infirmities and sicknesses of the whole world are part and parcel of the penalty of original sin. That penalty is death, and it rests upon the whole human family; and the infirmities with which we are born and the sicknesses acquired are merely so much of death working in our race. Our Lord bore all of this for the whole world in the sense that he by the grace of God tasted death for every man. (Heb. 2:9.) As the Apostle Paul explains, death passed upon our race as the result of sin; and hence, all being sinners, all have infirmities, sicknesses and dying conditions.—Rom. 5:12.

It is when we get this broad Scriptural view of the divine plan of the ages that we find satisfaction for head and for heart, and a harmony which touches and explains every feature of the divine revelation. Through the first Adam sin, condemnation, was precipitated upon the entire human family—and his bride, mother Eve, was a participant with him in the entire matter. So in due time God provided Jesus, the Redeemer, who paid Adam's penalty with the sacrifice of his own life. He in consequence was highly exalted to be a Prince and a Savior, a King and Restorer, a Priest upon his throne, to grant forgiveness and uplifting influences to Adam and all involved through him. And now, preparatory to that general blessing of the world in harmony with the divine plan, a Bride for Christ is being selected from amongst mankind; but before she can share with her Lord the glories of the spiritual plane, the divine nature—glory, honor and immortality—she must be tested, and the test is that she must manifest the same spirit that actuated, that controlled her Lord, the Redeemer. For this reason it is that her call is during this present evil age—that the trials, the difficulties, the sorrows, the pains attendant upon sin shall serve to test her loyalty to righteousness and her spirit of devotion and of love. Under her Redeemer's guidance she is being taught the necessary lessons to fit and prepare her for the glorious joint-heirship. Yet nothing connected with her call is compulsory—and hence, many have been called in comparison with the few that will be chosen. Therefore, all who would make their calling and election sure must be faithful in following in the footsteps of the Redeemer, heeding carefully his counsel, and availing themselves of his assistances by the way.—Matt. 22:14; 2 Pet. 1:10.

"GIVE YE THEM TO EAT"

John 6:1-21.—MARCH 1.

Golden Text:—"He shall feed his flock like a shepherd."—Isa. 40:11.

The incidents of this lesson are accredited to the early part of the third year of our Lord's ministry, in the spring, nearing the time of the Passover. John the Baptist had been in the prison at Macherus for about a year and had just been beheaded by King Herod. The ministry of John, followed by the ministry of Jesus, had greatly awakened the Jewish mind on the subject of the imminence of the kingdom of Messiah. The imprisonment of John had more or less surprised and stunned the people. John himself, after being imprisoned nearly a year, had sent some of his disciples to inquire whether or not Jesus was the Messiah, whether or not he was merely the forerunner of some greater one. This was the truth: Jesus in the flesh, the Lamb of God to take away the sin of the world, was merely the forerunner of the heavenly Lord,

who, after gathering from amongst mankind his Elect Bride, will come in power and great glory and assume the reins of the world's government for their blessing and uplifting out of sin-and-death conditions. But Jesus did not enter into an explanation of these things, because they were not meat in due season then. He contented himself with sending the message that the sick were being healed, the devils were being cast out. The good message of the Gospel was being freely preached—all that could then be done, all that was possible to do up to the time of the finishing of the sacrifice at Calvary and its acceptance on the part of Jehovah when our Lord ascended up on high to appear in the presence of God on behalf of believers—to make atonement for their sins, to effect a reconciliation for them with the Father, and to secure for them the begetting of the holy Spirit, which began at Pentecost.

Subsequently the beheading of John the Baptist spread a measure of consternation amongst those who had appreciated his ministries, including those who recognized the Lord as the Messiah. The religious sentiment of the most religious people was greatly shocked, and considerable excitement prevailed. What might not Herod do next? Would our Lord be safe? Would his apostles, those who trusted in him to save? The matter aroused greater interest and drew larger crowds to the preaching of Jesus, for, according to the Jewish custom, hundreds of thousands were en route to the usual Passover festival at Jerusalem. Business was practically suspended by a considerable proportion of the population, and as some departed others were coming, and thus our Lord and his apostles were kept for a time extremely busy. It should be remembered, too, that during the year of John's imprisonment our Lord sent forth his disciples and afterward the seventy also, two by two, into various cities of Judea and Galilee, and that they preached repentance and the kingdom of heaven at hand, and incidentally referred to their Master Jesus as the Messiah. No wonder, then, that hundreds hung upon the Master's words and queried respecting his Messiahship, Is this indeed the very Christ, the true Messiah?

DEPARTED INTO A DESERT PLACE

It was under these circumstances that our Lord with his disciples withdrew in their boat to a desert place across a portion of the Lake of Galilee. They went not to a sandy desert, but to a desert part of the coast, away from the cities and from the large multitude which had gathered. They landed near Bethsaida, the home of Philip, one of the disciples, at the north end of the Lake. Some of the multitude were so deeply interested that, noting the direction in which the boat was steered, they traveled afoot, a considerable distance, to the same place. Other multitudes coming along the road towards Jerusalem heard also of the presence of the great Teacher in that vicinity and tarried. Presumably our Lord discoursed to them on various topics not recorded. The point of our lesson, the incidents upon which our lesson is based, occurred toward nightfall. The people evidently were so engrossed in what they heard that they were forgetful of their own physical necessities, and our Lord was also apparently neglectful in that he continued to preach to them until the disciples, realizing the situation, suggested telling the people that he would talk to them no more, that it was time for him to move on to the next village, Bethsaida, for refreshment. Apparently the people supplied their simple wants from village to village instead of carrying provisions with them.

"WHENCE SHALL WE BUY BREAD?"

We note our Lord's wise method of instruction. He stimulated thought. Instead of sending the multitude away he proposed to Philip, whose home town was nearest and who therefore would be supposed to be best acquainted with the vicinity, that out of their common funds they would do well to purchase a free luncheon for the multitude, and inquired where the purchase could best be made. Philip was very matter-of-fact, and evidently had a good business head, replying at once, "Two hundred pennyworth [thirty-two dollars' worth] of bread is not sufficient for them, that every one of them may take a little." His suggestion was that this would be a considerable sum for them to spend, and that less would do no good. The apostles all joined in this sentiment, according to Luke's account, saying, "Send the multitudes away, that they may go into the towns and country round about and lodge, and get victuals." Pressing the point a little closer Jesus said, They need not go away; give ye them to eat. To this the apostles remonstrated according to Mark, "Shall we go and buy two hundred pennyworth of bread and give them to eat?" Is this what you wish us to do? We are ready to do it if you tell us plainly. Jesus replied, according to Mark, "How many loaves have you? Go and see." Andrew, returning from investigating and speaking for all said, "We have found a lad here who has five barley loaves and two fishes, but what are these among so many?" The loaves of that country and time were about the size of a small flat pie and very similar in shape, and the kind of fish described by the Greek word used implied very small fish like herring.

Jesus directed that these supplies be brought to him, and probably they were purchased from the boy. The process of questioning had the effect of stimulating the minds of the disciples, so that by this time, when Jesus said, Cause the multitude to sit down in ranks or rows, in groups of fifties and hundreds upon the grassy slopes, the disciples were ready to obey, even though they could not as yet comprehend fully the purpose of the command; and the confidence of the people in Jesus and his apostles is clearly manifested in the fact that at the late hour they were willing thus to be directed. They had confidence in the Lord up to the point of credulity, and their faith had its reward.

GIVING THANKS ALWAYS FOR ALL THINGS

First of all our Lord gave thanks, lifting up his eyes to heaven. What a lesson he thus set for his disciples and for the multitudes and for all since who regard him as the Sent of God. If the Master himself thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should all we, who by nature were children of wrath but have been reconciled through the precious blood—how much more should we remember the message, "In all thy ways acknowledge him, and he will direct thy paths." (Prov. 3:6.) Our blessing of the bread does not indeed increase its quantity, its bulk, but surely it does increase its value, its efficiency. The peace, the rest, the contentment which comes from a proper acknowledgment of divine mercy is of itself a good preparation for our nerves and all our energies as we partake of food. Porportionately the thankful Christian should be less troubled with nervous dyspepsia than are others of the same physical and nervous temperament. Besides this we advise that the Lord's consecrated little ones everywhere, so far as conditions will permit, should follow the custom of the Bible House family, and break together the spiritual manna and feast thereon at the same time that they partake of the earthly food.

The Lord's blessing was followed by the breaking of the barley loaves and fishes and the distribution of the same to the twelve apostles, who in turn delivered them to the multitude, probably through chosen representatives of each company of fifty and a hundred. Thus the distribution was quickly accomplished and a bountiful luncheon enjoyed. But the lesson did not end there, for our Lord instructed the apostles to take their handbags or baskets and gather the fragments, that nothing be wasted, and a sufficient supply was found to fill the twelve baskets. The miracle astonished all and especially impressed, we may be sure, the apostles. It is not for us to explain the miracle, though miracle it would still be even if we were able to explain it. It is for us to recognize that God is the Giver of every good and perfect gift, and that miracles are in operation about us every day: the seed germinates and grows, we know not how; but seed sowing and harvesting are intimately associated, and we can trace the results, but the process by which the five loaves and two fishes were so increased in bulk we cannot trace; hence we speak of this as a miracle—that is, an operation of divine power beyond our comprehension more than are the average affairs of life. It is well for us to note how little we know at best, and how many miracles are happening about us all the time. We can analyze a grain of wheat and could construct something very closely corresponding, but we could give it no life, no germ, no power to produce. We see the corn and the oats and realize that they are valuable for food for man and for beast, but it is beyond our power to comprehend their transformation into human flesh and form, as well as into the flesh and form of swine and cattle of all kinds with their various peculiarities of skin, hair, feathers, hoofs, horns, etc. These are miracles, too, but so common that we overlook them.

THE LESSON OF SUPERNATURAL POWER

A lesson which undoubtedly came to the disciples and to the multitude in connection with the miracle we are considering was that Christ had superhuman powers which attested him as Messiah, the Sent of God, for "no man can do these miracles which thou doest except God be with him." Again, it was, especially to the apostles, a lesson of the Lord's ability to care for them as his followers, under all circumstances, under all conditions, and this lesson continues with all of his followers since. Our Master is still able both in temporal and in spiritual matters to do for us exceedingly abundantly more than we could ask or think—"No good thing will be withheld from those that walk uprightly," from those who are his true followers. Their best interests will be preserved and conserved. We may safely take from this matter a lesson in

faith—"Greater is he that is on our part than all they that be against us." As the apostles learned this lesson, the very fear of Herod and what he might do to Jesus or to them gave way, and they were ready by nightfall at the command of our Lord to return again to the vicinity of Capernaum. Jesus himself appears to have retired for secret communion with the Father. He sent the disciples before, not only as a test of their obedience, but also that he might give them a still further demonstration of the divine power which attended him. The sea was boisterous; they were delayed in reaching port, and were rowing—presumably because of contrary winds—when behold Jesus approached the ship walking upon the waters. He quieted their fears by the declaration, "It is I, be not afraid." They received him into the ship and immediately they were at land.

Was there a picture in this experience? Did it represent the boisterous and troubled experience of the church throughout this Gospel age? Did it represent that at the end of the age, in the midst of a great storm, the Lord would appear to his people, and that upon being received by them their outward troubles and difficulties would completely vanish, only by reason of their fellowship with him and the grace and peace which he would give through his message, "Be not afraid?"

NOT A MISSIONARY LESSON

The committee arranging these International lessons designed and requested that this lesson should be used as a missionary lesson to the intent that the cause of foreign missions might be brought prominently to the attention of the Lord's people everywhere. We are glad of this; we have great sympathy with every sentiment and effort looking toward the uplift of mankind out of degradation and sin into the light and the truth, and thus into harmony with God.

Many have misinterpreted our views respecting missionary work in foreign lands. We think it much to the credit of missionaries that they have been willing to leave their homes and money-making opportunities to engage in the missionary work, even though many of them have gone with full assurances of as good or better comforts than they enjoyed at home, and even though the greater part of missionary work is no more religious than is the teaching of the public schools in their home land, or the practice of medicine and hospital work done by many physicians in civilized lands. Surely the poor heathen greatly need civilizing influences, medical assistance and better education. We are glad that they are getting them.

What we object to in respect to these foreign missions is:—(1) That the same imperfect Gospel, or mixture of truth and error, is presented to the heathen that is presented here in the home land; and (2) because the idea prevails that this is God's method for fulfilling the item of our Lord's prayer which declares, "Thy kingdom come, thy will be done on earth as it is done in heaven." We object to this view because it is thoroughly unscriptural, and, as we have repeatedly pointed out, is thoroughly irrational. Our Post-Millennial friends, while telling us that they are striving to convert the world and thus to establish the will of God on earth even as it is done in heaven, prepare statistics which show to everybody that the number of the heathen in the year 1800 was approximately 600,000,000, and that their number today is approximately 1,200,000,000—just double. Is it not foolishness to insist on mission work from this standpoint? Let the mission work go on, but let it be viewed from the right standpoint. Who is so blind as not to be able to see that if the whole heathen world were converted to the same measure of civilization and Christianity as is possessed by so-called Christendom, it would still be in a wretched plight, as witness our Lord's address to the latter in its last stage, the Laodicean period, I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayest be clothed, that thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see, for thou art poor and miserable and blind and naked.—Rev. 3:17, 18.

Let us have the right Scriptural view of matters, namely, that God during this Gospel Age is seeking a "Little Flock," the "Very Elect," and is gathering them from every nation, people, kindred and tongue. These are to constitute with their Lord and Bridegroom the Seed of Abraham, through whom all the families of the earth are to be blessed. Let us see that this is what the Apostle says, "If ye be Christ's then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29.) Let us see that the kingdom is to be given to this Seed of Abraham; that Christ and his elect church, his bride, are to constitute the Kings and Priests who shall reign on the earth (Rev. 5:10), and through whom, as the Melchizedek order of priesthood, every son and daughter of Adam may have fullest opportunity of attaining a full salvation from sin and from death—a full release from the bondage of corruption into the glorious liberty of the sons of God! Let us see that those who shall ultimately prove incorrigible shall not be eternally tormented, but, as the Scriptures declare, shall be "punished with everlasting destruction," "destroyed from amongst the people!" (2 Thess. 1:9; Acts 3:23.) Those whose eyes are anointed with the unction from the Holy One to thus see the divine plan, realize well that God is not now engaged in the work of saving the world, but merely, as the Scriptures put it, "taking out of the nations a people for his name"—to bear his name, to be the bride of Christ; and they all know that the Gospel can have no other meaning to the heathen than it has to the Christian nations.

DISCOURAGEMENTS FROM ERROR

No wonder thinking people who do not see the true plan have previously been zealous for the heathen under the erroneous belief that all except the converts of Christianity were doomed to an eternity of torture, are now ceasing to believe in eternal torment, and are going to the other extreme in supposing that nearly all the heathen go to heaven when they die, and that heaven has a vast slum district for their reception and education—no wonder that these are losing their zeal for foreign missions, that the money is coming proportionately more slowly, and much of it from those who are interested in the heathen from a humanitarian rather than from the religious standpoint!

It is pathetic to notice how otherwise honest and intelligent people have deceived themselves and others respecting the true situation of affairs in the world. A diagram is being published by "The Young People's Missionary Movement," which shows the abject darkness of the heathen, enlightened only here and there by missionary endeavors, represented by stars. It is shown as a cause for further missionary effort. But look at the other half, represented in pure white:—

Protestants	166,066,500
Roman Catholics	272,638,500
Easterns, Greek Catholics, etc.	120,157,000
Jews	11,000,000
Mohammedans	216,630,000
Total	786,492,000

But how fair is this statement? How true is it? On the diagram it is represented as one-half, yet the total of the world's population today is recognized as about 1,700,000,000, so that really a much larger proportion of the picture should show black. But let us examine more carefully who are the Mohammedans. We regret to say that a good many Christian people would not know but that they were another denomination of Christians—like the Mormons, for instance. But instead they are heathen in the sense of not recognizing Christ, respecting whom the Apostle says, "There is none other name given under heaven and amongst men whereby we must be saved." (Acts 4:12.) Are they not as much unsaved as are the ones represented by the black portion? Are they not as much in the dark? Have we any reason to suppose that they are any more honest? And what about the Jews? Are they saved from the Christian standpoint? On the contrary both Catholics and Protestants deny this, and missionaries and mission stations are now in operation amongst both Jews and Mohammedans with a view to their conversion, just as with the heathen.

Examining still more closely we find that the nearly 400,000,000 of Roman and Greek Catholics are also subjects for mission work by Protestants, that Protestant missions are maintained even in the city of Rome itself and in various Catholic countries at the expense of the Protestants residing in Great Britain and the United States, with a view to counteracting, they tell us, the influence of "Anti-christ." How does it come that the good, honest people, so zealous to save others, have presented so misleading a picture of the state of the world? We answer, It is because their theology is wrong. After nearly nineteen centuries of endeavor they can scarcely give up their position that God has appointed that the truth shall in this way reach and convert the whole world, thus bringing about a reign of righteousness in which God's will shall be done on earth as in heaven. Their theory has been badly shattered and shaken by the truth on the subject. They want to make the picture as favorable as possible for their theory. They are scarcely conscious of the dishonesty they are thus practicing in the name of the Lord.

But look still more closely at the only division of the diagram we have not yet considered, the section showing the Protestants. Surely, says some, you will concede that at least this portion of the diagram is right. Alas, we reply, we wish that we could think of the Protestants of the world (166,066,500) as being saints of God, in whom his will is done on

earth as in heaven—or even to the extent of their imperfect ability. We cannot so think; we cannot delude ourselves thus. We regret the lack of conscience on the part of those who made the diagram, and on the part of many others, which hinders them from being honest with themselves on the subject. For the purposes of such enumeration not even church membership is taken, although everybody of reasonable judgment would admit that nominal church membership would be a poor proof of saintliness. The number is made up of everybody living in civilized lands who is neither a Jew nor a Roman Catholic. As Bishop Foster once suggested it includes not only the black but the ring-streaked and speckled, the number of the white, the saintly, being extremely small.

AWAKE, O ZION, PUT ON THY STRENGTH!

"Blow ye a trumpet in Zion!" It is time that all of God's true people, whoever and wherever, Catholic or Protestant, should awake to a realization that we have been living under a great delusion—under a total misapprehension of the divine Word first started in the "dark ages." It is time that all the saints should come clearly to understand that their hope is not in the conversion of heathendom, but in the second coming of the Lord and the gathering of his saints, and their change to his likeness in the first resurrection, and in the kingdom, the dominion over the earth which will then be established through them—the Millennial kingdom. Then and by that power Satan will be bound for the thousand years, that he may deceive the nations no more, that the blindness that has been upon not upon heathendom but only Christendom may pass away, and that the true light may shine forth—the Sun of Righteousness, with healing in its beams. It is for this kingdom that we are to pray, with the realization that when it shall come the result of its rule shall be the complete abolition of sin and death and the establishment of a reign of righteousness in the world, even as it is in heaven.

The present mission of the church is, as the Scriptures declare, to "make herself ready." This includes a knowledge of Christ, and the extending of this knowledge as far as possible, a knowledge of our justification through faith in his blood, and a knowledge of our call to joint-heirship with him in his Kingdom, and a knowledge that faithfulness to this call will mean a full consecration on our part to serve the truth, to live the truth, to suffer for the truth, and that to the called, the chosen and the faithful the kingdom is to be given at the second coming of our Lord, and that the attainment of that position of joint-heirship in the throne is dependent upon our willingness to stand for the truth and for the Lord, to endure hardness as good soldiers, and to lay down our lives for the brethren, thus suffering with Christ that we may also be glorified together.

The church's mission is not different from that of her Master, except that it is world-wide instead of being confined to the Jewish nation. Each one who receives of the holy Spirit is represented by the Lord as being a candle, a little light in the world, and each is to let his light shine before men. It is for the Lord to supervise the general interests of these lights, and to send them hither and thither as it may please him unto "even so many as the Lord your God shall call." (Acts 2:39.) It is quite proper that Christian people everywhere should have their attention called to the real significance of their justification, their sanctification, and the proper characters they should develop in order to make their calling and election sure. Whoever is thus engaged is about the Master's business, and is therefore one of his mission workers. Each should now be laboring in that corner of the harvest field where he has the best opportunity for serving the cause, and this would mean that after witnessing for the truth in our own neighborhoods we may carry the message as much as possible into other neighborhoods, into other cities, into other states, into other lands. Thus, as the number of lighted candles increases under the Lord's providential arrangement, some would probably be lighted for other lands—not to convert all but, as the Scriptures declare, to bear witness to the truth.

OUR LESSON'S MISSION PICTURE

The lesson represents well the view we have set forth, but does not at all represent the view of mission work generally entertained. It will be noticed that those who were fed were not heathen but Israelites, the people of God—then in covenant favor. It should be noticed secondly that Jesus dealt first with his disciples, who represented the elect, his chosen ones. To these he gave the bread he broke, which, after the multitude were seated, was distributed amongst them. So the Lord has now called the church to be his elect, and broken for them the bread of life or truth, and by and by in his own due time the whole world of mankind, including those who have gone down into the prison-house of death, shall all come forth —every man in his own order, in his own rank, in his own company, and then the multitude will be ready for the food, and it will be given them, and they shall have an abundance and to spare.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Dear Brother in Christ:—

I desire to make a suggestion regarding the volunteer work and have little doubt but that it would add many opportunities for serving the Truth by some of our brethren, besides carrying light to some hungering souls in Babylon's darkness. It has often occurred to my mind that there must be some method whereby the scattered country folk could be reached by the truth literature, and yet 'twas out of the question to think of sending colporteurs to them. Last Thursday I think the question was partly answered. On that day I found hundreds, it might have been thousands, of vehicles being driven into town, and learned that they belonged to country people who were going to the State Fair. Found but very little interest in F—— and no meetings arranged for, and having done what I could and still having some hours at my disposal, I took my tracts and went out to the fair grounds. There I found on the various adjacent streets hundreds of vehicles of every description, while inside the grounds were hundreds more. My supply of tracts was not sufficient to go around among all carriages outside, so I did not go within. I found it was quite easy to put a tract in each conveyance in such a way that it would not blow out, and yet so that the owner would not be likely to find it until he reached home. With the buggies one could readily raise the little oil cloth cover behind seat over body of buggy and drop tract in. Probably not one of these belonged to town people who would be reached by regular volunteer work. In the middle west State Fairs and Chautauquas are becoming more numerous each year and they both draw large numbers from the country. Of course it is too late now for adoption this year, as the season is about over, but why not take advantage of these occasions next year? I think it is also better than to put the tracts in their hands, as in the excitement of sight-seeing many would drop the tracts after a glance. There are also some towns where the vehicles about the market place on market day would afford a similar opportunity.

I have written at some length, as I was not sure the suggestion had been considered before, and this brings another thought to mind also. There is an increasing number of brethren who are neglecting volunteer work, etc., with the idea that the work is about done and all the wheat in their town has been gathered. I am afraid that in many of these cases the brethren are not desirous of doing their part and are merely using this as an excuse, trying thereby to soothe their consciences and to deceive themselves into believing this neglect is pleasing to the Lord. If some of them are not soon quickened I fear they will have to hear the "slothful servant" condemnation. If they could only realize it, the door will not be shut until they cannot use such opportunities, and as long as there are such opportunities to be used the door is open. When we can get no more literature to circulate, and when our effort to speak orally will deprive us of our liberty, then it will be time enough to conclude the door is shut, the work is done.

Yours in the most blessed bonds,

BENJ. H. BARTON,—Pilgrim.

Dear Brethren:—

Under the Lord's providence and blessing the work here has prospered far beyond what we had hoped. Indeed, as far as visible results are concerned, the past few months, I believe, will outweigh all of our past experience. We have had parlor meetings thus far at eight different homes, with varying attendance. At the last meeting sixteen were present, some of whom had been previously interested, but had not been meeting regularly except at pilgrim services. Thinking it might be of interest to you, will say these meetings were conducted as a "reading circle" (or DAWN Circle) beginning with chapter IV. of Vol. I., and using the large wall chart for illustration. When a new place opened up for meetings we would start them on Chapter IV., and after three successive weekly meetings invite them to the general DAWN Circle meeting on Sunday.

In making our deliveries we keep a list of names of those who give evidence of being "wheat" and express the desire to have us call again after they have read the books. This

always insures a cordial reception when we return, and paves the way for a discussion of the truth as far as they have read. We aim to devote at least one evening a week for such calls. The class has now progressed so that outside help seems quite superfluous. Among the newly interested ones is the superintendent of one of the local Sunday Schools, who is contemplating his escape from "Babylon" in the near future, and who has already led several of the meetings in our absence, with good results.

We have thought that perhaps it would not be presumption on our part, since the dear Lord has already favored us to the extent that he has, if we should turn to another field in which no regular meetings are being held, and we have thought of S——. I remember that, while doing volunteer work at that place about two years ago, the dear friends there did not have meetings except when the pilgrims came. If there is still no gathering of the Lord's people there, and if the territory has not been canvassed just recently, we would like the assignment of that territory. Or, if you have any suggestion to offer, we shall be glad to have the same. We have taken the matter to the Lord in prayer, and trust for his guidance in this as in all matters.

With much Christian love, in which Bro. VanOrsdel joins, as ever, yours in the Lord,

C. H. S. KUEHN,—Colporteur.

Dear Brother Russell:—

Inclosed find report for first half of January, 1908. Undoubtedly much good has been accomplished, for which I rejoicingly praise the Lord.

Inclosed also is a very harmful tract, which is being circulated from Cincinnati. There is undoubtedly an avalanche of this stuff coming now and from every quarter; and every piece of it is aimed directly at the "truth people." This in itself is very significant. The adversary has beyond doubt been given more power to discomfort us, and he is now, in an increasing manner, turning the artillery of the world against us. It is also clearly to be seen that the Lord of the Harvest is endeavoring to remove every "root of bitterness," every sympathy with these various dispositions of the fallen nature, viz., pride, ambition, envy, revenge, self-aggrandizement in any form, from our hearts; endeavoring to bring about that perfect sympathy and love, that care for and coöperation with himself, the great Head, and each other, the fellow-members of the same body, that exists between the various members of our own mortal bodies—thus producing that perfect harmony and oneness so absolutely necessary. There is no doubt that the most tremendous conflict is going on in every true son and daughter of God. All these things only emphasize to me the shortness of the time and the sharpness of the conflict.

That the work is progressing sharply in my own life and character is clearly observed, for which I praise him. For the privilege of service and fellowship with his precious struggling little ones during this supreme moment I praise him! My constant prayer is for you, dear Brother Russell, and for all the faithful co-laborers at the Bible House, and for all everywhere that trust in the name of the Lord our God in deed and in truth—that are praying for and hastening unto the coming of the kingdom.

In very much love to yourself, to the Bible House family and to all, I am truly your servant in love and service of our Lord and King, O. L. SULLIVAN,—Pilgrim.

Dear Brother Russell:—

I am glad to report the continued progress of the truth in Glasgow. We have been greatly blessed by dear Brother A. E. Williamson's visit among us, and are looking forward with anticipation to your own visit, which we trust, God willing, will be in the near future.

In the course of a recent newspaper correspondence it was stated by one writer that the Greek word "*horama*," translated "vision" in Matt. 17:9, means properly a sight or spectacle, and does not signify a vision but a reality. This caused me to enquire into the matter, with the result that I find that the word "*horama*" occurs altogether twelve times in the New Testament, and that on every occasion the context shows that the thing seen is not real, but is a vision. The instances are: Matt. 17:9; Acts 7:31; 9:10, 12; 10:3, 17, 19; 11:5; 12:9; 16:9, 10; 18:9.

To take an example, we read in Acts 9:11, 12: "The Lord said unto him [Ananias], Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision [Greek—*horama*] a man named Ananias coming in and putting his hand on him that he might receive his sight." The man seen by the blind Saul was obviously not a reality but a vision. Again, in Acts 12:7, 9, we read, "Behold an angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly. . . . And he [Peter] went out and followed him, and *wist not that it was true* which was done by the angel, but *thought he saw a vision* [Greek—*horama*]." Peter thought that what he had seen was merely a vision, not a reality.

From these examples it is abundantly evident that in New Testament usage the word "*horama*" signifies "vision," and is, therefore, correctly translated in both the common English versions, and as shown in DAWN-STUDIES II., p. 255, and in WATCH TOWER, '98, p. 111. In using the expression, "Tell the vision to no man," Jesus apparently desired to reassure us that the Bible is not contradictory. To say that Moses appeared in reality on the holy mount would be to deny those Scriptures which state that Jesus was the first to rise from the dead (Acts 26:23; 1 Cor. 15:20), and that the time when the prophets and others will be rewarded will be at the return of our Lord Jesus (Rev. 11:18; Matt. 16:27).

Trusting, dear brother, that the Lord will continue to use you abundantly in his service and for our spiritual profit, I am, your brother, in the one hope of the calling and with much love in the Lord, JOHN EDGAR,—*Scotland.*

Dear Brother:—

While you do not know of me, I, through your writings, it seems, am well acquainted with you. I would not infringe on your time to have you read anything I could write you, but I do want to tell you of the joy I have had in reading your books, booklets, tracts and journal. About ten months ago your MILLENNIAL DAWN series with some tracts were given me by a sojourner, who did some Volunteer work. Considering them as Adventist literature, containing doctrines I could not believe, I began to read with much distrust; but I soon became interested and read with increasing interest, until it seemed I could read and never tire of it. I have often wished to express to you my gratitude for the pleasure and profit I have had in the reading. It has filled a long-felt vacancy in my heart, and inspired a joy unspeakable. And now words fail me with which to properly express my appreciation and thanks to you. I think of you as that faithful steward whom the Master made ruler over all his household to give meat in due season, and that you have been strictly true to your charge; for surely no such heaping dishes of the most wholesome food have been set before the Lord's servants since at the first.

Yours in Christ, our Redeemer,

(MRS.) S. K. STORY,—Arkansas.

Dear Brother Russell:—

Many even of the most consecrated friends, I fear, do not fully appreciate their privilege of the present favorable times for tract distribution and the "volunteer" work. I have thought, therefore, it might stir some up by suggesting that in addition to the regular "volunteer" work of next year, each and every WATCH TOWER subscriber might find great delight in distributing at least 100 tracts each month of 1908; that is, hand out three or four every day to individuals sitting next to them in street cars, railroad trains, restaurants, or anyone they may meet on the street, or in a store, etc.

May the Lord's richest blessings continue to abide with you. Your servant in the King's work,

E. W. BRENNEISEN,—Pilgrim.

"THE STONE WITNESS"

In a dark, dreary land,
  In a wilderness lone,
In a desert of sand
  Stands the Witness of Stone.
So ancient, so vast,
  So majestic its plan,
It speaks from the past
  Of a strength not of man.

So perfect the whole,
  So true the design,
It speaks to the soul
  Of a Builder divine.
Behold how it towers
  In its grandeur alone!
"God's ways are not ours,"
  Saith the Witness of Stone.

It is awful to go
When the world is asleep,
And stand 'neath the glow
Of the star-studded deep,
And gaze at that tower
With its secret unknown,—
For great is the power
Of the Witness of Stone!

They have scoffed at the Truth
Which is written in ink,
They have deemed it uncouth
For the brain which can think;
But they will awake
When they see it defined
In figures which make
An appeal to the mind!

The Book of the soul,
The Book of the heart—
There is naught on that scroll
For the shrewd or the smart!
And so there must be
A witness for such,
A thing they can see
And a thing they can touch.

'Tis a book for the wise,
If the meek and the just;
'Tis a chart for the eyes
Long blinded by dust.
'Tis a proof for the sage
Whose god is the known—
There is truth for the age
In the Witness of Stone.

—*Grace P. Bronaugh.*

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VIEWS FROM THE WATCH TOWER

SOCIALISM SPREADING IN GREAT BRITAIN

That Socialism is growing rapidly in Great Britain is attested by the fact that at a recent convention of the British Labor Party at Hull, England, a split occurred over a socialistic resolution—more than half representatively voting for the resolution, which read as follows:—

"Resolved, That in the opinion of this conference the time has arrived when the Labor Party should have as a definite object the socialization of the means of production, distribution and exchange, to be controlled by a democratic state in the interest of the entire community, and the complete emancipation of Labor from the domination of Capitalism and Landlordism, with the establishment of social and economic equality between the sexes."

The reporter adds:

"Each delegate voted for the whole number of union men he represented, and the final vote on the resolution stood: For Socialism, 514,000 votes; against Socialism, 469,000 votes. The result was hailed as a great victory by the Socialists, who put the convention in an uproar by their frantic cheering."

* * *

Of course these leaders may not on either side fully reflect the sentiment of all whom they represented as delegates; but the proportions are probably nearly correct. At all events this shows the rapid growth of Socialism in quarters where it had almost no influence ten years ago. The importance of this item is seen when it is remembered that the British Labor Party is represented by more than forty members in the present Parliament.

That statesmen are quick to measure the influence of this growth of Socialism is shown by the comments on it by the Hon. Arthur Balfour, ex-prime minister and now leader of the Conservative party of Great Britain. He sees in Socialism the foe of present institutions and fears, just as the Scriptures foretold, "Men's hearts failing them for fear and for looking forward to the things coming upon the earth." He prophesies the reformation of all parties along that line—for Socialism or against it. He is reported thus:—

"Mr. Balfour, on learning of the vote of the Labor Party, at once declared that henceforth in England the political fighting would be between Conservatives and Socialists; and that the old-time Liberals and Radicals would disappear, as they are already rapidly disappearing in France and Germany."

The reporter continued:—

"Since then nearly all the British papers have thrown their columns open to the discussion of Socialism. As yet the laboring men are a good deal divided, while several secessions from the Labor Party are noted. It is said that the name of the Labor Party will not be changed, and that the extreme Socialists will still keep a separate organization. England is the last country in Europe where Socialism has secured a foothold. As yet but one man has ever been led to Parliament on a straight Socialist platform. Whether the Labor Party will gain or lose by its connection with Socialism the next general election will show."

A dispatch from London to the Chicago *Tribune* on the same subject says:—

"In all the political movements of England possibly no such sudden and remarkable swing of the pendulum of public opinion has ever been witnessed as that recorded this week, when in a conference at Hull representatives of millions of British workingmen, forming the Labor Party, hoisted the flag of Socialism.

"The English public is still so dazed over the suddenness of the avowal that only a few newspapers seem to grasp the real significance of the new situation. Persons who expressed astonishment and fear when the lonesome figure of John Burns —since raised to a seat in the cabinet—entered Parliament as a representative of a labor constituency many years ago have now a real reason to fear for the traditional conservative trend of British legislative institutions.

"Among other things, the latest move of the Labor Party really means that the cry of Socialism will not only be raised with a strong voice in the House of Commons but that the present Labor members of Parliament, who have so suddenly changed their political complexion, will be backed in pushing the socialistic propaganda by the strong organization and wealthy treasury of the Labor party, though it is true that since the Hull meeting some non-Socialist members of the party have condemned its action and threatened to break away.

"Impartial observers in some quarters declare the middle and upper classes of England, who have such good ground to fear the present socialistic movement, have only themselves to blame for the Labor party's sudden change of front. In other words, laboring men seem to be practically driven to take their latest radical step from sheer desperation at their deplorable plight, the growing rarity of employment and the rise in the cost of living. The percentage of hungry men, women and children begging bread throughout England this winter is greater than for twenty years, and the desolation in many towns and villages, to say nothing of the larger cities, is appalling.

"Labor leaders, while acknowledging the splendid efforts made to relieve suffering, point to the utter impossibility of preventing starvation and the utter indifference of the great mass of people to the condition of the poor. A typical illustration of their ground for resentment against the more fortunate portion of the community was shown this week, when the county council voted a liberal sum of money to purchase flagstaffs to be set up on the public schools rather than vote money to feed those thousands of London school children who average less than one meal a day and always go to school hungry.

"Labor leaders have wisely taken into consideration the economic conditions of the country in framing their accusations, and by so doing they strengthen the charge of criminal callousness against the prosperous sections, that are always willing to open their checkbooks to aid sentimental measures—monument funds, funds to preserve old buildings, etc.—but who refuse to interest themselves in the demands of charity."

KING'S PARK FOR FARMS

Surrounding Windsor Castle is a large park, which a lot of idle men at Manchester, Eng., think would be more useful to them if cut up so that a section of it might furnish them with small truck and garden farms. They have no objection to being close neighbors to their ruler. It is proposed that a small army of the unemployed shall besiege and beseech their king on this subject, and a cablegram says, "That the movement is most serious is certain."

SOCIALISM AT HOME ALSO

The following extract from a letter to the Editor speaks for itself:—

Dear Brother Russell:—"Let him that is taught in the Word communicate unto him that teacheth in all good things." (Gal. 6:6.) If I bother you again with a letter please accept the above Scripture as my excuse. Thinking that perhaps you have not noticed what has come under my observation, I write you about it. In a Socialist paper about ten days ago there were several articles reporting that in different places in this country Socialist speakers have been invited into churches to address the congregations and debate the subject of Socialism. Right here in Dayton that has been the case in a church of whites and also in a church of colored people—with what results you can see in the newspaper clipping I send you herewith. Last week I noticed a statement in the Fort Wayne *News* that one Fort Wayne (Ind.) minister had been accepted as a member of the Federation of Labor, and that ministers all over the country are contemplating a similar move—"to keep in touch with the working people," was the statement.

Through the Socialist press we learn that the Federation of Labor is adopting Socialism—just what we look for in the near future, that the masses will be carried away with that doctrine. Now, dear brother, do you think it likely that Babylon will accept that teaching when she sees that the greater bulk of the people will be carried away with it? Does it not look as though they will be compelled to do so if the image of the beast is to exercise all the power of the first beast? (Rev. 13:12.) How else could they do that—unless they have the majority of the people with them? The masses surely will be Socialists before long. And would not that be in harmony with the Scripture that "the kings of the earth have committed fornication with her," Socialism being the next king? ————, *Dayton, O.*

* * *

Just so: the press and the pulpit and the colleges have been on the one part preaching Higher Criticism Infidelity and Evolution, and destroying faith in a personal God, and in the Bible as his revelation; and on the other part preaching that "doctrine of devils" respecting eternal torment as the divine provision for the mass of our race and thus alienating men from the true God of the Bible; and now they wonder at the results—Socialism and later on anarchy! Surely, as the Scriptures declare, the wisdom of their wise men has perished and the understanding of their prudent men is not visible.—Isa. 29:14.

But now to the query of our Brother's letter we reply: No. Socialism will never become King of mystic "Babylon." The Scriptures most clearly teach that Babylon will be on the side of the chief captains and mighty men and kings of the earth and their armies in the struggle with which this age will close. (Rev. 18:9-15.) Just for a time Socialism will be popular with a few ministers who, sympathizing with "the submerged tenth," will seek their uplift thus—not seeing the better way of the divine plan and Word. But the majority of ministers "look every man to his own quarter," and finding that their supporters are from the other side they will trim their sails accordingly. This does not mean that they will antagonize the laboring class; but that ultimately they will oppose Socialism to the limit. Our own position is well known to our readers: we sympathize with many of the aims of Socialism, but deny the practicability of it, directing all mankind rather to the plan of God—"Thy kingdom come, thy will be done on earth even as in heaven." We assure the sober, intelligent Socialists that beyond question the end of Socialism will surely be that most terrible of all calamities—anarchy.

"GO TO NOW, YE RICH MEN, WEEP AND HOWL FOR THE MISERIES THAT SHALL COME UPON YOU."—JAS. 5:1

The present panic has been called "the rich man's panic"; because primarily it was the rich who suffered most. In previous panics as a rule *the public* held the railway and industrial shares which crafty rich speculators had sold out to them at high prices: so that when the crash of prices came the rich speculators were safe and the public suffered. But this time it has been the reverse, the rich speculators held the stocks and have suffered the losses. But the influence, "lack of confidence" and "deficiency of circulating medium," has spread to safe and prosperous enterprises and caused a temporary check. This has affected day-laborers in particular. And this class now is composed chiefly of Polish and Italians—mostly ignorant, and many of them vicious, the very scum of Europe: it includes, however, some as honest and faithful as could be asked. These now number millions, and the vicious of them are responsible for the dastardly "black-hand" lawlessness of the past year, which has been directed mainly against the better-to-do of their own countrymen.

Now, however, the "black-hand" methods of extorting money by terrorizing letters and circulars are being extended to other wealthy people; and anarchists are adopting "black-hand" methods, hoping to arouse public sentiment against the "predatory rich." Thus public prints tell us of a gathering of hundreds at the City Hall, Philadelphia, to demand from the mayor work or bread. And the New York *World* tells of a "black-hand" circular directed against the rich men of the Wall Street Stock Exchange. It says, Feb. 20:—

"KILL THE RICH," SAY ANARCHISTS

"What is believed to have been the real cause for the closing of the visitors' gallery of the Stock Exchange to the public became known yesterday, when Police Commissioner Bingham made public an anarchistic circular that has been sent broadcast through the city.

"The circular calls upon all workingmen to arm themselves and begin the slaughter of all rich men. Copies of the circular were sent into the Wall street district, and it is said that several members of the Stock Exchange received the notices with accompanying letters of warning.

"The explanation given when the visitors' gallery of the Stock Exchange was closed was that repairs were being made. There is not a bit of work being done on the gallery. The report is persistent that members of the Stock Exchange became aware of a "black-hand" plot to throw a dynamite bomb upon the floor of the Exchange while the members were trading.

" 'We are determined to take along some of those who are to be blamed for our misery,' the circular says.

"Another part reads:

" 'Brothers, let us put an end to this unbearable misery! Come on the street and let us show those criminal gamblers in Wall street how we are starving and suffering from untold misery.'

"The police think the circular was printed in Paterson, N.J., which is an anarchistic hotbed Detectives have been sent there.

"Deputy Commissioner Woods said: 'I cannot make the circular public just now, as it is of such an inflammatory nature that it might do harm. I have never seen a paper so threatening and vicious in my life. It is likely to cause a great deal of trouble.'

"Copies of the circular were sent to labor organizations in New York and Brooklyn. Several of these organizations have notified Commissioner Bingham of the receipt of the circular and have asked him to discover and punish the authors of it.

"There can be no doubt that the circular has caused a scare in Wall street. None of the members of the Stock Exchange will admit having received a copy of it, but they know about it. Secretary George W. Ely declared that the visitors' gallery was not closed on account of the circular."

There is trouble nearer home, too. In Sewickley Heights, one of the suburbs of Pittsburg, the residence district of some very rich and very estimable people, a "black-hand" scare has caused many of the most aristocratic establishments to be deserted except by watchmen, while detectives are searching for the lawless threateners.

ANARCHISTS IN SMALL MINORITY

None should think from these things that the majority of laborers are "thugs." Quite to the contrary; the anarchists are few and may safely be set down as victims of mental aberration, the result of unfortunate birth, intensified by an unfavorable environment, by a false secular education and an entire ignorance of the true character and Word of God. Now these anarchists are few in number but with fanatical zeal make a stir far, far beyond their relative strength: the real trouble will come when the now bewildered but well-meaning masses shall have become fully inoculated with the infidelity of the Evolutionists and Higher Critics, and fully persuaded respecting the inalienable rights of man and fully convinced that these cannot be obtained for all except by a radical change of present institutions. Then Socialism will appear to the masses the *only peaceable way* for obtaining social and financial equality: then Socialism will spread like wild-fire. But Socialism will fail; because money and brains will coöperate against it from selfishness and fear. Then, maddened by their failure, Socialists will *en masse* turn anarchists, and the direct results will ensue: "A time of trouble such as was not since there was a nation."

"MAN ELECTS GOD NOW, AND NOT GOD MAN" DECLARES DEAN OF CHICAGO DIVINITY SCHOOL

"In an address on 'The Gospel and the New Age,' Shaler Matthews, dean of the divinity school of the University of Chicago, noted for his commentaries on the

Bible, before Haverford College students recently traced the decline of Christian faith and showed how by a reconstructive process it can still be made to meet the spiritual needs of the age.

"'Man elects God now, not God man,' said the speaker. 'We have outgrown conceptions of God as a king and a father. Our deity is a personality endowed with the qualities the god of an advanced people must have. We think in terms of scientific progress, and since Darwin propounded his theories on evolution we have been living under their controlling concepts, and come to look at Christianity in this light.'

"The church must modernize the gospel, restate the Testament teachings, or it will incur in the future the hostility of labor and science, and find in its diminished ranks only the mediocre.

"Dr. Matthews ridiculed the religious attitude which accepts outworn beliefs because 'they were good enough for a sainted mother or father,' saying that in the natural order of things children must break with traditions and get away from the religious decadence due to sentiment. He depicted the two factions at work trying to mould the religion of college men. On the one hand, old school teachers telling the youth to stop thinking and accept blindly their crude faiths and intellectual inheritance; on the other, strong men trying to adjust their faith to their judgment." —*The North American.*

* * *

A very rich man, whom we have every reason to regard as a Christian in the ordinary sense of that title, even if not a "saint," endowed the college whose teachings are represented by the head of its faculty in the above address. That rich man, already paying his employees liberally, gave liberally of his surplus to enlighten them or others of his fellow-creatures. Not vastly learned himself, he supposed that he was acting wisely, for the good of all mankind, when he entrusted so vast a fortune to the care of the learned ministers and professors of theology of his own (Baptist) denomination. Alas! he probably did not suspect that under the name of Christian influence and education his millions would be used to propagate Evolution doctrines contrary to the Bible, and to instil Higher Criticism of the Bible to utterly destroy the Bible's influence. The size of his generous gift and the size of the resultant college give increased weight and influence to the infidel doctrines which are flooding Christendom.

We do not blame Mr. Rockefeller, but concede his good intentions; neither do we condemn the professor whose words we quote above. Ensnared of the Adversary, he is probably honest in the utterance of his convictions. The point we do make is that the wealth and learning of Christendom have for the past thirty years been carrying forward the adversary's work—destroying faith in a personal God and in the Bible as a revelation from him.

Now the fruit of their "sowing to the wind" is appearing and shortly they with others will reap the whirlwind of anarchy. Yet they are so blind to this as to fancy that the education they are giving the rising generation is *the* antidote for anarchy. Alas! they cannot see that "The reverence of Jehovah is the beginning of wisdom." Their educational program ignores this foundation and hence is proving injurious to the race. Discontent and not happiness is the result of such education, and its influence extends to the uneducated.

* * *

Note how the campaign of destroying faith in the Bible and heeding infidelity which will soon lead to anarchy, progresses. A Wheeling, W. Va., paper says:—

"In the reading of his paper Rev. Clayton consumed the larger part of the evening, and the large congregation present accorded him rapt attention. He pointed out how man originally existed in the form of a worm, and how he later developed into the form of an ape, and how even today he bears a close relation to the gorilla. Each one of his theories Rev. Clayton backed up with proofs obtained from the science of evolution."

CINCINNATI DEBATES AND CONVENTION

Another splendid "Convention of Bible Students, believers in the Atonement of the Precious Blood, a 'Ransom for all,'" has just closed. It was very enjoyable. Many said it surpassed all previous ones, due to the debates, due to the sharp contrasts manifested between truth and error and their different spirits. About 600 attended—from Canada on the North to the Gulf on the South; from the Atlantic on the East to the Rocky mountains on the West. Some of those who came first could not stay until the close, but others got in at the finish who were unable to come earlier. Probably at no time were there less than 500. We heard excellent reports of the convention discourses; and some told us that the testimony meetings were up to the highest notch and filled with the spirit of love. Prayers were offered for both of the disputants—for Brother Russell that his mouth might be widely opened to declare the lengths and breadths of God's love, and for Brother White that his eyes of understanding might be opened to see the real plan of God and its harmony and beauty.

Elder White, on learning of our convention, made objection to it. This surprised us. We assured him that we would have been glad to have a large convention of people of his faith present to hear the debates. We discovered finally that his fear was that we purposed running the debates like a political convention—to cheer our own side and to howl and hiss down our opponent. We assured him that he much misunderstood us all; that nothing would be farther from our sentiment and purpose; that he would be treated with the greatest courtesy by all of us, both in public and in private.

The last day of the convention was a rainy one, nevertheless the enthusiasm continued and the last public session (Sunday afternoon, March 1) was attended by about 2,100 to hear concerning Life, Death and the Hereafter as portrayed in the Abrahamic Covenant. That a good impression was made on the minds of many was testified to personally, some saying, We came here fully in sympathy with Elder White's side of these questions, but we now see differently and rejoice accordingly. Some of these were immersed. On the day following the debate on Baptism 37 (18 males, 19 females, all adults) symbolized their consecration by water immersion, understanding clearly that it was not for "remission of sins" nor for admission into God's kingdom or church, but merely a symbolical testimony that their sins were already freely forgiven through faith in Christ's blood and that their heart consecration, whenever it occurred and was accepted of the Lord, admitted them to the church of the living God whose names are written in heaven.

We opine that Elder White's course of boasting and misrepresentation during the debates did him little good. We understand that a part of his program and that of his fellow-believers was to "follow with a revival." We of course hope that they will not succeed in reviving their errors in the minds of the people. There is plenty of room for all the preachers of righteousness, but the poor world already has too many preachers of error. Elder White's meetings opened on Sunday, March 1, and the total attendance, as reported to us, was 31, including himself.

BELIEVING AND TEACHING

Elder White's various statements respecting "sheol" and "hades" seemed so peculiarly inconsistent that one evening after the close of the debate Brother Johnson spoke to him on the subject, saying, What is your view of sheol and hades? I really do not understand you. Elder White, he says, answered rather vaguely and, being further pressed for a reply, his fellow-minister and assistant in the debate, Elder Kurfees, spoke up and said, We hold that "sheol" and "hades" refer to the tomb. Then Elder White said, Never mind what I believe! What I have publicly uttered is what I teach!

ONE GENERAL CONVENTION AT PITTSBURG

It was remarked incidentally that this year would probably witness one large Convention at Pittsburg, about the time of the G. A. R. Encampment at Toledo, Ohio, and if possible be so arranged as to gain for us some of the advantages of their usually low railroad rates. This would bring it about September 1, but definite announcement may be looked for soon in these columns.

THE CINCINNATI DEBATES COMPLETE

The Cincinnati *Enquirer* found quite an interest in the White-Russell debates, and gave them all the space required after the first one, and it was abridged only to the extent of failing to print some of the Scriptures in full. A few texts which formed no part of the speakers' arguments were referred to by citation only.

The *Enquirer* printed the debates in its weekly edition as well as in its daily: and now it has in preparation a *Special*

Edition containing all the debates and two extra sermons delivered by Brother Russell. We have purchased a large supply of these at a wholesale rate which permits the below very low rates to you—specially favorable to those who desire to circulate them amongst their friends. Being a special issue postage must be paid in stamps, hence there is a saving of labor and postage on quantities.

Single copies to any address.....$0.05
Ten copies to one address..... .30
Forty copies to one address..... 1.00

Some will read these Debates which present *both sides* of these important questions who would not read our side alone. We have confidence that those who have "ears to hear" the Master's voice and spiritual "eyes of understanding" to discern will be blest. Such will see through the sophistries presented by Elder White and will realize that brag and bluster are not arguments, but prove that real arguments were scarce with him. We are not ashamed of the Truth from whatever standpoint viewed. "I am not ashamed of the Gospel of Christ."

"I AM THE BREAD OF LIFE"

John 6:26-37.—MARCH 8.

Golden Text:—"Jesus said unto them, I am the Bread of Life."

After partaking of the miraculously provided supper, the multitude, evidently according to their habit, lay down in the fields, wrapping themselves in their outer garments. Indeed, this is even today a prevailing custom in Palestine with the poorer people when on a journey. In the morning they looked about for their benefactor, evidently expecting to find Jesus in the same vicinity, and no doubt also expecting that he would miraculously provide for their breakfast. But not finding him nor the boat in which the disciples had come they journeyed onward towards Jerusalem, but still on the lookout for the reputed Messiah. When finally they came upon the Lord and his company they told of their search—and our lesson for today begins with our Lord's reply, You seek me not because of the miracle, but because of the satisfactory and free supper which you received. Here we perceive the wisdom of the Lord in not pressing matters too earnestly. He preached no sermon when he performed the miracle, but allowed it to have its effect; but now, instead of working another miracle, he preached a sermon, using his miracle as a text.

His reproof was not harsh, although it was quite pointed: Strive not for the food which perisheth, but for that kind which will produce everlasting life. This is the kind which the Son of man is prepared to give unto you, for him the Father, even God, hath sealed, indicated, marked as his appointed channel for blessing. The lesson contained in these words is obvious, and is as applicable today as then. The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. It is the people with aims, with purposes in life who are accomplishing something in themselves and for others. These are the worldly wise, who make two blades of grass grow where one grew before, who build factories and works and conduct large enterprises, and to whom in large measure civilization owes so much. They have ambition to be rich or to be wise or to be famed, and these ambitions spur them on to works.

But, alas! the great majority of mankind are in a much worse case, for without ambition they are merely eating to live and living to eat—merely animals of a higher intelligence. They labor for the meat that perisheth—it is their aim, their goal, and sometimes includes the inebriating cup, which steals from them whatever of sense they may have. Our Lord would have his hearers, including all his followers down through the age, note this message from his lips: that although the meat that perisheth is necessary under present conditions, those who are his followers will remember that their heavenly Father knoweth they have need of these and will not suffer them to come to serious want. And thus being without anxious care for the bread that perisheth they might turn their entire attention not to earthly but heavenly ambitions—the noblest, the grandest of all they might aspire to, because such blessed children come within the range of divine blessing of life everlasting. The meat, the food that would develop in them such an ambition and lead to its satisfaction, would be food indeed and well worthy of every exertion to obtain it.

WHAT SHALL WE DO?

The discourse had its effect; the people realized that they were leading comparatively aimless lives, or that their aims were earthly and therefore would perish with their dying, and they asked the Lord what kind of work or labor he meant they should perform to secure the food that would bring the divine favor and gain them eternal life. What do you mean by works that would please God? This is just the point that Jesus wished to bring them to and that he wished to answer. He replied that the work for them to do at once was to exercise faith in him as the Sent of God—the Messiah. But they replied, What reason have we to think of you as the Messiah? Work for us some conclusive sign that will prove that you are Messiah and we will believe. The fact that you fed five thousand of us last evening with five loaves and two small fishes does not prove your Messiahship. Messiah is to be like Moses, only greater than Moses, and the miracle you performed is not as great as some that Moses performed. You furnished five thousand one meal and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. The manna which he provided came down from heaven; as it is written, "He gave them bread from heaven to eat." They were good reasoners in some respects—they were not going to be too easily converted, they wished to be thoroughly convinced before they would believe Jesus to be the Messiah; they had heard of others who had been deceived by false Messiahs; they were intending to stick close to the Scriptural record and to see that the one they would accept as Messiah must be greater than Moses, able to feed them and all the people every day—and with bread superior to that which Moses gave in the wilderness.

Then was Jesus' turn to expound his teaching and to show that the comparison as between himself and Moses was not as to who would give a finer kind of earthly food and more of it, but that he would give a heavenly food, a spiritual food, which would secure to them a heavenly life. He therefore called attention first of all to their mistake in thinking the giving of the manna to be the work of Moses, saying plainly, It was not Moses that gave the bread from heaven, but my Father; do not credit that to the wrong source. Moses was indeed an honored servant of the Lord as the Lawgiver of Israel, but he neither gave the manna nor sent it. My Father who sent that manna in the wilderness has now sent another kind of bread, another kind of food, another kind of manna from heaven—not literal, but symbolical. The bread which God is now about to send to his people, also comes down from heaven and is intended to be the Bread of life for the whole world—not merely day by day for a few years, but for life everlasting.

"EVERMORE GIVE US THIS BREAD"

The lessons were going home to their hearts, as we know by their reply, "Lord, evermore give us this Bread." We note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life—"Evermore give me this water." The answers in both cases show us the longings of the people of that time, both Jews and Samaritans, for something superior to what they had. As the poet has declared, "There are longings infinite in the human mind"—longings for life eternal. From remote times history tells us of how people in every clime have sought for health-springs and health-foods that thus they might have a longer continuance of the present life and, if possible, an annulment of death entirely. All realize that this has not yet been attained, and the war still goes on. It is on the strength of such longings of the soul for continued life that patent medicines thrive. We are glad that there is such a longing in the human mind for a perpetuation of life; it becomes, as in this case and in the case of the Samaritan woman, a basis for further investigation for the eternal life which the Lord proffered.

Our Lord replied, "I am the Bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." Again our Lord's words would undoubtedly be beyond the depth of the people's understanding. We can imagine their consternation, and to assist us in sympathizing with them we should remember that they were not Spirit-begotten, because Pentecost had not yet come, "the holy Spirit was not yet given because Jesus was not yet glorified." (John 7:39.) Indeed, we find that this question is a very abstruse one with many of the Lord's people today, and few compre-

hend it with any clearness except the Spirit-begotten. Let us make the matter as plain as possible by continuing the investigation of the context. Therein Jesus explains that he himself had come down from heaven—not merely like the manna from the clouds, but from heaven itself, having laid aside the glory which he had with the Father before the world was, having humbled himself to an exchange of his previous spirit nature for the earthly nature in which he was then addressing them—the man Christ Jesus. But they could not eat him while he was alive, nor could they even understand what he meant when he said, "My flesh is meat indeed and my blood is drink indeed," and they reasoned, Will this man give us his flesh to eat? Is that what he means? The lesson was too deep for them; but, thank God, not too deep for us. As then some of the disciples forsook Jesus and walked no more with him, saying, "This is a hard saying, who can receive it?" so today there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. Whoever cannot receive this lesson cannot receive the other lessons which are built upon it. Our Lord further explained, "My flesh I will give for the life of the world." He had not yet given his flesh, though he was in the process of giving it; he was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death—even the death of the cross. And this he did later.

"WE EAT HIS FLESH"

We do not eat the flesh of Jesus literally—we eat it by faith; that is to say, we appropriate by faith to ourselves the merit, the efficacy which was in his flesh and which he surrendered to death on our behalf. But why was this, and what did he surrender, and how do we partake of it? We answer that Adam as the head of the race had forfeited his life through disobedience and hence, instead of being able to propagate a race of perfect beings in harmony with God and privileged to have eternal life, his offspring was like himself, dying, unworthy of eternal life. In God's arrangement a redemptive sacrifice was necessary—some one must take Adam's place, suffer death for him in order to release him and to justify his race from the original sentence. No human being could be found who was perfect and who could give to justice a ransom for his brother—for all were sinners, coming short of the glory, the perfection, which God recognizes as essential to eternal life. It was to meet these requirements that God made the arrangement with his Son by which the latter freely, gladly, for the joy set before him, died, the Just for the unjust, that he might bring us to God. (1 Pet. 3:18.) So, then, it was our Lord's flesh or human nature that was given for Adam and his race, and hence given for the life of the world, that the world of mankind might be recovered from under the sentence of death. Thus Jesus, by the grace of God, tasted death for every man and we are all redeemed, not with corruptible things such as silver and gold, but with the precious blood [life] of Christ, as a lamb without spot or blemish.—1 Pet. 1:18, 19.

We see, says one, how it was necessary for Christ to be made flesh and how it was necessary for him to give his flesh for the life of the world by going into death, but how shall we eat his flesh? is the question. Ah, we answer, the matter, as put in that figurative form, is beautifully simple and meaningful when we understand it. The eating of the Lord's flesh must be an individual matter on the part of all those who would benefit by his sacrifice. The eating represents the appropriating by faith. Thus, when one comes to an understanding of the fact of the redemption and believes therein and goes to God in prayer and by faith accepts the forgiveness of his sins and reconciliation with God, he in so doing is eating the flesh of the Son of man; he is partaking of those benefits or advantages which our Lord's flesh or sacrifice secured.

JUSTIFIED BY OUR "EATING"

The result of such eating by faith signifies the appropriation to one's self of all the blessings and privileges which our Lord possessed as a perfect man; it implies our justification on the human plane, our relationship to God as those whose sins are graciously overlooked or covered and who have joy and peace and fellowship with God through faith in the precious blood. We are to continue to eat that we may grow stronger and stronger—that we may be able to appropriate more and more the wonderful blessings and privileges, relationships and divine favors which belonged to our Lord, but which he surrendered on our behalf and on behalf of all the members of Adam's race. Additionally, those who are rightly influenced by the eating—those who are drawn nearer to the Lord and led to a full consecration of their all to him—these receive a special invitation during this Gospel age to drink of his blood. The blood is the life in Scriptural language, and hence ordinarily the Jews were not to drink blood; to do so would make them guilty or responsible for the death of the person or creature. Thus the Jews said of our Lord, "His blood be upon us"—we assume the responsibility of his death.

And thus also the Apostle explains that those who partake of the blood of Christ symbolically in the communion cup are symbolically representing themselves as being guilty of the blood of Christ, guilty of the death of Christ—unless they partake of it with the proper, the intended signification. What is that intended signification? We answer that our Lord stated the matter at the last Supper, saying to his disciples, "This is the cup of the New Covenant in my blood—drink ye all of it." This cup of the fruit of the vine represents my blood, my death; by it the New Covenant will eventually be sealed, and I invite you who believe on me to partake of this with me, to partake of this not as those who caused my death, but as those who voluntarily gave up their own lives and joined with me in this death, in this self-sacrifice. As you partake of this cup with me it signifies that you lay down your lives as I laid down mine and that you become participants with me in this cup which speaks, which means the great sacrifice, the great life given through which the New Covenant will be established, under which all the families of the earth will be blessed.

So, then, under the guidance of the holy Spirit through the words of the Apostle we may see a depth of meaning in our Lord's words which the people whom he addressed did not comprehend. Indeed, we believe that while our Lord addressed these words to the Jews he intended them more particularly for us to whom they have been communicated and by whom they have been more fully understood. We rejoice, then, in the justification which we have through partaking of his flesh—through being justified by the sacrifice of his humanity—our appropriation of our share of human justification. And we rejoice also that eventually the whole world shall be privileged to eat of that flesh—to accept the grace of God in the cancellation of their human sins and weaknesses, and to realize that all those blessings of restitution times, the blessings of the Millennium, will come to them because Christ died for their sins, because he gave to them his flesh to eat. The whole world is to eat of that Bread, and, as the Apostle intimates, the church is now privileged to be a part with the Lord in the Loaf that is being broken, as well as to be participants in the cup of ignominy and self-sacrifice which the Father poured for him and which he permits us to share with him—for if we suffer with him we shall also reign with him, if we be dead with him we shall also live with him, if we drink of his cup we shall also share in his joys in the kingdom by and by.—2 Tim. 2:12.

WHOM THE FATHER GIVETH SHALL COME

The multitude who had eaten of the bread the night before, and who now had received the explanation respecting the higher food necessary to eternal life, did not believe, although they recognized Jesus as a very wonderful personage indeed, and probably, like another multitude, were ready to declare, "Never man spake like this man." (John 7:46.) Was our Lord disconcerted and disappointed because these thousands of Israel, heirs of the promises, received him not, heeded not his message? Nay, verily! Nor should we his followers think strange of it that in this harvest time the divine message should be incomprehensible to the great majority of the household of faith of our time. We read nothing of our Lord's becoming excited to a frenzy and appealing to the people and teaching them that they were about to fall into an eternity of torture if they did not receive him. We read nothing about the apostles going out amongst them and urging them to a mourner's bench. Quite to the contrary of all this. Jesus evidently expected that few would believe; he even turned to his disciples and said, "Will ye also go away?" But they answered, No; to whom should we go? from you we have the message of eternal life which comes from nowhere else. Master, we will stand by you; we could not do otherwise, our every interest is bound up in this glorious message which we have heard from your lips. We are ready to die with you, to drink of your cup.

Instead of manifesting any perturbation our Lord said to the multitude, This is what I told you before; ye have seen me, ye have believed not. Why? Because ye are not of the flock of sheep whom my Father hath given me to lead at the present time. Other sheep I have which are not of this flock; by and by I will attend to them. But now "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out"—reject. What is this if not an election, a selection? How much in harmony it is with what our Lord uttered in his prayer on the night before his crucifixion, "I pray not for the world, but for those whom thou hast given me . . . that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in

us; that the world may [then, later] believe that thou hast sent me!'' (John 17:9, 21.) As our Lord was not expecting all to come to him and to accept of his gracious offer and God's gracious provision in him and thus to be justified through eating his flesh, so he could not expect either that many would go on still further and make the consecration to walk in his steps in the narrow way and thus be partakers of his cup and prospective joint-heirs with him. Oh, no! these in all, from first to last, are but a little flock, but a very blessed little flock to whom, as the Master declared, the Father will give the kingdom. (Luke 12:32.) And when they shall be changed and are like their Master and shall receive the kingdom power and glory and dominion—then will come through that kingdom the overthrow of the prince of darkness, the prince of this world; the overthrow of sin and the work of blessing, enlightening and uplifting all the poor world of mankind who are not now called and drawn by the Father!

Note our Lord's words in this connection, ''No man can come unto me except the Father which sent me draw him.'' (John 6:44.) There is an exclusiveness about this: the time had not yet come, mentioned in Revelation, when the water of life shall flow freely, and whosoever will may come. (Rev. 22:17.) That glorious time belongs to the Millennial kingdom and not to the present time, which is devoted to the election or selection of the Bride class of joint-heirs which the Father is now drawing, calling, sealing. Mark the distinctive difference between this drawing of the present time by the Father and that later drawing of the Millennial age, which will not be by the Father but by the Son, and which will not be exclusive but inclusive, including all mankind. Hearken to our Master's words to this effect, that ''I, if I be lifted up, will draw all men unto me.'' (John 12:32.) All men are not yet drawn to the Lord. Why? Because the lifting up is not yet complete. The Head was lifted up not only at Calvary but was subsequently highly exalted as a reward, and the members of his body, the members of the Bride class who follow in his steps, must finish their course and also be highly exalted as his joint-heirs before the lifting-up process will be complete.

With that glorious ''change'' of the first resurrection the Millennial kingdom will be ushered in and during that wonderful reign of righteousness, that shining forth of the sun of light and truth for the blessing of the world, all mankind will be drawn away from sin and selfishness, away from sickness, pain and sorrow, away from everything that is evil, toward the Lord, that they may partake of his flesh indeed and have eternal life with all the blessings of restitution which God has provided through the great Redeemer. We are not in this teaching Universalism, for as many of those who are called and drawn now to be of the Bride class can, and many do, resist the drawings, or, as the Apostle says, ''receive the grace of God in vain.'' So it will be possible to resist the drawings of the Millennial age, as is pointed out in the Scriptures in various statements, of which this may suffice, ''It shall come to pass that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people.''—in the second death, without hope of any recovery. Note again the Lord's promise to these Elect ones whom the Father now draws and who now come and feed upon our Lord's flesh and who drink of his cup, his blood, and participate with him in his sacrifice. Their hope is stated in these words, ''I will raise him up at the last day.'' The last day, the great seventh day, the Millennial day. Ah, yes! We remember it is written respecting the church, the bride class, ''God shall help her right early in the morning'' (Psa. 46:5) —the morning of that Millennial day. The six days, epochs of one thousand years each, from Adam have passed, the seventh is already dawning and the time is near at hand when the bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord—''with gladness and rejoicing shall she be brought: they shall enter into the King's palace.''—Psa. 45:15.

''I WILL IN NO WISE CAST OUT''

How glad we are that our dear Master added these words Without them we might have doubted the efficacy of the calling and the drawing which we receive; and some might have said, Yes, I was indeed drawn, but evidently the Lord Jesus did not count me worthy of a place amongst his followers. He here assures us that the drawing of the Father which brings us to him with a desire to be his disciples will insure for us his aid, his succor, his assistance, his acceptance. Thus we may know that if we fail of the grace of God now provided for us in the high calling, it will be our own fault, because of failure to give heed to the voice of the Shepherd and to walk in his steps.

"I WAS BLIND, I NOW SEE"

John 9:1-41.—MARCH 15.

Golden Text—''I am the Light of the world.''—V. 5.

Our Lord was in Jerusalem on the occasion of the Feast of Tabernacles, in the fall of the third year of his ministry—just six months before his crucifixion. No doubt there were then as now many blind men sitting by the wayside soliciting alms, especially at that season of the year, when the crowds gathered for worship and were apt to feel benevolent. Our Lord did not heal all of these blind; the recorded instances are just six. His mission was not for the healing of the sick, but for the preaching of the Gospel, the power of healing being exercised merely to point to the Gospel message, as in the instance given in this lesson.

As our Lord and the apostles passed one of these blind men it was noted that he was blind from birth. Probably his asking for alms led to a discussion of a very important question raised by the apostles—''Lord, which did sin, this man or his parents, that he was born blind?'' It may be that the apostles were less clear in their logic than usual, else they might have known that the man could not have sinned before birth; but it is barely possible that some of the heathen ideas respecting the transmigration of souls had come to their attention. Satan has deluded many of the heathen into the supposition that they lived before in some other form or condition and that having been born into the world they were merely having life renewed under changed conditions, either better or worse than previously. This view is held by millions of Buddhists and also by the Mormons. The Scriptures, however, are very explicit to the contrary, teaching that Adam was a direct creation of God and that all the human family have sprung direct from him by natural processes of birth.

Our Lord's reply that neither this man nor his parents had sinned is not to be understood as meaning that he and his parents were without blemish, without a share in the condemnation which came upon father Adam and which, through him in a general way, has come to all of his posterity. Of this the Apostle says, ''By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men.'' (Rom. 5:12.) This blind man and his parents as members of the Adamic race were under the death sentence, the same as ourselves and others. Our Lord evidently meant and was understood to mean that it was not because of any special sin committed by this man and his parents that he had been born blind. Similarly on another occasion he said, speaking of those upon whom the Tower of Siloam fell, ''Think ye that these were sinners above other men? I tell you, Nay; but unless ye repent, ye shall all likewise perish''—not all perish in the same manner, but all shall die. (Luke 13:4.) The death sentence is over all, and only by getting into relationship with the Life-giver can any of us hope to escape it.

AFFLICTIONS NO PROOF OF GOD'S DISPLEASURE

The principal point of this lesson, therefore, is that calamities are not necessarily marks of divine disapproval. It was not so in this man's case; it was not so in the case of Job nor in the instance of the burial under the Tower of Siloam. Nevertheless, our Lord did imply that with the Jews special sickness often meant stripes or punishment for personal sin. Thus in the case of the impotent man at the pool of Bethesda; in a previous lesson we noted our Lord's words to the healed one, ''Go thy way, sin no more, lest a worse thing come upon thee.'' It is undoubtedly true that many of the ailments that afflict mankind are the results of improper living on their part or on the part of their forefathers. Scrofula is such a disease, often being transmitted through several generations; gout is another. Indeed we could mention scores. It is proper, therefore, when we find ourselves in sickness, that we examine carefully to what extent we ourselves have been responsible through careless living, either through eating or drinking too much, or by the use of foods unsuited to our condition. If we find the cause of such an ailment in such a direction it is well that we repent thereof and take such steps in an opposite direction as may be possible to us, while with prayer we resolve that with the Lord's assistance we shall be more con-

sistent in the future; that our eating and drinking and whatsoever we may do may be to his glory and for the best possible preservation and usefulness of the mortal body we have consecrated to his service.

But if on investigation we cannot find that our experience and sickness were the result of self-gratification nor the result of hereditary disease beyond our control, it would be well, then, for us to examine carefully and note whether or not our experiences had resulted from our activity in the Lord's service. If so, we should glory in them; we should rejoice that we have been enabled to lay down some of life and health in the service of him who did so much for us. Nevertheless as wise stewards we should seek to note whether or not we could accomplish as good results or better by a different course, one which might be less exhausting, less debilitating. Even then, however, the thought before our minds should not be self-protection, for he that loveth his life to an improper degree will lose it. Our thought should be our responsibility as stewards, that we might accomplish in our bodies that which would be most pleasing and acceptable in his sight. If none of these suggestions seems to fit our case we still have two others to examine:—

(1) Might our sickness be a chastisement for a course displeasing to the Lord? Might it be in the nature of stripes? If in our minds we can find sin at the door of our hearts—a wrong course of life, it would be safe to accept the experience as a chastisement and to seek to profit thereby. But otherwise, (2) finding none of these things to fit the case we should consider that our affliction, as in the case before us in this lesson, is simply for our welfare, to assist us to the application of some valuable spiritual lesson, or, as our Lord expressed it, that the works of God might be made manifest. It should be our pleasure to glorify God in our bodies and in our spirits [minds] which are his, either by receiving good lessons ourselves or by pointing good lessons to others. As we shall see this was much the experience of the blind man; his case was one which operated as a blessing for himself and as a manifestation of the Lord Jesus and his power and as a testing to the Pharisees and others of his time and as a valuable instruction to many of the Lord's people from that day until the present time.

"THE WORKS OF GOD"

We emphasize the fact that the works of God were not merely in the healing of one out of thousands of sick and blind, but the manifestation of Jesus as the Light of the world and the influence and testing which that would mean to the Jewish people—gathering out of them a little handful of Israelites indeed for membership in the bride class and the rejection of the great mass of that nation as unfit for a share in the heavenly kingdom. This work our Lord proceeded to do in the healing of this blind man, saying, "I am working the works of him that sent me while it is day. The night cometh when no man can work." Our Lord's day of opportunity was rapidly drawing to a close. This miracle and others, especially the awakening of Lazarus, brought him so prominently before the eyes of the people that there was a division amongst them concerning these things, some accepting, some rejecting, and this division must necessarily proceed throughout the whole nation. It was the test, and it must culminate in a night time in which the Light of the world, Jesus, would be for a time entirely extinguished—before the Israelites, before Pilate, at Calvary. Similarly with each one of the Lord's followers we might say that there is a day time of opportunity when his time and talent and zeal may bring forth fruitage to the Lord's praise, and that the opportunities then afforded should be exercised to the fullest, for to each will come a night time when the opportunities will pass from him as he passes into death.

In harmony with this is the prophetic statement, "Do with thy might what thy hand findeth to do: for there is no work nor device nor knowledge nor wisdom in the grave [sheol] whither thou goest." (Eccl. 9:10.) And there is another application still which we should not forget, namely, that the church as a whole has had varying experiences. Beginning at Pentecost there was quite an illumination upon the early church; but it was not morning time, it was evening time. The glow of light which was upon them was from the setting sun; gradually the darkness came and throughout the long epoch of this Gospel age gross darkness has prevailed and in it the Lord's people have been able to see only a little of the pathway at a time; as it is written, "Thy Word is a lamp to my feet and a lantern to my footsteps." That epoch in general has been called the "dark ages," and now we are approaching the dawning of the morning and the path before shines more and more.

The light now shining more closely resembles that which shone upon the early church, and in both instances it is the light of the *parousia*, the light of the *presence* of the Son of Man. But even in this morning of dawning light we are to expect another time of deep darkness: a night time in a certain sense will intervene, an overcasting of the skies, a great morning storm, as the Lord has foretold through the Prophet, "The morning cometh, a night also." (Isa. 21:12.) The morning is here, but before it is ushered in in the full splendor of Millennial brightness the great storm of the time of trouble will break—"a time of trouble such as was not since there was a nation." (Dan. 12:1.) Therefore we may well say to ourselves, individually and as the body of Christ, we "must work the works of him that sent us"—who commissioned us while it is day, while the light of the sun is upon us, because the night of trouble cometh when no man can work, when our opportunities for serving the cause and the brethren and for the public dissemination of the truth will be forcibly closed by the powers that be.

THE LIGHT OF THE WORLD

Our Lord added, "As long as I am in the world, I am the light of the world." The light shone amongst them to reprove the evil and to encourage the good for another six months, up to the time of our Lord's crucifixion, but he left behind him some who were receptive to the influence of the light, his Spirit, and who were illuminated by the Pentecostal blessing. Of these he said, "Ye are the light of the world." "Let your light so shine before men that they, seeing your good works, may glorify your Father in heaven." Thus, as the Apostle says, "As he was, so are we in this world"—lights shining in darkness, appreciated not, comprehended not, understood not, refused, repulsed by the great mass, even by those who claimed to be the people of God, but whose hearts were not in such sympathy with the light as to permit them to receive the holy Spirit's illumination. For be it noted that there is quite a distinction between having the holy Spirit and being illuminated by it so as to let our light shine, and on the other hand being of those upon whom such illumination shines. Our Lord let his light shine upon many, and so we have opportunity to let our light shine upon many. But no one has the light within him except he is begotten of the holy Spirit.—Heb. 10:32.

ANOINTING THE EYES OF THE BLIND

This little discussion was probably within the hearing of the blind man and intended not merely for him but also for the disciples and all who have since believed on the Lord through their words. Afterwards our Lord spat upon the ground and made an ointment with the dust and saliva, with which he anointed the eyes of the blind man. All this implies some assistance from the blind man. His assent is also implied in his going at our Lord's bidding to wash in the waters of the pool of Siloam. Faith was first followed by works and this attested a degree of perfection. If he had not believed he would not have submitted to the anointing, neither would he have left his seat as a beggar to go and wash. The ointment which our Lord made and used, we may safely say, had no particular virtue in it, neither had the waters used any virtue in them, and this fact is recognized in the whole narrative; it was merely an aid to the blind man's faith, but did not in his mind perform the cure; he recognized that it was a miracle, as did the Pharisees. The great weight of this miracle lay in the fact that this man was born blind, and as he said subsequently no one up to that time had ever heard of the opening of the eyes of one born blind. Indeed, oculists today tell us that with all the advancement of science since on this line those who are born blind are beyond hope of relief, except in the one ailment, cataract. And in this case the remedy is but partial, through a surgical operation; removing the lens, for which an artificial one is substituted.

The miracle was evidently the talk of all in the vicinity of the man's home; neighbors and friends congratulated him, but some were unable to believe that it was the same person, unable to believe that one born blind should ever be able to see. It became quite an advertisement for Jesus, for the man when asked how it came that he could see told that a person named Jesus had performed the miracle. The Pharisees, already envious and seeking occasion to kill our Lord, had, we are told, formulated a resolution that if any one confessed Jesus as the Messiah he should be excluded from the synagogue and its privileges as unworthy of the honor and liberty and privileges belonging to a true Jew. Lest the matter should spread, and, if possible to corner it and head it off, they made an investigation. Going to the man's father and mother, the parents simply told the truth and avoided anything further, saying that they knew him to be their son and that he was born blind and that now he saw; but how

they could not say, for they did not see; he was of age and able to speak for himself. The once blind man was again interrogated: How? When? Where? as though to entrap him in an untruth. His own heart honest, he perceived that these so-called holy men were so opposed to Jesus that they were trying every way to disprove or belittle the miracle.

Turning to the healed man the Pharisees said to him, Thank God for your sight, even though it came through a bad channel, for we know that this man Jesus who healed you is a sinner, is a hypocrite, is a falsifier in claiming to be Messiah; he is a bad man. This was more than the once blind man could or should endure; he must not hear the character of his best friend traduced without speaking a word in his defense; he therefore said, This is a very remarkable case that a miracle should be performed such as never before was heard of, and that the man to perform the miracle should be a sinner with whom God would have no dealings; this is indeed remarkable. It has been a teaching amongst us Jews that God would not even hear the prayer of sinners; how then could this man, a sinner, have performed so stupendous a miracle? Then they began to cross-question him again respecting the how and when and where. But perceiving their dishonesty of heart he said to them, Why are you asking again? You remember what I told you; are you anxious to become his disciples that you want me to explain further, or what is your motive? Perceiving that their hypocritical designs were discovered, they railed at the man, saying, No, we are not Jesus' disciples; you are one of his, we are Moses' disciples. We know that God appointed Moses, and by his Law we stand; as for this man, who knows anything about him? He is said to come from Nazareth, but is not of wonderful parentage, and is not the kind of a Messiah that we have been expecting, with power and great glory and ability to deliver our nation from the hands of the Romans. You had best follow him, we will have nothing to do with you or him; do not come again to our synagogue. Consider yourself an outcast from the religious people of your own nation.

Jesus heard that they had cast him out and found him and said to him, Dost thou believe on the Son of God? In answer to the man's desire to know more our Lord revealed himself to him as the Messiah. Then he worshiped Jesus. Notice the exercise of the Lord's providential care over this man and his interests. He did not spare him from being cast out of the synagogue, but turned the same into a special blessing of instruction of much advantage to the man in every way.

In the various features of this incident we today find a lesson along higher lines. Some of us were born blind—blind to the Lord and his true character, blind to the truth of the divine Word. The blindness upon us was neither our own fault nor the fault of our parents. They as well as we were honest-hearted toward the Lord. Our blindness, therefore, was not a chastisement for sins. The darkness, the blindness, which so long has overspread Christendom entrapped us as well as others, but the Lord had mercy upon us and passed our way and made ointment and eyesalve for us. He took of the clay of human agency and mixed it with his Word, the fruit of his lips, and with that combination he gave us the anointing of the eyes of our understanding and bade us wash in the waters of Siloam, his Word of truth and grace. We followed his prescription and now we see. A new world is opened before us, "Wonderful things in the Bible we see!" The Scribes and Pharisees of our day wonder, criticise and try to account for the blessing which has come to us, and of course will find fault with every agency which the Lord has used in connection with our blessing, for their hearts are not in the right attitude to appreciate the light of the favor of God.

It is for us now to take a similar stand to that which this blind man took, to confess the truth, confess the light, confess the miracle which the Lord has wrought upon the eyes of our understanding and to give him our hearts. And it is also for us to find that this will bring against us the anger, the chagrin, the malice of the Scribes and Pharisees of our day. It is for us to find that this will lead men to separate us from their company, to cast us out of their synagogues. Through the Prophet the Lord has foretold this, saying, "Your brethren that hated you, that cast you out, said, The Lord be glorified [we do this casting out for the good of the Lord's cause that we may glorify him]. But he shall appear to your joy and they shall be ashamed." (Isa. 66:5.) How many of the Lord's people have found that the major part of their blessing comes after they have acknowledged the truth, stood up for it and endured some persecution on its account! Then the Lord findeth them, he knows where they are and all about them all the time, but then he reveals himself to them specially that they may know him, that they may have fellowship with him, that they may receive from him a blessing, as in the case of this blind man.

"ARE WE BLIND ALSO?"

The last two verses of our lesson call our attention to the theological pride of the Pharisees. And, alas, in this also, we must concede that they represent fitly some of their successors in Spiritual Israel who are spiritually proud. Our Lord had declared that his coming into the world would prove a judgment or testing to that order of things, that some of the blind would be made to see and some of those who had been seeing would become blind. That is to say, the truth would prove a testing to many, some coming out of the blindness and darkness and ignorance and superstition to an appreciation of the grandest of God's blessings, and others, who had a larger measure of favor previously, lapsing into a blind condition. Those who received the Lord received enlightenment at Pentecost, and the Apostle remarks that the remainder were blinded and are to remain blind until the close of this Gospel age.

Hearing his remark about the blind ones seeing and the seeing ones becoming blind the Pharisees said to the Lord, In what list are you placing us? not amongst the blind, we hope? Jesus replied that it would have been better for them if they had been blind, if their course had been actuated by total ignorance, but the case was different. They did have considerable enlightenment and therefore corresponding responsibility, but because of their pride and self-sufficiency in taking what they did see as the whole truth and rejecting the real message of the Lord they were hardening themselves against the light, against the truth, and their sin was fastening itself upon them, shackling them so that they could not and would not and did not receive the light that was then due.

Are there not a good many in this situation today, prominent Christian people boasting of their enlightenment and yet afraid of the light of God's Word and afraid, ashamed to acknowledge either their own ignorance of it or the light that is now shining upon it by the Lord's presence and through the channels which he is using for the scattering of the light in this present time? Let us be prompt to asknowledge that we have nothing of our own, neither light nor wisdom, and let us receive at the Lord's hands the true wisdom, the true enlightenment which comes from above. If all could come to this position rapidly the truth would spread. The great opposition comes from those who claim to know but do not really know; whose boastfulness and pride not only hinder them from entering into the light, but lead them also to hinder others from appreciating it.

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OUR LOSING FIGHT WITH THE CRIMINAL

"Commissioner Bingham reports 4,470 arrests made by the Bureau of Detectives for felonies in 1907, against 2,091 in 1906. Convictions totaled 1,330. The increase in arrests for misdemeanors is still more startling: the total was 3,889, while in 1906 it was 910. There were 1,566 convictions. Chief Wilkie of the United States Secret Service reports 216 arrests, of which 160 were for counterfeiting. A substantial decrease in this crime is shown, largely due to the conviction of Irving Tolley, now confined in Atlanta, Ga., who was responsible for 50 per cent. of the raised notes. The most significant item in the report of J. C. Graveur, chief probation officer of the New York Court of Special Sessions, discloses 565 persons placed on parole. Only twenty failed to meet the requirements of their release.

"Society not only fails to hold its ground but it is losing in its warfare against the criminal. In 1901 the Government published the conclusion of Eugene Smith that our annual tribute to crime was $600,000,000, and criminologists have recently computed a substantial increase. To our eternal disgrace, the United States leads all civilized countries in the number of homicides. Over 8,000 yearly is the average. William C. Clemens fixes New York City's quota at 240. In six years over 300 murderers have gone undetected. The Alabama State Bar Association has shown that in proportion to population there are twelve murders in New England to

one in London; in California seventy-five to one; in Nevada 245 to one."—*New York World.*

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The above is from an editorial and we have no reason to doubt its correctness. The facts set forth are open to speculation as to why they are true. It is well that we remember that this indictment relates to the most favored and most prosperous, most wealthy, most awake and most generally educated nation on earth. Looking at the ghastly figures, let us learn the lesson that worldly prosperity does not spell happiness, contentment, peace and joy. We have every reason to believe that similar results would show in every civilized land under *similarly prosperous* conditions.

The lesson to us is to emphasize the Bible's teaching that God alone can satisfy the soul;—that the Spirit of Christ is "the spirit of a sound mind." True, something should be credited to the fact that many of these murders, etc., were committed by emigrants suddenly transported into new conditions and unable to balance and adjust themselves to the new conditions. But why is it that the greater intelligence and opportunity do not make for peace and holiness instead of sin and crime? We reply, Because the chains of ignorance and superstition have been the blasphemous misrepresentations of the divine character and plan! These have caused the masses to fear and to hate God and his Book, which, it is claimed, reveals his plans as diabolical. Increased knowledge to such means doubt of all religious teaching—practically atheism or universalism, according to the bent of the mind.

While zealous missionaries are teaching heathen children our civilization and our popular travesties upon the religion of the Bible, they fondly dream of thus converting the world and fulfilling our Lord's prayer, "Thy kingdom come, thy will be done on earth as in heaven." Alas! how blind we all have been not to have noticed these two facts: (1) That the numbers of the heathen in proportion even to the nominally Christian doubled last century; (2) That if we could bring all the heathen up to the standard of our most civilized and most progressive nation it would mean that God's will would be less done the world over than it is now.

Let us console ourselves with the Bible's teaching, that the evils of our day, induced by greater worldly light and ambition, will end in their own destruction and prepare the way for the kingdom of God's dear Son.

THE PRE-EXISTENCE OF JESUS

The Christian Commonwealth of London is firmly committed to "The New Theology." It publishes Rev. Morgan Campbell's sermons and now one of its editors, Rev. J. Warschauer, M. A., D. Phil., thus answers, in the columns of the *Commonwealth,* a correspondent's question on the preëxistence of Jesus:—

"In answer to a Scottish correspondent—to whom, by the way, I want to send a word of cheer, more even than a theological answer—I quite agree with his view, viz., that Jesus 'preëxisted' only in the sense in which all men do, that is to say, in the mind of God, for whom there is neither past nor future, 'for all live unto him.' That our Lord had a conscious, individual existence prior to his birth some nineteen centuries ago, I see no reason for supposing. Having come into the world—with no more control over that event, as I hold, than other infants—and having reached maturity, he voluntarily adopted a certain course of action; but that he had determined upon that course in some previous heavenly existence, I simply do not believe."

* * *

Thus the pendulum swings from one extreme to the other while the central truth is ignored. From holding and teaching that Jesus was one of three Gods, one of a trinity of Gods, the next step usually is to the above extreme—the claim that he was merely a member of the sinner-race. Oh! how much more rational is the Scriptural teaching that our Lord was Jehovah's "only begotten Son," "the first and the last," by and through whom angels and men were created, in fulfilment of the Father's wondrous plan. How this, the Bible presentation, glorifies the Lord Jesus more than any other! As the Apostle declares, "To us there is one God the Father, *of whom* are all things; and one Lord Jesus Christ, *by whom* are all things." See afresh the proofs in DAWN-STUDIES, Vol. v., "The Atonement," Chapters III. to VII.

HIGHER CRITICISM-INFIDELITY NOT SATISFIED

In the *Educational Review* Mr. Chas. E. Witter complains that agnosticism is not progressing rapidly enough in the Sunday-schools of the world. We quote:

"There can be no doubt that in many cases the teaching lags behind the real knowledge of the teacher. Many who have outgrown the crude and literal interpretations of earlier years, into whose minds religious truths have entered in new forms, are seemingly afraid to impart their real light to their young hearers. When they come before their classes in the Sunday-schools they feel obligated to give them, not the fresh views that have proved more satisfactory to themselves, but the traditional statements of orthodoxy in which most of them were reared. This may be due to a strained sense of loyalty to their church organization or to a feeling that these older views are commonly reputed to be safer for children, but in any case the results can be only bad. They are bad first of all because of the insincerity in the teacher himself. No amount of juggling and trimming for the sake of expediency can justify one in teaching as true what he knows to be false, in teaching as fact what he knows to be myth. In the second place, such teaching is in the end ineffective. One cannot teach satisfactorily and effectually that which he only half-heartedly believes himself. The secret of the wonderful power that the religious teaching and preaching of the fathers had over their hearers was just in this fact, that they believed with all the intensity of conviction every word which they uttered. The results are bad, moreover and chiefly, because of the great wrong that is thus done to the child's future. The time must inevitably come to those young people who read and think when they will awake to the superficiality and falsity of such teaching, and when that awakening comes the reaction will probably be more radical than it would have been had they been properly enlightened in the first place. The pendulum will swing so far that in rejecting these feeble and narrow views of spiritual truths they will in many cases be led to reject all versions of them. That this is a real danger can be seen by daily observation. It accounts for the absolute skepticism and agnosticism of many, and it also accounts for the fact, often noted, that the most confirmed infidels frequently spring from just those narrow denominational schools and influences that refuse obstinately to open to the light of more modern and better conceptions of the religious life."

* * *

Alas! this modern infidelity, styled "New Theology," is all too rapidly gaining a footing in our Sunday-schools! Are not children deliberately taught that the Genesis account of creation is a falsehood contradicted by "Science?" Are they not taught that the flood of Noah's day is a myth, and that Jonah never was swallowed by a whale? Are they not taught to give no heed to what the Apostle Peter calls "the more sure word of prophecy to which we do well to take heed, as unto a light shining in a dark place until the day dawn?"

True, these underminers of Biblical faith do not deny that there once was a great Teacher named Jesus, whose teachings have influenced the most enlightened quarters of the globe. That would be worse than wasting breath. Besides they want Jesus for a figurehead or rallying center for their "New Theology." But it does not take the honest child-mind long to draw the conclusion that when Jesus mentioned the flood of Noah's day and the fact that Jonah was three days and three nights in the belly of the great fish, and that he quoted from the prophets as inspired writings—that if these be false Jesus must have been a fraud and not the Son of God, else he would not have declared these truths. Not only so, it would imply that he was much less inspired and wise than were these modern wise men who claim to know so much. Alas! they are taking away from the children what little faith yet remains. "When the Son of man cometh shall he find the faith on the earth?"—Matt. 12:40; 24:38; Luke 18:8.

PAID MUSIC IN CHURCHES

Rev. Charles M. Sheldon writes in *The Congregationalist* against the spending of money for church music, as follows:—

"I see no reason why the finest singer or player in the parish should receive compensation for service rendered any more than the best teachers in the parish should receive money for teaching in the Sunday-school. I have in my parish a man who is a graduate of one of the best colleges in this country, who spent very many years in acquiring his education, who is a thorough scholar and a splendid teacher. He has a class in my Sunday-school. I do not think the thought of compensation for teaching that class ever entered his head. He is giving, however, out of the ripeness of his knowledge what it cost him many years and many hundreds of dollars to acquire. If he does not expect anything for his service to the church, which he gives as service, why should the man or woman who has spent years acquiring a musical education in learning to play or sing expect money compensation for it?

"I have always felt proud of the fact, I hope in a right way, that in our average church for eighteen years we have

never paid a cent for the service of musicians, either for playing or singing, accepting what was offered as service, and very many times it has been of the very best that the parish afforded. I know of a church which has in its parish one of the finest lawyers in the state, and whenever that church wants a public address or an inspiring talk to its young men it calls upon this member of the church for service. He does not ask for pay, although he can get the highest price in the lecture-field when he goes out to give a public lecture. I think the more we dignify the service in the church by drawing into it the finest talent we possess, and offer it as service, we increase the church's efficiency, and very often the money that is spent for musical service or for flowers or decorations could be better used, it seems to me, directly in doing missionary work or in adding to the real effectiveness of the church in ways where the money is more needed.

"I hope I shall not be misunderstood in all this. What I mean is that the church has a right to the finest service that can be rendered to it by its members. There is no man or woman so talented or so gifted in the parish that he ought not to feel that the finest he has can and should be offered upon the altar of religion."

* * *

Very good! Very true! But why not return to apostolic usage also in the matter of a paid ministry? If singers and Sunday-school teachers should serve from love and not for pay, should not as noble a spirit actuate the preachers? Why not have the abler members of every congregation give public addresses on the Scriptures or conduct Bible studies which would bring out more of the true teachings of the Word and stimulate research?

POPULAR RELIGION VS. BIBLE RELIGION

The editor of the *Christian Advocate* (New York) tells us that he has been looking at the signs of the times and finds hardly a single point of harmony between the common standards and those of the Gospel. This he thinks "should awaken every sincere Christian to a thorough self-examination by Gospel standards and to determine to keep as far from evil as possible." We quote:—

"It would be wise for every member of a Christian church and every minister thereof to read carefully what Christ said of his religion, his disciples, the method of preparing for the future life, and the intimations that he gives of the judgment and eternal destiny, instead of occupying themselves entirely or chiefly with the contemplation of great church edifices, great organs, great colleges, great Sunday-school parades, great hospitals, great congregations, great movements and great statistics.

"Popular religion today avoids all conflict with the world. Against the grosser immoralities, indeed, it lifts up its voice; for it is respectable to do so, and a large proportion of all connected with the church are above the more degrading forms of vice. But against pride-producing and extravagant fashions of the world it utters but a faint protest, or none.

"Popular religion seeks wealth with as much greediness, and grasps as eagerly after honor, and runs as swiftly after pleasure as does the world. A large majority of the professors of Christ's religion seek their intimate associations in worldly society, and never think of lifting up their voices against the prevalent folly and dissipation. It is not in the least embarrassing for the most gay and thoughtless to be thrown into the company of Christians of the popular religion type. Days and weeks may pass away and no mention be made of Christ or of anything he ever did or said, or which might lead persons to think of his religion.

"Popular religion has a very easy conscience, as is shown by many things. It makes a distinction between equally binding duties, performing those which are convenient, agreeable, and in harmony with the natural instincts or dispositions, and neglecting others which require self-denial. Thus there are many possessed of large incomes who will pray and sing, but will not contribute their means to the support of the Gospel. Others are willing to contribute liberally but pay no attention to the spiritual work of the church. Popular religion enters upon doubtful enterprises if they promise large pecuniary rewards. It makes every form of excuse for neglect of duty. The merchant and mechanic declare themselves to be too busy. The contradiction between this and Christ's religion is expressed in the words, 'Seek ye *first* the kingdom of God and his righteousness.'

"Popular religion professes timidity whenever called upon to take part in the services of the sanctuary, a timidity never shown in performing conspicuous, remunerative or honorable public duties or functions of importance in the church. Popular religion disregards the most solemn vows. Every member of the Christian church has assumed the weightiest obligations. Every baptized person in the Methodist church vows to 'renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same.' When there is a controversy between them, popular religion places temporal interests before spiritual. It evinces this in the kind of preaching it likes and in the mode of its life. It would rather attend public amusements, political meetings, social companies, or spend the evening in business calculations than to discharge the plainest Christian duty. Popular religion never agonizes before the Lord in secret, never sets apart hours for meditation, never reads the Bible for devotional or life-regulating purposes; seldom observes family prayer, never does anything really inconvenient for Christ's sake, and almost wholly eliminates the element of self-denial."

* * *

Alas! how true is this arraignment of Babylon of every denomination. The fault lies in false doctrines, which, under the lash of fear, have gathered to the Christian standard millions whose credulity is now giving place to a refined infidelity.

Note the contrast in those who are the Lord's true sheep and who are now hearing the Great Shepherd's voice in the Millennial morning dawn. How zealous, how self-sacrificing, how willing to give their time, influence, money—yea, life itself—in the service of the "good tidings of great joy which shall be unto all people."

Yet we do not boast! Nay, we admit that we can never do enough to show our appreciation of the God of love and his wonderful plan of the ages. We realize that we are not profitable servants, but on the contrary are our Lord's debtors to a degree that an eternity of his service will only continually increase.

"MIRACLE WHEAT"

The public press is telling of the origin of "Miracle Wheat" in answer to prayer. The description has the earmarks of truth to it, in that it gives the address of the man whose prayers are said to have been answered—"K. B. Stoner, a farmer of Fincastle, Botetourt county, Virginia." It would appear from the account that the original stalk of wheat appeared in the midst of a crop of the ordinary kind, but with "142 heads of grain." We quote:—

"Mr. Stoner was amazed. It seemed incredible. When a Frenchman, in 1842, announced that he had discovered a species of wheat in the Mediterranean country which produced four heads to the plant, people said he was crazy.

"But here was a plant with 142 heads!

"Naturally Mr. Stoner carefully preserved the heads, and the next year sowed the seed, continuing to do this each year, for he realized he had discovered a phenomenal brand of grain. And each year his amazement increased.

"That first year after discovering the plant he got 2,000 grains. In 1906 he got sixteen bushels, and has now raised the crop of wheat, all carefully preserved for seed, to 800 bushels.

"What is most remarkable about the wheat is this: Whereas there is produced in the wheat sections of that country an average at the best of seventeen bushels to an acre, the average yield of the "miracle wheat" during the last three years has been fifty-six bushels to the acre; and whereas from eight to ten pecks of seed are required to plant an acre in Virginia, Mr. Stoner uses only two pecks, and, in comparison to the yield of ordinary wheat in the neighborhood, which is eight bushels for each bushel of seed, Mr. Stoner gets about seventy-five bushels for one. An ordinary stalk of wheat covers about four inches of space. The miracle wheat covers twelve.

THE GOVERNMENT REPORT

"Last year United States government officials became interested in the remarkable wheat and sent Assistant Agriculturalist H. A. Miller to examine it. In his report he declares:

"The wheat, which came from an unknown source, has been grown in the nursery every year since that time, and also has been grown under field conditions the last two years, giving excellent results. The yield has been from two to three times the yield of other varieties grown on the farm under the same condition of culture, except the rate of seeding, which was two pecks to the acre, while other varieties were sown at the rate of eight to ten pecks per acre, which is the common practice of farmers in the vicinity.

"'Milling tests have been made of this wheat, and its quality seems to be as good as, if not superior to, other varieties of winter wheat.'

"The average height of the wheat, according to the report, is four feet four inches.

"It is said that the Russian government has secured an option on the wheat, and will buy a consignment of 80,000,000 bushels when that quantity shall have been raised. During the next year the seed will be distributed among farmers in Virginia and North Carolina, who will raise it and preserve the seed, keeping the seed only for planting until the required amount will have been produced. By next fall, it is believed, 30,000 bushels will have been produced."

IS IT RESTITUTION WHEAT?

If this account be but one-half true it testifies afresh to God's ability to provide things needful for the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

BROTHER RUSSELL'S SERMONS WEEKLY

THE CINCINNATI WEEKLY ENQUIRER, a clean paper of very large circulation, proposes to publish Brother Russell's sermons every week, and offers us a special clubbing rate. This enables us to supply it with the WATCH TOWER for $1.50 per year. If you have already sent in your TOWER subscription send merely the balance, 50c. Moneys returned by the *Woman's National Daily* will be applied on the *Enquirer*. Act promptly. Order extra copies for your friends if you so desire.

Humanly speaking, it seems quite unfortunate that the *Woman's National Daily* accepted subscriptions with the understanding that Brother Russell's sermons would appear weekly, and then discontinued them. Although it received nearly 5,000 subscriptions through us, it declines to refund the money unless *the subscribers so demand*. We have asked you to send postcard demands for the stoppage of the subscriptions and the refund of the money through us, but evidently few of you have done this, for only a few have been refunded. Were you *all to insist* no doubt the sermons would be published.

THE MEMORIAL, APRIL 14

After six o'clock on Tuesday evening, April 14th, readers of this journal in all parts of the world will gather as ecclesias of Christ to memorialize his death with "unleavened bread" and "fruit of the vine" as emblems of his broken body and shed blood. The largest of these will probably assemble at Allegheny Carnegie Hall—not a great multitude meeting anywhere—while the little ecclesias will be numerous—for, as the Master said, "Wherever two or three are met in my name, there am I in their midst."—Matt. 18:20.

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with him, as reckoned members of the one loaf—his church, his body. Then as you taste of "this cup" remember that it speaks of our Lord's sufferings on our behalf—his tasting death for every man. Remember, also, that this is "our high calling"—"to suffer with him that we may also reign with him." This is the significance of his words, "drink ye all of it." And, as the Apostle declares, it is the *com[mon]union* in his sufferings.—1 Cor. 10:16.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren or any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover-lamb they searched everywhere throughout their habitations for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfil the antitype and "put away the old leaven" of anger, malice, hatred, strife.—1 Cor. 5:7, 8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. True, for the time you ought to be further along, nearer to perfect love. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says "Without me ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "Conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that love, not knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the apostles had not enough love for one another that they disputed as to which should be the greatest in the kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord's Spirit—that made them susceptible to the adversary's power and led Judas to betray and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time probably has our great adversary been more alive than now to do injury or to entrap or to stumble the followers of Jesus.

For the benefit of readers "at the ends of the earth" we published as early as in our February 1st issue a treatise on this Memorial subject; and again in our March 1st issue we discussed the Bread of Life. We commend a fresh examination of those presentations and of our treatment of the subject in DAWN-STUDIES, Vol. VI., page 457.

HOLDING FAST AT THE MARK

There is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the church in glory. When first we surrendered our wills to the Lord it was necessary that the consecration should be a whole or perfect sacrifice of our wills to the Lord's will; but our wills were not at the mark or standard of perfect love. And if our experiences could be imagined as cut short in death immediately after our consecration we could not think of ourselves as "fit for the kingdom," because the rewards are not promised to consecrators, but to "him that overcometh." Thus in the case of the Master himself, our forerunner, it was necessary that he should suffer and thus be proven worthy of entering into his glory. In a word, as the child cannot be graduated the day he enters school, no more can we who enter the school of Christ.

The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty, and very many never graduate at all—never reach the mark or standard which God demands, perfect love. The Word of God, our text-book, informs us that "Love is the fulfilling of the Law" (Rom. 13:10); that "The end or purpose of the divine commandment is love out of a pure heart and a good conscience." (1 Tim. 1:5.) "As many, therefore, as be perfect [-willed, at the mark of perfect love] should be of this mind."—Phil. 3:15-17.

Those who have "thus learned Christ," he has taught the meaning of (1) *perfected love toward God*, which would prompt them to do and to dare anything in his service; (2) of *perfected love for the "brethren,"* which would prompt the laying down of life itself in their service; (3) of *perfected love for the world, yea, even for enemies*, which would lead to do good to them that hate us and despitefully use us, and say all manner of evil against us falsely.

Alas! we cannot suppose that many of the consecrated have reached this standard or mark; hence we must expect that few have graduated as "fit for the kingdom;" hence also the intimation of Scripture that the left-overs—non-graduates—will be "a great company" as compared with the little flock of overcomers who do attain to the mark, the fixed standard. Here, however, it is well to remember that this "mark" or standard of love is not of the flesh but of the mind or heart. As the Apostle says, "We cannot do the things that we would." Our blemishes of the flesh sometimes momentarily stumble us into an unloving word or act, which if repented of will not be reckoned against us nor put us away from the mark and the loving acceptableness of our Lord, which the mark represents.

"LET NO MAN TAKE THY CROWN"

"Hold fast that which thou hast; let no man take thy crown," seems logically to refer specially to those who have reached the mark or standard of perfect love, and not merely to those who have taken the first step of consecration, entrance into the school of Christ. The words, "Hold fast that which thou hast," implies a previous effort and attainment, and that the attainment has had something to do with the *right* to the crown; and that the position attained must be *held* if he crown would be ultimately possessed. The intimation is also clear that the holding fast will be at the cost of a severe struggle.

This may be a new and somewhat startling thought to some who have erroneously supposed either that consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle. Apparently, the severest struggles, tests, temptations, assail those who are *at that mark*, and this is in accord with our Master's promise that we shall "not be tempted above that we are able to bear." The stalwarts at the mark should be able to bear most and they will be most severely tried. Mark the exhortations to these, "Watch ye, stand fast, quit you like men." No longer "babes in Christ," "no longer children," their special test is as men, strong in the Lord and panoplied in the whole armor of God. Hearken again to the Word: "Having done all, stand!" These words do not fit one entering the school or entering the race; they are most appropriate to those who have reached the standard of perfect love. Those who have "done all," who have attained the mark of character and "put on the whole armor," are the ones who are cautioned, warned, to "hold fast" and "stand fast" and "fight a good fight."

These fundamental truths have been true and applicable to the Lord's people throughout this Gospel age, and hence the narrowness of the way and the few there be who have found and walked therein—in all a little flock. But now, more particularly than ever before, this warning applies and probably to a larger number of the Lord's people than at any time in the past; because we are in the "harvest" time, when the ripening and gathering seems chiefly to apply. It is doubtless for this reason that so many Scriptures seem to specify our time in connection with these warnings. For instance, we read, "Take unto you the whole armor of God, that ye may be able to stand in *the evil day*, and having done all to stand!"—Eph. 6:13.

The logic of this situation implies that during the few years immediately before us will come the severest of trials and the most subtle tests of our love: (1) For God as represented by our love for his truth and the honor of his name; (2) our love for the Lord's brethren; (3) our love for our enemies. And whenever the "brethren" (of whom so much might be expected) become our enemies the test of our love will be the severer. In view of these things, "What manner of persons ought we to be, in all holy living and God-likeness?" In view of the solemnity of the situation, how "circumspect" we all should be! How we should scrutinize our every act and word and thought! And our thoughts require our special care, because by the *thoughts and intents of the heart* we are being judged. And words and acts proceed therefrom. How often *ambition* hides its envious desires under the cloak of *duty!* How many of the fires of the "Holy Inquisition" were lighted by the torch of "duty!" Let us each be on guard. Ourselves or others we might deceive, but not God, who says, "Be not deceived, God is not mocked; he that doeth righteousness is righteous"—not merely he who professes. He whose acts and words are loving, gentle, kind, considerate under trying conditions gives evidence of being begotten of the God of love and of having developed much Christ-likeness! Consider our Lord's love for his enemies and his forbearance for them when railed at, "Come down from the cross!" Consider how, when reviled and slandered, he reviled and slandered not in return! Consider how gentle was his reproof of the perfidious Judas and how he merely hinted a reproof to Peter, who denied him with cursings! In his case surely love was ready to cover a multitude of faults. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the Apostle, "None of these things move me"—from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested. Let us also be on guard against the spirit which is envious of the honors, privileges and blessings granted to another. Contrariwise let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in his welfare is a sign of serious danger—that we have slipped from the mark. This should alarm us and lead to fresh energy.

QUARTERLY REVIEW LESSON

MARCH 22.

Golden Text—"In him was life; and the life was the light of men."—John 1:4.

We leave the review of the Quarter's lessons to each according to his time and preferences, merely suggesting that the entire subject of our Lord's life and ministry is well summed up in our Golden Text. It divides itself into two parts, the one the result of the other. (1) In him was life, (2) the life that was in him was the light of men.

A strange statement, "In him was life." Is there not life in every man? We answer, No! From the divine standpoint a death sentence passed upon Adam and was inherited by all of his descendants, and from this, the divine standpoint, the legal standard, the whole world is dead, under the sentence of death, because of transgressions and sins, the tendency to which was inherited when, as the Scriptures declare, we were all born in sin, shapen in iniquity. (Psa. 51:5.) The statement, therefore, that in Christ there was life implies much. It implies that he did not receive his life, as did other men, from an earthly father. It corroborates the testimony of the Scriptures that our Lord was begotten from above, that his life was transferred from a higher plane, that he left the glory which he had with the Father before the world was and humbled himself and took the bondman's form and was found in fashion a man.—Phil. 2:8.

It was because Jesus had life in this special sense which no other man had that he could be the Redeemer of man; as was written of him prophetically, Let go the prisoner out of the pit, for I have found a ransom. (Job 33:24.) No member of Adam's race was able to give a ransom for his brother, because all were under condemnation, and one condemned life could not be substituted for another condemned life. Hence the necessity of sending God's Son in human likeness and nature that he, by the favor of God, as the perfect one, having life, "might give his life a ransom for many." Thus, as the Redeemer of the world, our Lord's life was given for father Adam's life, a substitute, and since all of Adam's posterity shared in his death sentence, therefore naturally, justly, properly all who shared thus in his condemnation shared through Jesus in Adam's redemption. Hence a redemption for all has been provided, and God's assurance is that in due time all shall learn thereof and receive a blessing therefrom, an opportunity to return to harmony with God. This opportunity cannot come except through knowledge, and hence it has come first to those who have the hearing ear and are blessed of the Lord thereby. Blessed are your ears for they hear and your eyes for they see.—Matt. 13:16.

IN HIM WAS SPIRIT-LIFE

But there was another sense in which this text applies to our Lord Jesus and to him alone. When he had laid down at Calvary his life and finished the work which the Father had given him to do, that life was gone and could never be taken back, except by rescinding the entire contract of redemption.

We are glad that this was not done. We remember, however, at the particular time when our Lord made his consecration to death, namely, at the beginning of his ministry, when he was immersed in the symbolism of death, that he received of the Father a begetting of the holy Spirit—he was begotten to a newness of life, to a spirit life. We perceive that the spirit life or new nature progressed and developed during our Lord's earthly ministry, and that at his resurrection from the dead it was this new creature, this spirit being, that was raised up to perfection, so that our Lord is not a glorified man but, as the Apostle says, "Now the Lord is that spirit." —2 Cor. 3:17.

Our text has a special application to this new creature—"In him was life," the new life, life as a new creature, partaker of the divine nature. It is this life which the followers of Jesus in the present time are invited also to share. The promise is made to them that if they are baptized into his death, they shall also be in his resurrection. In the divine program all the church's spiritual rights and interests were thus made to center in Christ; as the Apostle declares, "When he who is our life shall appear, we also shall appear with him in glory." (Col. 3:4.) It is this divine nature which our Lord has that he has been privileged to give to his followers. Thus it is written, "As the Father hath life in himself, so he has given unto the Son to have life in himself," and that he should give this life of a divine nature unto as many as he would, according to the Father's good pleasure. (John 5:26; 17:2.) He has promised it to those who love him, who follow in his footsteps and become overcomers of the world. Thus the church throughout this Gospel age is to be a partaker of the divine nature and is being gradually transformed in harmony with this new life, prepared for the glorious resurrection change at the end of this age, that by this resurrection of the just they may be made partakers of the divine nature and elevated to joint-heirship with their Lord in his kingdom.

THE LIFE WAS THE LIGHT OF MEN

This second part of the text is applicable to both of the lives of Jesus, to the perfect human life which was his as a man, and also to the perfect life as a new creature which became his as a result of the begetting of the holy Spirit. The Apostle apparently refers to our Lord's human life when he says, "He was made flesh and dwelt among us and we beheld his glory, the glory [honor] as of the only begotten of the Father, full of grace and truth." (John 1:14.) This seems to picture our Lord Jesus as the man and refers to the glory and dignity of his manhood; as the same is again referred to in the eighth Psalm in the words, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? Thou madest him a little lower than the angels, thou didst crown him with glory and honor and didst place him over the works of thy hands." It is evident from this that there is a glory and an honor which belong to perfect manhood, and that our Lord possessed these is evident not only from this statement of the Apostle John, but also from the testimony of John the Baptist, who knew him before he was anointed and who at first declined to baptize him, declaring that he was in no sense of the word a sinner, and saying, I would rather need to be baptized of you; and do you come to me for baptism? He recognized our Lord as holy, harmless, undefiled and separate from sinners, aside from his begetting of the holy Spirit. In this manner the life that was in him, the perfection of manhood in him, was the light of men in his day. We cannot doubt that it had much to do with his popularity with the common people. He was full of grace—not only graceful in form, in manner and in speech, but in every other sense of the word he was a favored man. This was the result of his perfection, of his having an unlimited life from an unimpaired source—by reason of his not having had a human father or life-giver. He was full of truth in the sense that his life was not biased or warped; he was not born in sin or shapen in iniquity.*

We come now to the power of the holy Spirit which was in our Lord Jesus—the new life, the divine life. This, shining through our Lord in perfect accord with his perfect flesh, made him a most wonderful one. This indeed was the light of men. It not only shone forth as a burning lamp to reflect the divine character in all of our Lord's doings and words, but it enabled him to speak out to his followers, who had ears to hear the wonderful words of life. It enabled him to grasp the divine plan and to appreciate the pathway leading to the glory, honor and immortality, and to point it out to his followers, saying, "He who would be my disciple must take up his cross and follow me." Thus our Lord illustrated in himself to all who would be his followers the glorious words of the prophecy, "Thou wilt show him the path of life." (Psa. 16:11.) By the holy Spirit our Lord was shown that the path of sacrifice meant the path to glory, and similarly he pointed out to his followers that the light which was in him became the light of his followers.

It is in full harmony with this double application that we read elsewhere that our Lord "brought life and immortality to light through the Gospel." (2 Tim. 1:10.) As the man he showed, illustrated, the perfection of human life and made it possible for the whole human family, sold under sin but redeemed by the precious blood, to come eventually to that grand standard of human perfection which he personally represented. This he also told us in his declaration that the Son of man came to seek and to save that which was lost. (Luke 19:10.) Thus we see in our Lord the manifestation of the perfection of restitution life, and we see in his sacrifice how he secured that restitution life for all who will have it at his hand, for the entire human family, and that thus he became the author of life, the Life-Giver to all who would obey him. The great mass of the world have not yet had opportunity to hear him, because their blind eyes and deaf ears have not yet been opened. But in due time they shall have the opportunity of gaining by restitution, through the Redeemer's merit, the life which he brought to light, which he manifested and which he declared he had provided for them.

But what did he provide for the church? Ah, we answer, the great Deliverer has provided some better thing than restitution life and blessing for the church—wonderful, grand, as are those provisions for the world in general. For the church he has provided immortality, the highest form or condition of life, the divine nature, life on the divine plane. This thought is too wonderful for us, it is incomprehensible; we must merely take it without hoping to grasp it or comprehend it fully as yet. It is a testimony to the unspeakable gift of God through Christ Jesus our Lord to all those who obey him, to all of his little flock. It is this, the very highest conceivable plane of life, to which our Lord is inviting his followers now, and everything in the divine plan is being made to wait until the very elect shall have been gathered from the four winds of heaven, until the bride of Christ shall have made herself ready, until the polishing processes shall have made the jewels meet for the Master's use, and then by the resurrection change these may pass to glory, honor and immortality. "Sown in corruption, raised in incorruption; sown in weakness, raised in power; sown an animal body, raised a spiritual body!" "We shall be like him, for we shall see him as he is," and share his glory.

*See Scripture Studies, Vol. v., Chap iv, "The Undefiled One."

THE PROGRESS OF TOTAL ABSTINENCE

MARCH 29.—Prov. 23:29-35.

Golden Text—"At last it biteth like a serpent, and stingeth like an adder."

We shall not attempt a special analysis of this lesson, believing that all of our readers are thoroughly competent to do this, each for himself. We do, however, with pleasure call attention to the fact that total abstinence has been making great progress recently, especially in our own land. Our readers are well aware that we do not admit that there is a total abstinence Gospel and that it is the duty of the Lord's people to be preaching it. On the contrary, while we have much sympathy with reforms along the lines of temperance and every other direction, we recognize the fact that only one Gospel commission has been given to the Lord's followers, namely, Go thou and preach the Gospel, good tidings of great joy which shall be unto all people. We are not turning aside from this divine commission to teach temperance, total abstinence, but we do take the passing opportunity of registering our sympathy with the cause, and the joy it would give us to see this great evil of intemperance put down.

So surely as the Lord's people pray, "Thy kingdom come, thy will be done on earth as it is in heaven," they are hoping the time will come when the liquor evil in its various multiplied forms will be thoroughly overthrown and banished as a part of the devil's instrumentality of evil whereby countless millions have been caused to mourn and helped into further sin and degradation. Whoever looks forward to the coming kingdom and its work of blessing mankind, in the manner suggested and other ways, must also at heart be very much in sympathy with every endeavor on the part of the poor world to help itself and to get free from this terrible bondage. And

such in turn in their own hearts and lives must feel like putting on restraints which would not only keep their bodies suitable temples of the holy Spirit but keep them ready, meet for the Master's use, and at their very highest degree of usefulness for his service. It would be in vain surely for any of this class to pray for God's kingdom to come and not strive to have that kingdom operative in themselves and illustrated in their own daily lives to the best of their ability.

From letters received we perceive that the question of license or no license is being very widely discussed and made an issue. Our readers know that in general we advise that as followers of the Lamb it would be to the advantage of the Lord's dear people to avoid complications with political questions and that our privileges as citizens of this country of casting our votes at the polls be generally ignored as being to our disadvantage spiritually. Furthermore we have suggested that voting brings a measure of responsibility for the upholding of the party with which we have affiliated and voted and a partial responsibility for its right or wrong use of power, and might imply a certain responsibility to bear arms, etc. Our advice, therefore, has been that we who are seeking the heavenly city, the heavenly country, and who are praying, "Thy kingdom come," should wait for that kingdom, and not meddle with earthly affairs, politics, voting, etc. Now the question arises, Would it be right or wrong for us to vote on the question of local option? Our thought, dear friends, is that it would be perfectly right for us to express our sentiments on this subject at the polls. It is a special question and the law invites every citizen to express his preferences and we do well to express ourselves, not in a partizan manner, not in denunciation of those who think differently, but quietly, meekly, to say by our vote at the polls that we are quite willing to forego our own personal liberties in connection with spirituous liquors for the good which would thereby be accomplished for the masses. And if at the same election a choice were being made for a School Board, we see no objection that could reasonably be urged to an expression of one's preferences there that the best men might be chosen to supervise the school work. But we suggest to all that there is danger of being absorbed by the worldly and political spirit and of having our time and attention taken from other important matters. We would advise that politics in general be left to the children of this world who believe nothing and care nothing for our kingdom for which we pray, "Thy kingdom come."

It may not be amiss to give a few quotations from—

ADVOCATES OF TOTAL ABSTINENCE

Mr. Andrew Carnegie, answering a question on this subject, replied, "The best temperance lecture I have delivered lately is my offer of ten per cent. premium on their wages to all the employees of my Scottish estates who will abstain from intoxicating liquors."

The Brotherhood of Railroad Engineers, we are informed, "will do all they can to help a man to overcome the evil habit. They will bear with him, encourage him, but if he continue to drink they must for the safety of the public report him to the authorities and have him discharged." So says one of them.

A military man, an inmate of an institution for reformation of those addicted to the liquor habit, when questioned respecting the necessity for his being there, told that he had tried hard to stop the periodical "bouts," but that he might as well have tried to stop an express train. He said that the helpers at the institution had succeeded in stopping his craving so that he refused a glass of whiskey after the fourth day. The minister who was questioning him said, "But were you not on your honor not to drink it?" "True," replied the major, "but if the craving had come I might have been on fifty honors and they would not have mattered a straw."

A business man at the same institute said, "I came here because I was always telling myself that I could give up drinking just when I wanted to; but one day I was startled to find how my periods of sobriety had shortened from three months to three weeks"

A BUSINESS FIRM RUINED

"A number of years ago a certain firm of four men in Boston were rated as 'A1.' They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated at Dun's agency and found the above rating and was satisfied; but at the end these words were added, 'but they all drink.' He thought it a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor, living partly on charity. That little note at the end of their rating was the most important and significant of all the facts connected with embodied in their description."

President Lincoln was once criticised by a friend for his seeming rudeness in declining to test some rare wines provided for his use. He answered, "I meant no disrespect, John, but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

ATHLETES CONSIDER LIQUOR INJURIOUS TO THEM

Mr. Giannini, director of the New York Athletic Club, says, "Alcoholic liquors as a beverage, moderate or otherwise, are entirely tabooed by athletic trainers everywhere and under all circumstances."

Mr. H. S. Cornish, director of athletics in the new Manhattan Club, says, "I have never used intoxicating liquor in training, and never will. I do not believe in it. I don't allow a man whom I am training to drink any liquor whatever, or to smoke either for that matter; it stimulates and affects unfavorably the action of the heart."

Total abstinence may be much more necessary today than it was centuries ago, because the race is gradually becoming weakened. It is the same in this as in the matter of marriage. Marriage between blood relatives, even of second cousins, is not sanctioned today because of the weakness of the race, whereas in Adam's time there was the closest of intermarriage, between brothers and sisters, without the slightest deleterious effect. Those who are strong ought to bear the infirmities of the weak, says the Apostle, and this argument should especially appeal to all who belong to the Lord's army, who are battling for righteousness and truth and for the uplifting of their fellow-men. Surely those who have their all upon the altar of consecration can well afford to deny themselves liberties in this direction in the interest of others so that their influence may be on the helpful side of this as well as every other question.

"WITHIN THE VAIL"

Homesick for heaven? and longing for its rest?
And does the way seem long that leads thee there?
Lift up thine eyes, the "vail" is growing thin
That separates us from its glories rare.
But yesterday a dear one passed beyond—
"Within the vail"—and entered into *rest;*
And as she passed we caught a radiant glimpse,
As when effulgent glory shineth in the west.

Another link is added to the chain
Of precious gold that draws us surely home,
Another strand is twined with the cord
Of love that holds us that we may not roam.
Yes, one by one his saints are passing o'er,
His loved from shadows into heaven's pure light,
Into the joy of his dear presence, where
They feel no more the darkness of earth's night.

But sweeter, grander still, "within the vail"
That almost grows transparent to our gaze,
We see our Master, our beloved Lord,
And lift to him our rapturous songs of praise.

So near we are, we almost catch the strains
Of heavenly music from celestial choirs.
Can we not bide with patience one more hour?
We've almost reached the goal of our desires!

Then let us not go mourning on our way,
But let our hearts be light, our faces glad,
These pressing burdens we shall soon lay down
Forevermore; why, then, should we be sad?
"A cloud of witnesses" behold our course
With interest intense, and shall we *fail?*
Our race is almost run;—Lord, nerve our hearts,
And scatter every doubt that doth assail.

So clarify our clouded vision, Lord,
So lift our thoughts and hearts to things above,
That earthly woes shall have no power to vex,
Nor separate us from thy grace and love.
While still we toss on life's tempestuous sea,
Shield from the rocks our tiny barques so frail,
Stand at the helm, and guide us safely till
We, too, are anchored safe "within the vail."

—*Alice G. James.*

THE SHEPHERD, THE DOOR, THE FLOCKS

John 10:1-18.—APRIL 5.

Golden Text:—"The Good Shepherd giveth his life for the sheep."—V. 11.

The Scriptures assign many very beautiful and expressive titles to our Lord as descriptive of his relationship to his faithful. Amongst the most beautiful and impressive of these is the Good Shepherd, or, more literally, the grand Shepherd, the ideal Shepherd. Likewise amongst the various names applied to our Lord's followers, the term "sheep" is the one most familiar as well as one of the most fitting. Surely it would never occur to the natural man to use such an illustration. In illustration of what we mean note the fact that the barons and lords of England have adopted various signets, coat of arms, etc., on many of which animals or animals' heads appear. Did any one ever see a sheep's head on any of these? We think not. If we could imagine any earthly lord as adopting a symbol of a sheep, it would surely represent a surly-horned ram. Lions' heads, tigers' heads, eagles' heads, and nondescript heads of ferocious aspect, dragons, etc., are what are usually chosen. This represents the natural mind and the desire that the natural man has to appear strong and ferocious and to intimidate others. He who represented himself as the Good Shepherd and his followers as sheep had a very different idea of the whole matter from that of the natural man, and we who have become his followers should take note of this, and, appreciating it, should cultivate more and more of the sheep-like nature in our relationship to him as the Shepherd.

THE DOOR INTO THE SHEEPFOLD

The parable of our lesson divides itself into two parts, representing Jesus first of all as the door into the sheepfold and secondly as the Shepherd. The fold described in the parable is a place of safety, rest and protection from prowling wild beasts and from robbers. There was but one doorway into these folds and it was supposed to be guarded by a porter who would know the true shepherd and admit him and no other. Our Lord declared himself to be the true Shepherd of Jehovah's flock, the only one to whom the porter would grant admission and the only one, therefore, who had the right to control the sheep and who alone could provide for their safety. The porter who could thus discriminate between the true and the false was the Law Covenant. Those who could not answer the law, who could not fulfil its demands, could not substantiate their claims to being the Shepherd, the Messiah. But our Lord did meet the demands of the law fully, completely—"in him was no sin, neither was guile found in his mouth." He was already holy, harmless, separate from sinners. He is thus identified to us as the rightful Shepherd. Others had come in his name, professing to be the Messiah—false Messiahs—and had endeavored to attract the sheep; but our Lord declares of them that they were fraudulent, "thieves and robbers," who were merely assisting to steal the sheep, and who were actuated not with a desire to profit the sheep but by personal, selfish ambitions.

There was but one way to become the true Shepherd of the Lord's flock and to have a right to lead his flock—out to the green pastures and still waters of truth and grace and into the rest and security of the fold. That way was the way of the cross—to give himself a ransom for all. This our Lord did and thus he became the door to the sheepfold, opening up a new and living way, or, more correctly, a new way of life. Nevertheless, this is not the making of a new door into the fold, but the opening of the door which had previously been closed. The door was the law, which could not open except by obedience to the law; and now our Lord Jesus, having kept the law, has made it possible for all of his true sheep to enter in by the same door, by the keeping of the law—not, however, the letter of the law, which would be impossible to us, but its spirit. Thus the Apostle says of the true sheep and their entering into the fold, "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit," (Rom. 8:4); because our Shepherd has made an appropriation of his grace on our behalf which makes up for us all that we lack. So long as we are his and are striving to walk in his ways every deficiency is compensated out of his abundance. To him the porter openeth, to him the law and the prophets bear witness.

"BUT THEY UNDERSTOOD NOT"

It is supposed that this parable was uttered in the hearing of the man born blind, who had been expelled from the synagogue, and in the hearing also of the Pharisees, who had so much to do with his expulsion. No doubt the man was feeling discouraged, downcast, because of his excommunication from the supposed fold of the Lord's people. The presumption, then, is that the Lord gave this parable to illustrate the fact that he had not really been cast out of the Lord's fold, but merely out of a human organization by those who had no power in respect to the matter. Our Lord would have him and the Pharisees and his disciples and us see that there is no flock of the Lord except that of which he is the Leader and Shepherd; that there is no way into that flock except through him, through the work which he would accomplish by his sacrifice and through our acceptance of the same by faith. But verse 6 says the hearers understood not the meaning of the parable, therefore the Lord repeated it in slightly different terms, proclaiming himself as the doorway by which any could enter into divine favor as members of the Lord's flock. Thus the man who had been cast out of the synagogue might perceive that he really had lost nothing, but that on the contrary he had been assisted toward the right door of the true fold, in which rest indeed could be obtained. Now he was invited to see that the Lord alone was the avenue to rest and salvation and to the spiritual refreshment of divine instruction. Others had selfishly sought to steal or to destroy the sheep, if thereby they could advance their own personal interests; but he, as the true Shepherd, instead of seeking his own welfare, was seeking the welfare and advantage of the sheep that they might have life and have it more abundantly.

What a lesson for us! The Master did not say that he came to deliver the sheep from eternal torment, but that he came to deliver them from death. He does not say that they already have a life which they must spend somewhere either in joy or anguish, and that he had come to assist them, so that it should not be spent in anguish; his language, on the contrary, teaches that the sheep could have no life except through him, the Life-Giver; that he had come to give back in due time by restitution processes, to as many as would receive it, the life which was lost by father Adam's disobedience—human life. Yea, he declares that he intended to give life more abundant than that which was lost! How could this be, if father Adam was perfect and as such had everlasting life according to divine arrangement? We answer that the life which the Lord proposes to give to those who are his sheep of this Gospel age, this little flock, is a still higher form and degree of life, namely, immortality, inherent life. These he proposes to make partakers of the divine nature by giving them a share with himself "in his resurrection," the "first resurrection."—Phil. 3:10.

HE GAVE HIS LIFE FOR US

This is the central point of our lesson. The Good Shepherd, so far from self-seeking, gladly laid down his life for the sheep, and it was by virtue of thus purchasing the sheep by his own precious blood that their eternal life is possible; without his purchase there would be no flock, and it is by this that he becomes the Shepherd of the flock. How clear, how beautiful the thought, "Ye were bought with a price"! (1 Cor. 6:20.) No one else could give this ransom for us, no one else could purchase us or grant us life everlasting, no one else, therefore, could legally become our Shepherd or be able to lead us into the rest and peace of God, into the knowledge of the truth and ultimately into the heavenly fold, the rest that remaineth for the people of God. Worthy the Lamb that was slain to receive glory, honor, dominion and power!

"THE SHEEP HEAR HIS VOICE"

The tales told respecting the shepherds of eastern countries and their flocks are remarkable and illustrate well our Lord's declarations of this parable. Let us examine a few of these that we may sympathetically enter into the spirit of the Lord's words. Those who heard him were familiar with these facts. One writer says:—

"It is one of the most interesting spectacles to see the number of flocks of thirsty sheep water at a fountain. Each flock in obedience to the call of its own shepherd, lies down awaiting its turn. The shepherd of one flock calls his sheep in squads, and when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and calls up another squad. The sheep never make any mistake as to who whistles to them or calls them. In a flock of hundreds or thousands each individual sheep has a name, knows it and is known by it. The Greeks had a similar custom. The names frequently correspond to certain defects, as for instance, 'Torn' or 'Broken-Legged,' 'One Eye,' 'Curly Horn,' 'Bald Head.' As lambs they are taught to answer to their names by patient drill, being led back and forth from the rest of the flock and not allowed to go to their mothers for food until they respond properly to the calls. The shepherd never drives his sheep in the East, but goes before them, they follow him, they run after him if he appears to be escaping from them and are terrified if he is out of their sight or any stranger appears instead of him. He calls for them from time to time to let them know that he is at hand, they listen and continue grazing, but if anyone else attempts to produce the same peculiar sounds they look around, startled, and begin

to scatter. A Scotch traveler changed clothes with a shepherd, and thus disguised began to call the sheep; they remained motionless; then the true shepherd raised his voice and they all hastened to him in spite of his strange garments."

"HE CALLS HIS OWN SHEEP BY NAME"

The foregoing illustrations help us to appreciate this statement and assist us in applying it to the true sheep of the Lord's little flock. "The Lord knoweth them that are his," and it is also true that those who are his know him. "He goeth before them and the sheep follow him, for they know his voice and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." The voice of the Lord is the voice of justice, of truth and of love, and all who are his sheep are expected to be able to discriminate between his message and the various false messages which more or less particularly represent the adversary, who seeks to mislead the flock, using human instrumentality to accomplish the purpose. We have the Lord's assurance that none of the true sheep will be satisfied with the false Gospel; it will not appeal to their hearts, and equally we have the assurance that the true sheep will be satisfied with the true Gospel, because it will satisfy their longings as nothing else will do. This is an important point to keep before our minds. It indicates to us the importance of becoming fully, truly, emphatically the Lord's sheep, of entering into covenant relationship with him and thus making sure his protecting care and instruction.

"I KNOW MY SHEEP"

It becomes an important question then as to how and when we become the Lord's sheep. Are all the wise and the learned, the rich and the great, the Lord's sheep? The Apostle answers, No, and says further that not many of those will be found amongst the sheep—not many wise, not many great, not many learned, not many noble, not many rich, but chiefly the poor of this world, rich in faith. (1 Cor. 1:26-28; Jas. 2:5.) Are all of the poor, then, the Lord's sheep? We answer, No! These different flocks do in a general way indeed hold the name of Christ. But surely not many of them give evidence of being his disciples, his followers. Many of them know little about his Word, his voice; many of them know nothing about his leading into green pastures and by still waters of divine truth and grace, many of them know nothing about the real fold with its rest and peace and protecting care. Their lack in these respects shows that they are not of the true flock whom the Lord is leading, though true sheep of the Lord may be found in each denomination. But wherever they may be, if they are his, they are being led and being fed and know him and know his voice, his Word, and are dissatisfied with the husks of human tradition.

"THE HIRELING FLEETH"

Many, indeed, might have been glad of the honor of being the Shepherd, the caretaker of the Lord's flock, but the test, the cost, was too great for them. We may well suppose that many of the angels would have been glad to occupy such a position—but would they have been willing to undertake it at the cost involved? Many amongst men have coveted the office of a shepherd both before our Lord's day and since; but while none of them could have bought the sheep, since all were under condemnation, we have no reason to suppose that any of them would have been willing to purchase them at the cost of his all. The Lord's words seem to imply this. Only the true Shepherd was willing to make the sacrifice and to lay down his life for the sheep. We may remark here that while there is but one Shepherd of the Lord's flock, he, in his absence, has made provision for his flock, that he would give them pastors and teachers who were to feed the flock of God and to watch for their souls, for their lives, to protect their interests.

It is in line with the Master's teaching that we find that he expects all who would be worthy of this position of feeding this flock, shepherding them, must have his spirit, his willingness to lay down their lives for the sheep, and in their defense, as his representatives, to protect them from the adversary and his various snares and machinations and from the wolves in sheep's clothing who would make merchandise of them that they might bring them into bondage, into human pens separate and apart from the true fold opened by the true Shepherd and who would feed them upon the husks of human tradition, instead of leading them to the green pastures of "present truth." As the true sheep know the true Shepherd and are known by him, so the true Shepherd should know the true under-shepherds and they should know the sheep intimately. Those who utter a voice or call of their own cannot be recognized by the true Shepherd or by the true sheep; the faithful under-shepherd will speak not only the words but also in the tones, in the manner of the true Shepherd.

How comforting the assurance of verse 14, "I know mine own and mine own know me, even as the Father knoweth me and I know the Father"! (R. V.) What a beautiful description we here have of the precious relationship between the Lord and his own! The comparison between his knowledge and that of the Father is forceful, and, as our Lord elsewhere pointed out, they that know not him know not the Father. How important from the divine standpoint is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his glorious plan!

ONE FLOCK AND ONE SHEPHERD

An important truth is set forth in v. 17: There is only the one fold now provided for the Lord's sheep, and in it all of his true ones of this Gospel age find rest and peace through faith and obedience. This is the little flock, to whom it is the Father's good pleasure to give the kingdom. Many have supposed in the past that this elect little flock which will receive the kingdom glory, honor and immortality will be the only ones ever recognized of the Lord as his sheep, that all others will be consigned to purgatory or to eternal torment. But the erroneousness of this view is abundantly shown in this verse where our Lord distinctly declares that he has other sheep not of this fold, others who have not yet entered into its rest of faith which we have entered, hoping for the glories of the kingdom beyond. Let us have a good view of the lengths and breadths and heights and depths of divine love and provision in Christ: that the whole world was lost in sin and death through father Adam's disobedience, and that the whole world was redeemed by the precious blood of Christ! Let us see that as yet only a special class has been called out of darkness into the Lord's marvelous light and into the privileges of the present sheep-fold conditions! Let us note that the great mass of mankind are without God and have no hope in the world, because their eyes are blinded and their ears are stopped and they know not of the grace of God and have not yet received of the blessings!

But let us hearken also to the declaration of the Lord that in due time all the blind eyes shall be opened and all the deaf ears shall be unstopped! Let us hearken to his declaration that the little flock now being selected are to constitute his bride and joint-heirs in the kingdom and that then, through him and his glorified bride, the blessing of the Lord shall be extended to every member of the race. The Sun of Righteousness shall shine forth with healing in his beams, every knee shall bow and every tongue confess. Then the gathering of the sheep of the other flock will begin, as recorded in John 10:16. At that time the present flock will have passed beyond the vail into the kingdom and its glories. Then the present fold will be at an end and there will be no use for such a fold in the future, for thieves and robbers will not be permitted then—"nothing shall hurt nor destroy in all my holy mountain [kingdom]." (Isa. 11:9.) Then the great adversary shall be bound for a thousand years that he may deceive the sheep no longer until the thousand years are finished. Meantime the whole world of mankind will be under the instruction of the Lord and his bride class, and the knowledge of the glory of God shall fill the whole earth. (Hab. 2:14.) The effect will be a test of humanity, and some will come gladly, voluntarily, into accord with the Lord as his sheep and be accepted to his right hand, to his favor, as the kind upon whom he is pleased to bestow everlasting life. Others under the same favorable conditions will manifest the goat-like, the wayward disposition and be gathered gradually to the left hand of disfavor as of those who have the spirit of the Adversary, which cannot be favored of the Lord. These ultimately with Satan, at the close of the Millennial age, will be utterly destroyed in the second death. Their punishment will be everlasting, because their death will be everlasting; they will never be resurrected, theirs will be the second death—symbolically Gehenna, destruction.

None will deny that throughout the Gospel age there is a large class who have never heard of the only name given under heaven and amongst men whereby they must be saved and who, therefore, have never had an opportunity of becoming members of the Lord's flock. That they have gone to heaven without a knowledge of the "only name" is unscriptural as well as unreasonable and that they have gone to eternal torment without an opportunity for salvation is equally unscriptural and unreasonable. That the Lord intends to use the very elect little flock of this Gospel age as his kings and priests during the Millennium, to carry his mercy and favor to all of these and to give them an opportunity of becoming members of the human flock to whom he will be pleased to give eternal life, is both reasonable and Scriptural.

ONE FLOCK, BUT NOT ONE FOLD

Our common version declares, "There shall be one fold and one Shepherd," but this is not borne out by the Greek

text, which is more properly rendered in the Revised Version and in the Diaglott—"There shall be one flock and one Shepherd." This is in full agreement with the Apostle's statement (Eph. 1:10) that in the dispensation of the fullness of times he might gather together in one [literally, under one head] all things in Christ, both which are in heaven and which are on earth, even in him. Ultimately all of God's creation will be under the headship of this great Shepherd, who is now the Head of the church, the little flock, and who in future will be Head over angels also and over restored humanity. The flock will be one, but the sheep will be of various natures on various planes of being; as it is written, "In my Father's house are many mansions," many apartments, many planes, but all harmonious, grand. But the highest of all these planes, the plane of glory, is that to which the Lord has invited the little flock, the bride class of this Gospel age. Let us hear his voice, let us follow in his footsteps, let us make our calling and election sure!

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VIEWS FROM THE WATCH TOWER

FACED BY A SOCIAL CRISIS

Rev. Washington Gladden, D. D. (Congregationalist), expressed himself as follows a little time ago:—

"It is idle, it is fatuous to hide from ourselves the fact that we are facing here in the United States of America a social crisis. The forces which are at work mean destruction.

"The swollen fortunes that many are gloating over are symptoms of disease. They are not the reward of social service, they are the fruit of plunder. We have made them possible only by permitting the gate of opportunity to be made narrower and the burden of toil more unrequiting for millions of people. They exist only by our acts. A society which tolerates such conditions cannot live.

"It is because we have begun to have some dim conception of this truth that we are moving now toward the correction by law of these great injustices. We must exterminate them; that is the fight in which there must be no faltering. If we would not be destroyed we must destroy the destroyer. This is the truth which our brave President, by word and deed, is always enforcing upon us, and he is entirely and everlastingly right about it.

"What has the Christian church been doing while the powers of piracy and plunder have been gathering their forces and spreading their net and heaping up their spoils? Where was the Christian church when the grafters were ravaging the cities, and the rebaters and the frenzied financiers and the insurance sharks were getting in their work? For the most part she has been standing by and looking on, winking her eyes and twiddling her thumbs, and wondering whether she had any call to interfere. Indeed she has gathered into her communion many of the most conspicuous of the perpetrators of the injustices—they are nearly all church members—and has made herself a pensioner upon their bounty, and has been content with preaching to them the simple Gospel that such men always love to hear.

"The fact is plainly apparent that the church has lost its grip on the world, and she is not going to regain it until she finds out what is her real business in the world. Let her address herself to that with faith and courage and she will soon find her resources returning."

DEMONISM ATTRIBUTED TO SUPERSTITION

We must not blame intelligent people for considering witchcraft, spiritism, clairaudience and clairvoyance to be merely products of superstition and imagination. We, too, would have been so inclined but for the Word of God on the subject and various corroborating experiences. And herein lies a part of the danger. When the unbelieving are suddenly made aware that there is really an intelligent occult influence at work, they are amazed that *they* have been favored to have demonstrations of and to appreciate a *truth* of which so *few* know. They delve into its mysteries as they would not have done had they not previously considered it all a fake—especially if the proofs reach them along innocent, amusing or ludicrous lines. Note the testimony of our home city, which is doubtless paralleled in other cities. The extract is from *The Pittsburgh Post:*

A WAVE OF SUPERSTITION

Superintendent Bell, of the Humane Society, made the startling statement that he is daily besieged with requests to arrest and punish supposed sorcerers who have cast "spells" about their victims and are driving them to the verge of lunacy.

It is to be expected that with such a great cosmopolitan population as Allegheny enjoys, superstitions transplanted from faraway lands would flourish among the foreign and negro elements. The negro and Latin races will probably always be inclined to superstition. Traces of the doctrines of the voodoos or witch-doctors of Africa, the legends and folklore of Europe and the fantastic superstitions of the Orient are to be found within the very shadows of our churches and in the midst of our civilization. Even educated Italians are to be found who believe profoundly in the influence of the "evil-eye," and almost every race has its pet superstition, but it is neither the negroes nor foreign classes who have alarmed the officials by appealing from the evils of superstition, as the many cases which have been brought to the attention of Superintendent Bell are almost without exception native-born white persons.

Mr. Bell said:

"It seems almost ridiculous to talk of persons being literally ruined by 'hoodoos' and evil 'spells' cast upon them by mysterious conjurers in these enlightened times, and if I had not the evidence of my own eyes I would doubt the truth of many of the cases which are to be found upon our records. Never before in my long experience in the Humane Society have I known evil superstition to be so prevalent and to have such alarming results. The epidemic is growing worse every day and it is time for some radical action to be taken.

"One of the first cases called to my attention seemed to me to be particularly distressing, as I had known the victim of the delusion before she came under the 'influence' of some alleged evil spirit. An attractive young woman and exceedingly capable stenographer who had been employed for years by a well-known alderman came to me and told me that she had been forced to give up her employment, as she could not work on account of a 'spell' having been cast upon her; she said that voices came to her while she was at work, calling upon her to 'come, come, come,' and whispering strange things in her ears, driving her to distraction.

"I laughed at the girl when she asked me to stop the people who were hounding her, but she came back again and again, and as she seemed to be a nervous and mental wreck from harping on the one subject and brooding over the ever-present spirit voices, I resolved to investigate the case and if possible arrest and make an example of the person who had so worked upon her mind as to wreck her life. She said that she had been to spiritualistic circles and a certain medium had cast the spell upon her. My investigation secured no evidence, as every person she mentioned professed entire ignorance of the matter.

PUZZLING CASES COME TO LIGHT

"The affair puzzled me, as I saw that the girl was really seriously affected by the delusions. She was unable to keep any position, not even where only the simplest housework was involved, and she is today sinking lower and lower in the social scale. Other cases which have been brought to my notice in great numbers during the past few months are just as puzzling. Although such investigations are really outside of my jurisdiction, I am willing to make every effort to have a test case of the prosecution of the persons responsible for this deplorable condition of affairs if I can secure the evidence. Positive proof must be secured, however, that some person is responsible for the wrecking of a life in this manner. An attempt to try a case with little evidence would only result in failure, as such a case is sure to seem ridiculous to the skeptical. In no one of the many cases has such evidence been produced, but still the victims come with their complaints, and they are increasing in number every day.

"Not only women, but men come to me, and one and all complain of being mesmerized, hypnotized or enchanted in some manner by persons who wish to persecute them.

"Just last week a nice little woman and her husband came to me and asked that I stop the people who had cast a spell over them and were hounding them to death by sending spirits constantly about with them wherever they went. The man was a big, husky fellow, and I inquired particularly if he drank. I thought it might be some other kind of spirits which was annoying him, but they stuck to their story and seemed to believe firmly in the delusion.

"Persons of all walks of life are among the complainants,

but the majority of them have been attending spiritualistic circles and associating with mediums before the 'voices' begin to bother them. One man who was a solicitor was forced to give up his work, as a 'voice' constantly whispered to him, and it apparently was not the 'still, small voice' of his conscience.

"Probably the saddest of these cases which I have had called to my attention was that of a young girl whom I had aided years ago when she came under my jurisdiction. She was a healthy, strong girl then, but when she came to my office the other day she was a physical wreck, nervous, shivering, with fear depicted in her every expression. I was told by the people whose home she was leaving that they did not care to have her there any longer, as she imagined that someone was talking to her all the time. In her tearful story she told me the 'voices' never leave her."

ARE NOT ANARCHISTS DEMENTED?

The most charitable view of the following news item from the public press is to suppose the writer and his friends demented. Of foreign birth, born under unfavorable conditions, their minds seem to be poisoned. And yet many Socialists feel aggrieved when we point out that the end of Socialism will be anarchy! Unsuccess, want and hopeless despair will eventually produce just such dementia in very many. The item reads:

Court action will probably follow the publication of a "call to arms" printed in *LaQuestion Sociale*, the leading organ of the anarchists in Paterson, N. J., and given wide circulation. The attention of Prosecutor Emly has been called to the article and he said today that he is looking up the law to see if legal steps can be taken against the editors because of the publication.

Among other things the article says:

"We invite everybody to get together and arm themselves. Seventy-five per cent. have only a knife in the house which will cut only onions. It will be a good thing for everybody to have a gun. When we are ready the first thing to do is to break into the armory and seize rifles and ammunition. The next thing is to get hold of the police station and then the chief of police will ask for soldiers.

"Even at that the dynamite is easy to get. Twenty-five cents worth will blow a big iron door down. We don't want to forget that dynamite will help to win. Two or three of us can defy a regiment without war. We will start when no one is thinking anything about it. Then we can beat them man for man.

"At that time show no sympathy for soldiers. As soon as we get hold of the police-station it is our victory. The thing is to kill the entire force. If not, they will kill us."

WAS IT NOT NECESSARY?

[This article was a reprint of that published in issue of April 15, 1892, which please see.]

"I GO THAT I MAY AWAKE HIM"

John 11:1-57.—APRIL 12.

Golden Text:—"I am the resurrection and the life."—V. 25.

Toward the conclusion of our Lord's ministry the opposition of the rulers of the Jewish church became very bitter, causing Jesus to leave Judea for Berea. He remained for some little time near the place where John was preaching at the time of his own baptism. It was while he was there that the word was received from Martha and Mary at Bethany, saying, "Lord, behold he whom thou lovest is sick." From this we know that Lazarus, their younger brother, was a very dear friend of Jesus. The message was brief; it did not urge him to come nor ask a miraculous intervention; it merely stated the fact. In some respects it was a grand model of a Christian prayer. The Lord's people may always go to him with full confidence in his sympathy and loving interest in all of their affairs, temporal and spiritual. At first they may feel disposed to ask that their own wills be done on earth if not in heaven, but subsequently, if their spirit of consecration and growth in grace continue, they should reach the place where, like Mary and Martha, they would be content to state their troubles to the Lord and wait for him, thankfully accepting as wisest and best whatever he may be pleased to grant.

Then Jesus said, doubtless in the hearing of the messenger that he might report the same, "The sickness is not unto death, but that the Son of God may be glorified thereby." We are not to suppose that our Lord was mistaken, that he expected that Lazarus would not die, rather that the result would not be continuous death, knowing that he would awaken him. When, two days later, Jesus proposed returning to Bethany in Judea, and the disciples were fearful, our Lord indicated to them that there would be no particular danger. He foreknew all the circumstances and perceived that the miracle he intended to perform would disconcert his enemies long enough to permit of his return to Berea a little later. He explained to them the reason for the visit saying, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Later he brought this statement down to their comprehension by saying to them plainly, Lazarus is dead.

There is so much in the view point on every subject. From the standpoint of actual fact, barring the divine purpose of mercy and resuscitation, it would have been proper to speak of Lazarus as being dead in the same sense as we would speak of a brute as being dead. But from the standpoint of faith in God and in the promise made to Abraham, that in his seed all the families of the earth should be blessed—from this standpoint Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to re-animate him, to awaken him from the sleep of death. Our Lord stated this on another occasion to the Sadducees, who denied a future life, denied a resurrection, saying, "That the dead are to be raised, Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37.) Our Lord's argument on this is that if Abraham, Isaac and Jacob were dead in the sense that a brute beast is dead, without hope of an awakening, a resurrection, he would not call himself their God. Our Lord closes up the argument by saying that from God's standpoint all live unto him.

And our standpoint must be the divine standpoint; we must learn to think in harmony with this divine testimony. Hence we have hope, not only for Christians, saints who have died in Christ, but we have also hope for the world of mankind—"asleep in Jesus." Their condition would indeed be actual death, the same as a brute beast, were it not that the Lord has provided in Jesus for their resuscitation. But since such provision has been made, we are to think of the world of mankind as not being extinct, but merely asleep. All those, therefore, who accept the teaching of the divine Word, "sorrow not as others who have no hope; for if we believe that Jesus died and rose again, let us also believe that those who sleep in Jesus [those who are included in the benefit of his sacrifice, those who are redeemed by the precious blood, all the race of Adam] will God bring from the dead by him." (1 Thess. 4:13, 14.) By him the church will first be raised up, to be made partakers of his resurrection, the first resurrection, the chief resurrection, sharers of his glory, honor and immortality. By him, then, during the Millennial age, all the families of the earth shall be awakened, brought forth from sheol, from hades, brought to a knowledge of the truth—yea, and if they will receive the message into good and honest hearts, they will be lifted entirely out of sin and death conditions up to the full perfection of restitution and life everlasting through him. Well, indeed, may all those who trust in Jesus rejoice in him and sorrow not in the presence of death, as do others.

"FRIENDS SORROWING AND JESUS GLAD"

The celebrated Charles Spurgeon, preaching on this subject, took this as the title of his discourse from the text, "I am glad for your sakes I was not there, to the intent that ye may believe; nevertheless let me go unto him." It is well for the Lord's people, when in a time of stress and trouble, sickness, pain and sorrow, to look with faith toward the Lord, remembering that their tears and troubles may be made to them, under the Lord's providence, a great blessing. We have an illustration in this lesson: Martha and Mary, ministering to their sick brother, thought of how the Lord loved him and sent him a message respecting Lazarus' condition, leaving the matter in his hands, trusting to his wisdom and grace, and yet were allowed to pass into the still darker shadows of the sepulchre. The brother died and was buried. Yea, the Master whom they

trusted in as the Messiah had not alleviated the sickness, had not hindered the dying, had even allowed several days to elapse without a message to them, and Jesus, speaking of all this, said, "I am glad." How shall we understand this? The explanation is given further in our Lord's words, "I am glad for your sakes." So with us it may likewise be true that the Lord will be glad to permit our trials and sorrows and tears and difficulties for our sakes, that we may thus receive some important lessons which we could not otherwise so well learn. One of our lessons is that we must trust the Lord where we cannot trace him, that we must remember his promise that "all things shall work together for good to them that love him." In the case under consideration the sickness and death of a brother were part of the all things, and doubtless were inscrutable providences to the two sisters. Nevertheless, these very experiences no doubt helped in the working out of valuable lessons, and no doubt were preparations for closer communion with the Lord and for the eternal things.

The noble devotion of the Lord's apostles is well illustrated in the words of one of them: Thomas, addressing his fellow-disciples, urged that they should not abandon the Master, that if he intended to go to Judea they should go with him—"let us also go, that we may die with him." This was the spirit of courage which the twelve shared when they accompanied the Lord, and it helps to reconcile us to their apparent cowardice on the night of his betrayal, a cowardice which was incited by our Lord's own refusal to accept assistance. It was these men who risked their lives to accompany the unpopular Prophet, as they supposed, to death, and who later forsook him and fled. The lesson to us in this connection is that some of us who feel courageous for the Lord and his cause and ready to die therefor, need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress.

THE JEWS WAILED, JESUS WEPT

It was the custom of the time to have a funeral service of mourning for seven days. Apparently Martha and Mary and Lazarus were of a wealthy, influential family and on the occasion of their bereavement many friends came to sympathize with them, to mourn with them. Jesus did not consider it the part of wisdom to go to the home, which he knew would be crowded with mourners, and then go to the tomb, so he remained a little distance from Bethany and sent word. When the word came that Jesus was nearing, Martha went out to meet him; but Mary, bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God," had seemingly failed, still sat in the house, went not to meet him, as though by her actions she would say, "We hoped much, Lord, down to the very last, but now it is too late; you allowed the favorable opportunity to pass. We are in the midst of our sorrow. How could anything now avail us? Lazarus is dead." Martha's greeting, when she came to the Lord, was, "Lord, if thou hadst been here, my brother would not have died; but I know that even now whatsoever thou shalt ask of God, he will give thee." There was in this remark something of a suggestion of chiding, as though she had said, Why did you not come? but still I have faith in you, I realize that you are the Messiah. Our Lord's reply was,

"THY BROTHER SHALL LIVE AGAIN"

It should be noticed that our Lord did not say, Thy brother is not asleep, thy brother is not dead, but that he pointed her mind to the resurrection. Are we wiser than he? May we, as his disciples, teach anything different or in contradiction to what he said? Martha's answer showed that she understood him well and that she had the general view of all believing Jews at that time, namely, that there was a hope for the dead, both of the just and of the unjust, in the resurrection, at the last day, at the end of the age when the last great day of the great seven-thousand year week shall be ushered in. Our Lord did not contradict her thought, but wished to lead her gradually to a realization of what he desired to do on this occasion and therefore explained that the resurrection power by which all the dead should be awakened in due time was lodged in himself—"I am the resurrection and the life." Every believer in him, even though he were dead, shall yet live, and whosoever then shall live and still believe in him shall never die. Our Lord inquired of Martha if she believed this view of his power and future work. She replied that she did, that she accepted him as the Messiah, the Son of God foretold to come. Then she went secretly to her sister Mary saying, "The Master is here and calleth for thee."

Whatever disposition Mary had to resent our Lord's apparent indifference and carelessness of their interest, it all vanished now when she heard that the Master had called for her. She went forth to the place where he was, which evidently was in the direction of the tomb, for the Jews who were mourning with her in the house followed her, saying, "She is probably going to the tomb to weep there." And so when later on our Lord inquired, "Where have you laid him," we are not to take it is an indication that he did not know, but rather that it was his polite manner of saying, Shall we now go to the tomb? Lead the way. Truly he who saw Nathanael under the fig tree not only knew that Lazarus had been dead four days, but also knew where he was buried. He who "needed not that any man tell him what was in man" would surely know of lesser matters more easily discerned.

When Mary saw the Lord all thought of resentment fled; she fell at his feet and embraced them and through her tears merely said, "Lord, if thou hadst been here my brother would not have died." The occasion was a soul-stirring one—our Lord's beloved friend in tears at his feet, numerous Jews weeping with her, or, according to the Greek original, wailing. What effect did this have upon our Lord? Was he cold, stern, forbidding? No! True to the record, he was "touched with a feeling of our infirmities." (Heb. 4:15.) He was full of sympathy, he fully appreciated the real meaning of death—that it is a curse, an awful curse, which rests upon our race. He said nothing by way of assuring Mary that Lazarus was in heaven, for he spake the truth, declaring on another occasion, "No man hath ascended up to heaven."—John 3:13.

On the contrary, entering deeply into the affliction that is resting upon our race, under which the Apostle says "the whole creation groaneth," our Lord wept. This verse, "Jesus wept," the shortest in the Bible, brings to us a wealth of assurance that our Lord is sympathetic, that he knoweth our frame, that he remembereth that we are dust; and it is one of the best assurances that he appreciates all that he has promised us in the declaration that our trials shall all work together for good to us if we are his and if we are rightly exercised thereby. It is worthy of note here that while the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; he shed tears, but lifted not up his voice in grief; he groaned in spirit and was troubled, he heaved sighs, he entered fully into the sorrow of his friends. And is not this a lesson to all of his followers, that they, with propriety also, may weep with those who weep, as well as rejoice with those who rejoice?

The Jews who were with Jesus noted and commented upon his sympathy, saying, "Behold how he loved him," but others criticised him saying, This is the miracle-worker. Could he not have helped his friend if he really loved him?

So there are some today inclined to criticise the Lord for permitting sickness, sorrow and death and who inquire whether the power of God is lacking or the willingness of God lacking that he does not overthrow, restrain these adverse influences now afflicting the human family. The language of faith is,—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

The tomb was a grave with a stone at its mouth, and Jesus directed that this should be moved. Of course, the same power that could awaken the dead would have been quite sufficient to roll away the stone also, but it seems to have been a rule with our Lord never to do anything by miraculous power that could as well be done by human agency. We may profitably apply this lesson to all the affairs of life and, in harmony with it, when we come to our Lord with our griefs and troubles and perplexities and ask for his blessing and overruling providences, should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. Who can doubt that men who rolled away the stone from the mouth of that sepulchre had a blessing afterward in connection therewith as they thought over the matter or told others that they themselves had rolled away the stone! Who can doubt that it helped to impress the importance of the miracle upon them! Let us, then, do with our might whatever we may be able to do and wait patiently for the Lord in connection with things for which our arm is too short.

"HE HATH BEEN DEAD FOUR DAYS"

It was the same Martha who a little while before had said, Even now I know that whatsoever thou shalt ask of God, he will hear thee, and who now protested against the moving of the stone from the sepulcher, saying, "Lord by this time he stinketh, for he hath been dead four days." She probably

knew that the Lord had awakened Jairus' daughter and the widow of Nain's son, but those were cases in which the animation had been suspended but a little while. In this case, after putrefaction set in, neither she nor others would expect that any power imaginable could recover the dead. It was with this in view, doubtless, that our Lord said beforehand, "I am glad for your sakes that I was not there, to the intent that you might believe." It was to be a special lesson not only to his dear friends, Martha and Mary, but also to his dear disciples, and more than this, to all those who would believe through his Word. It was a most stupendous miracle!

Before commanding Lazarus to come forth our Lord prayed audibly before his disciples and before the multitude of mourners. Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners, it was because the time and place, etc., were unsuitable and because they prayed to be seen and heard of men. But in his own case he was acknowledging the Father that all those who stood by might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles.

"I know that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me." After this brief prayer he cried with a loud voice, or commanded in a loud voice, "Lazarus, come forth"—not secret mumbling, not incantations, not legerdemain. Quite to the contrary. And this miracle in various particulars evidently foreshadowed our Lord's coming glorious work, when, surrounded by his glorified Church, the message from on high shall be to all that are in their graves, "Come forth." (John 5:28.) Then Lazarus came forth bound hand and foot, wrapped with linen cloths. We can imagine better than describe the wondrous awe of those who stood by. And it was necessary that Jesus should call them to a realization of their privilege, saying, "Loose him and let him go," for in his burial his jaw had been bound, his limbs wrapped, etc. The miracle was well timed, not only for the benefit of the sorrowing sisters, but also for the benefit of their Jewish friends, many of whom, seeing this miracle, believed on him; and in the interest of the apostles, also, who would be better prepared thereby for the tests which were to come to them a little later in connection with our Lord's crucifixion.

Meantime, some of the witnesses went their way and related matters to the Pharisees, with the result that the latter became all the more determined that our Lord must die—not because he had done evil works, not because they believed him a bad man, but because they were so thoroughly wrapped up in their own plans and purposes in connection with their nation. Their argument was that if Jesus proceeded with his work it would not be long before the masses of the people would be ready to flock to him, with the result that the Roman government, which had given them much liberty in the control of their national and church affairs, would take matters entirely out of their hands and thus their rebellion and their government would be entirely overthrown. It seemed to them to be an emergency case which called for drastic treatment. Similar, we believe, will be the attitude of ecclesiasticism a little later on in the present harvest time toward the last members of the body of Christ. What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing "present truth"—after the federation shall have become thoroughly organized and vitalized. (Rev. 13:15.) The plea was that they must do this for the good of the cause. Their mistake was in too much self-confidence, too much self-reliance upon their own theories as to how the kingdom of heaven was to be established. The mistake which will be made by the Sanhedrin of our day will be along similar lines. Praying for centuries, "Thy kingdom come, thy will be done," they have entirely misconceived the meaning of the words, so that the preludes to the kingdom will appear to them inharmonious and as causing destruction.

WHERE WAS LAZARUS?

We have our Lord's word for it that Lazarus was not in heaven, for he said, "No man hath ascended up to heaven." Indirectly we have the Apostle Peter's testimony also to the same effect, for, speaking of the Prophet David, he declares, "David has not ascended into the heavens." (Acts 2:34.) Where was Lazarus? What account did he give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. Our Lord lifted his eyes in addressing the Father in heaven, but afterwards, when he spoke to Lazarus, he addressed the tomb, "Lazarus, come forth," and the dead came forth from the tomb. This, as we have seen, is a picture, a demonstration, of the power of the Lord to testify in advance of how he eventually will be the resurrection power to the whole world. And he himself describing that coming exercise of power represented it in the same general tenor, saying, "Marvel not at this: the hour is coming in the which all that are in their graves shall hear his voice and shall come forth" (John 5:28), some to full perfection in the first resurrection, the remainder to be merely awakened as was Lazarus, but, unlike him, to be then granted an opportunity for *anastasis*, raising up completely out of sin and death conditions to the full perfection of human nature—a resurrection by judgments or disciplines, rewards and stripes.

According to the erroneous view which has become so popular throughout Christendom, Lazarus, who was a special friend of Jesus and one whom he loved, must have been in heaven—not in either purgatory or hell. But how strange it would be, if after he had been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life—and with what haste he must have returned if he laid aside a crown or palm or harp! No! no! All this belongs to the foolish imagination and is thoroughly out of harmony with the precious lesson of our Golden Text—that Jesus is the resurrection and the life. By his death he secured for Adam and his race a right to re-live and the resurrection power is that by which he will bring mankind forth from under the dominion of death. Lazarus lost consciousness in his sickness at the time of his death, and received consciousness again at the moment of his awakening. In this interim of four days he was in death, asleep; as Jesus said, "Our friend Lazarus sleepeth." He was not awake in any sense of the word; as Jesus testified, "I go that I may awake him," and, as the Scriptures elsewhere declare, "The dead know not anything," "There is neither wisdom, knowledge nor device in sheol [hades, the tomb, the sleep of death], whither thou goest."—Eccl. 9:5, 10.

We can fancy the awakening of the whole world, and what a joyful occasion it will be, as one after another they all come forth from the great prison-house of death to be received and welcomed by their friends, and to find the earth enjoying a large measure of restitution blessings and progressing gradually toward the full perfection of Eden, and their friends so far advanced along the way toward perfection and themselves surrounded by the blessings and privileges and opportunities which the kingdom will afford, with the light of the knowledge of God flooding the whole earth! Oh, how different this will be from what the heathen have been taught and imagined respecting the crossing of the river Styx or their re-incarnation in other forms of animal life! Oh, how different it will be for many who have heard the false doctrine of eternal torment or purgatorial anguish and who died in terror lest this should be their portion! What thankful hearts toward God they will have! Perhaps Satan's lie may eventually redound to the glory of God, and perhaps this is why the Lord has been silent for so long and has permitted his holy name to be so smirched and slandered and his character so traduced!

"THE RESURRECTION AND THE LIFE"

There is a still deeper thought connected with our Golden Text which we must not pass by. It is this: We who now believe in the Lord and are thereby justified through faith in his blood, and who have heard the call to glory, honor and immortality and who have accepted the same by a full consecration to the Lord—we are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death into life. This, of course, is a figurative use of the words resurrection and life. Reckonedly, we have left the old nature and received the new nature from the Lord through the begetting of the holy Spirit, and it is this new nature which is to be perfected in the first resurrection. And since our human natures are reckoned dead from the moment that we are begotten of the Spirit, it is quite reasonable and proper that the Scriptures should speak of our present condition as a resurrected condition; that we have risen out of the old order of life and hope and aim to new conditions; that we have started on the new way to life; that the present experiences are transforming, and that the grand consummation of all this transformation will be the actual change from weakness to power, from the natural body to a spiritual body, from dishonor to glory, when we shall participate actually in the glorious change of the Lord's resurrection.

Let us strive to enter into this rest, this blessing! Faithful is he who has called us to so high a station and privilege, he will also do for us exceedingly, abundantly better than we could ask or think, according to the riches of his grace. "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:21, 23.) In the meantime, to us who live this figurative resurrection life, the Apostle's words are applicable, For me to live is for Christ to live, for he is represented by us; we are his ambassadors. Meantime we are also to remember that our resurrection hopes are in him; as it is written, "Your life is hid with Christ in God," and, "when he who is our life shall appear, we also shall appear with him in glory."

JESUS ANOINTED AT BETHANY

[This article was a reprint of that entitled "A Bottle of Spikenard, Very Costly," published in issue of April 1, 1899, which please see.]

"HUMBLE YOURSELVES, THEREFORE"

[This article was a reprint of that entitled, "I Have Given You An Example," published in issue of April 1, 1899, which please see.]

1908—VOLUNTEER MATTER—1908

FOR TRACT DISTRIBUTION we always recommend the January issue of the "Old Theology Quarterly." Thus the same matter is being circulated everywhere. We still advise that the distribution be from house to house except where Catholics or Jews are predominant. The tracts are "nested"—four different kinds folded together—so that when they are unfolded in a home several persons may be served and exchange with each other; and one of the four tracts is pretty sure to interest some one. We have orders with the printers for over 4,000,000 of these quadruple tracts and some of them are already being shipped. Order all you can and will use wisely as free samples. We prepay freight charges. Remember to co-operate with other WATCH TOWER readers in regard to this work. Confer, lay out the territory and order together, stating population you can serve as well as quantity desired.

VOL. XXIX ALLEGHENY, PA., APRIL 15, 1908 No. 8

"THE CHURCH OF THE LIVING GOD"

[This article was a reprint of that published in issue of September, 1893, which please see.]

VOL. XXIX ALLEGHENY, PA., MAY 1, 1908 No. 9

VIEWS FROM THE WATCH TOWER

CAPITALISTS WARNED BY MINERS

The *United Mine Workers' Journal*, of February 25th last, under the caption, "A Portentous Outlook," says:—

"No one who is able to read the signs of the times can fail to be impressed with the portentous features that loom up from all sides of the industrial horizon. It does seem that the 'captains of industry' are determined to force a crisis in the affairs of this nation.

"Those who look behind the superficial, see in all this an attempt to punish the laboring classes, thus striking President Roosevelt over their heads, in order to discredit his policy. If in order that industry shall go on unchecked the food poisoner, the bank and railroad wreckers must be permitted to carry on their schemes unchecked and unopposed that fact cannot be too quickly known. The ruthless reduction in wages, the provocative methods employed to exasperate the workingmen into strikes seem to point, as true as a needle to the pole, to the fact that we are facing an industrial and political crisis.

"They are making the mistakes of their lives. They are but a drop in the bucket, as they will learn to their sorrow, should they press this matter to a head. It is well for these men to remember that the creature is never greater than the creator. If they knew what was fermenting under the surface they would come to their senses at once, a thing they should do before it is too late."

* * *

In publishing this item, the WATCH TOWER is not to be understood to endorse all of its statements. Much can be said on both sides of every controversy, and not infrequently both sides are extreme and wide of the truth, which lies between their extremes. The rabid, bitter utterances of many laboring men are much to be deplored. Calmer words and arguments and votes at the poles would be the more sensible course. Likewise, capitalists are sometimes credited with very unwise and provocative language, calculated to stir up strife. But what can we expect? These people, rich and poor, are listed on the world's census reports as "Christians" of various denominations; yet but few of them know even the first principles of the doctrines of Christ. How can we expect of them the fruits of God's holy Spirit—meekness, gentleness, patience, brotherly kindness, love?

A brother, a railroad engineer, who is in close touch with fellow-laborers, tells us that the spirit of unrest and of bitterness toward the wealthy is growing. He cited as an illustration the fact that while one department of the railroad business was closed recently to curtail expenses, and although the employees were given work at another place, nevertheless, the official in charge of the transfer so realized the spirit of animosity prevalent that he took two trusted men as a guard each visit while superintending the transfer.

MINISTERS OF CHRIST HYPNOTISTS

"Faith and hypnotism will be used by the Rev. Dr. Robert MacDonald, pastor of the Washington Avenue Baptist Church, Brooklyn, to cure hysteria, insomnia, neurasthenia, drunkenness, religious melancholia and suicidal mania.

"Dr. MacDonald announced his intention to his congregation and will begin his work today.

"The faith-in-God-hypnotic-suggestion idea was given to Dr. MacDonald by the Rev. Dr. Worcester, of Boston. Dr. Worcester has accomplished some almost miraculous cures by this method, and he explained it to Dr. MacDonald, who spent ten days with him."—*N. Y. Journal.*

* * *

We cannot prove our fears that hypnotism is a demoniacal power, but as previously set forth in these columns, such is our belief. All so-called "psychic powers" by which wonders can be worked associate themselves more or less distinctly with Spiritism, respecting the source of which we have no room for doubt.

This does not signify that the ministers above named (and all others who practice hypnotism), are intelligently serving satanic interests. God forbid! Our thought is that "the god of this world has blinded their (mental) eyes." We are, as our readers well know, expecting wonderful developments along all "occult" and "black art" and spiritist lines during the next few years, as a part of the great "hour of temptation that shall try them that dwell upon the face of the whole earth."—Rev. 3:10.

To be forewarned is to be forearmed. Too great carefulness respecting every word and act and plan is not possible. Temptations may come along the line of our natural weaknesses, but may be even more effective against us along the lines of our greatest strength of character, because less carefully guarded. The Apostle says, "When I am weak, then I am strong"—because more carefully leaning on the everlasting arms in the face of such besetments. Let us consider it the reverse way—when I am strong, then am I weak, because less likely to be on guard and to be relying on our Lord's assistance. "Without me ye can do nothing."

THE EGOTISM OF HIGHER CRITICS

The editor of a local journal, without pretending any special skill as a theologian, sees clearly one thing at least, that the Higher Critics are quite conceited when, although unable to agree among themselves, they invite the world to allow them to make a new Bible out of the old one. They claim that what others do not possess in the way of spiritual intuition, they each do possess: not only enough for their own needs, but a supply, also, for the whole world. He says:

"Either Higher Criticism is a good thing or it is not—either desirable or undesirable. At any rate it has become the great issue of the day in theology. Disturbing or otherwise it is too prominent in the thoughts of the world for a paper that pretends to reflect public opinion to ignore it. Our exchanges almost without exception contain letters and editorials upon this most important subject. In the meantime, what are we to do with it? It is being said more and more by clergymen that only the technically proficient are at all quali-

fied to express an opinion upon the correctness or otherwise of criticism high or low.

"With the Higher Critics and their followers the development of man is still proceeding. What it may result in is not yet foreseen. So far, however, it has resulted in a critical attitude toward a book called the Bible, out of which by dint of paring and padding they propose to make the real Word of God. They feel themselves inspired so to do by the inward unfolding to them of the Divine purpose. The lower critics regard all this as presumption, as an extra-biblical attempt to give to the world a true revelation.

"There is no one to say, however, where it should at any time end. The reason of the individual reader, these critics maintain, is necessarily that reader's final court of appeal. Yet, as we remarked before, even this does not seem to be permitted by them, since they also maintain that the individual reader may not be qualified. We have then in the last analysis a constituted hierarchy of Higher Critics who do not agree among themselves and cannot agree farther than to say that their theory in manner of interpreting is identical, even if their interpretations prove contradictory."

WILL EPISCOPALIANS AND GREEK CATHOLICS UNITE?

The Toronto *Mail and Empire* prints the following report and sees in it a prospect of a great church union:

"The first organization of the Anglican and Eastern Orthodox Union in this country was perfected at an enthusiastic meeting held this afternoon at the parish-house of the Transfiguration and attended by many well-known Episcopalian churchmen and laymen, and has, it is understood, the entire sympathy of Bishop Potter and other high church officials, and is said to be the culmination of a movement which originated in the house of the bishops of the Protestant Episcopal church. It follows closely upon the return to this country of the Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac, Wis., who made an extended trip through Russia and the East, carrying the greetings and kindly expressions of the Protestant Episcopal church of America.

"The church at large, which is not advised of the deliberations of the House of Bishops, has always understood that Bishop Grafton was sent abroad to learn the attitude of the Eastern Orthodox churches toward closer union with the Protestant Episcopal or Anglican church. Since Bishop Grafton's return he had made it plain that his reception from the high officials of the Russian and Greek Catholic churches was most cordial, and that their sentiment was strong in favor of closer union."

NEW POSTAL REGULATIONS

A new postoffice ruling should be known to all our readers. Hereafter newspapers and magazines will not be allowed to keep on their lists the addresses of expired subscriptions—except for a few months: semi-monthlies, such as the WATCH TOWER, three months; quarterlies, such as the *Old Theology*, six months. If your papers stop coming you will know why.

Subscription lists hereafter must contain the addresses of only those who (1) have *paid their money*, or (2) have definitely asked for *credit*, or (3) whose subscriptions have been paid for them at their request. The majority of our subscriptions come under either the first or second of these rules, and we here remark that the publishers are at liberty to extend a credit for another and another year, *if the subscriber so requests*, but not otherwise. As for the third class; these subscriptions of the Lord's poor are paid for them gladly by Tract Fund donations of those more favored financially. But do not forget that these also under the new regulations *must write us yearly requesting this.* Look at the address label on your paper and note thereon the time of expiration of your subscription and *act accordingly.* We prefer to have the "Lord's poor" write us in May each year. As paid subscriptions come at the close of the year this helps to divide the office labors. Remember that we like to have on our List the names of *all the interested.* Those who donate to the Fund which pays your subscription are delighted to have the privilege of thus serving the fellow-members of the Body of Christ. Therefore let no feeling of false modesty hinder you from making request under these terms if you need so to do. You can no more afford to do without the spiritual food than to starve naturally.

"IN MY FATHER'S HOUSE"

[This article was a reprint of that entitled, "I Am the Way, the Truth and the Life," published in issue of April 15, 1899, which please see.]

THE HOLY SPIRIT PROMISED

John 16:4-15.—MAY 10.

Golden Text:—"I will pray the Father, and he will send you another comforter, that he may abide with you forever."—John 14:16.

Our Lord, on the way to Gethsemane on the night of his betrayal, gave the discourse of this lesson to his disciples. He had been telling them what they must expect as his followers; that they would be misunderstood, persecuted, reviled, because of their faithfulness to him and to the brethren whom he represented—"But these things have I told you that when the time shall come ye may remember that I told you of them." (v. 4.) He had not told them of all that they might expect, intimating this when he said, "I have many things to tell you, but ye cannot bear them now." The same may be said to be true of all that ever become the Lord's disciples. They see a sufficiency of light for one step at a time, but the trials and difficulties future are graciously held from them that they may not be overwhelmed by them. "Sufficient unto the day is the evil thereof." This was not deception, not the alluring of his disciples into doing something contrary to their wills. At the very outstart the Master assures us that unless we take up our cross and follow him we cannot be his disciples. If we take this step honestly and sincerely we see plenty of difficulty in connection therewith, without knowing particulars of the troubles to come. Indeed, if we knew of our future trials we should be unjustly overwhelmed thereby, since at first we could but imperfectly appreciate the meaning of our Lord's words, "My grace is sufficient for thee; my strength is made perfect in your weakness," and the assurance that he will not suffer us to be tempted above that which we are able, but will with every temptation provide a way of escape. (2 Cor. 12:9; 1 Cor. 10:13.) Hence, as the Lord's people take one step after another they find these promises quite true; they find themselves sustained, they find they have no more than they can bear, and that although their trials are indeed severer than at the beginning of the way, yet these can be overcome, because of growth in grace and knowledge.

The power by which the Lord would grant his aid to his persecuted followers during his personal absence was something difficult for them to understand. In our lesson the Master makes the matter as plain as possible, calling the power, the influence which he would exert on their behalf the holy Spirit, the Spirit of God, the Spirit, of Christ, the Spirit of truth. As the influence thus to be exerted upon them would be sustaining and comforting, the Lord denominated this Spirit or power a comforter, a sustainer, a helper. He did not say that he would send another person to deal with them; no other person could deal with them better than himself. It was a spirit, an influence, a power which he would send, and this would fully represent the Father and fully represent himself, so that in having the holy Spirit they would be having the fellowship of the Father and the fellowship of the Son. This holy Spirit is properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. As it stands the propriety is obvious.

THE HOLY TRINITY

During the "dark ages" a great deal of confusion of thought prevailed and the clear teachings of the Scriptures were lost sight of. Indeed, the Bible for a time was little in use. The Bishops were credited with being the equals of the apostles in inspiration, under the doctrine of the Apostolic Succession. Hence, when these met in councils their vote or decision on a doctrine was accepted as

apostolic, authoritative. Seemingly it was overlooked that the Lord chose but twelve apostles and said nothing about any successors to them, and that in Revelation he intimated there would be no successors when he pointed out the New Jerusalem with twelve foundations only, and in those twelve foundations the names of the twelve apostles of the Lamb. —Rev. 21:14.

Quite early in the second century the influence of the Grecian philosophy upon the church is quite noticeable, and various errors became prominent. One of these especially related to our Lord, practically putting him on a par with the Grecian philosophers, Socrates and Plato, and denying his special birth and his pre-human existence. In combating those errors some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. (John 10:29; 14:28.) Next came disputation respecting the holy Spirit, and these same extremists took the ground that there are three gods, the Father, the Son and the holy Spirit, "equal in power and glory."

Peculiarly enough, after claiming that they were equal, which implies that they are not the same in person, but different persons, the claim was made that they are really *one in person.* Of course, such unscriptural, illogical reasoning cannot support itself, and hence those taking this position were driven to various expedients and subterfuges of argument. At times some of them claimed that there are really three Gods in one person, while others claimed that there are really three persons in one God, and not being able to explain either of the nonsensical statements, they have resorted to that word so useful to error and superstition, namely, "Mystery," "Mystery." They tell us that the matter of the Trinity is so mysterious that neither they nor anyone need to understand it. If they do not understand it they, indeed, should not discuss it; but this should not hinder others who can understand it, and who see most clearly that the entire mystery is of their own making; that the Bible teaching on the subject is most clear, simple, harmonious and satisfactory.

When the Apostle discusses the question of God he says to us, There is one living and true God, not three! He proceeds to say that this one living and true God is the Father; then he adds that there is one Lord Jesus Christ. (1 Cor. 8:6.) As we have already seen this same Apostle declares that the Father highly exalted the Lord Jesus and gave him a name which is above every name; that all men should honor the Son even as they honor the Father. (Phil. 2:9, 10; John 5:32.) This means that here are two persons, for in no other way could one exalt and honor another; and if the Son is to be honored as is the Father it follows, as other Scriptures show, that he is now partaker of the divine nature and that he was exalted to this high honor and dignity—"far above angels, principalities and powers"—as a reward for his obedience to the Father's will, in having come into the world and redeemed mankind at the cost of his own life in pursuance of the divine purposes. This we have already seen from John 1:1 —that our Lord, before he came into the world, before the world was made by him as the Father's agent, was the Logos, the Word, the Messenger of the God, Jehovah, and that he was a God, a mighty one, superior to angels, the one "by whom all things were made that were made; and without him was not anything made that was made."

It will be noticed that the Apostle, in speaking of the Father and the Son, refers to them as separate persons, and that he does not refer to the holy Spirit as another God, nor as the third part of God. Not that the Apostle ignores the holy Spirit however, for throughout all of his epistles it is recognized as the Spirit of the Father and the Spirit of the Son, representing both Father and Son in the church. Nor are we to understand that the holy Spirit is a spirit being—as when we read, "God is a spirit"—but that the word used signifies the spirit of a being, the power, influence, will, purpose, strength or whatever proceeds from the person. The holy Spirit is said to proceed from the Father and from the Son as an influence or power, and this influence or power in the church of consecrated believers operates in turn upon those with whom they mingle. It is always a good and holy spirit or influence, and is thus clearly distinct from the spirit of the world, the disposition of the world, the influence of the world, the spirit of sin, the spirit of anti-Christ, etc.

"THE HOLY SPIRIT WAS NOT YET GIVEN"

Our Lord gently broke to his sorrowing, bewildered disciples the news of his prospective departure to the Father who sent him. They did not ask where, for they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. But sorrow had filled their hearts. What would they do without the Lord! How could the promise of the kingdom ever be fulfilled if he went away! Had they been following a delusion for three years? They would not doubt the Lord, but they were perplexed. Our Lord, therefore, explained that if they understood matters properly, it would relieve them of much of their distress, as it really was to their advantage, in their interest, that he should go away. Had he not gone away it would have been impossible for the Father to beget them of the Spirit and recognize them as sons of God; hence it would not have been possible for them ever to be more than human beings, ever to become spirit being or partakers of the divine nature, together with its glories and honors. Indeed, without the departure of our Lord it would have been impossible for them to attain even to human restitution, for the entire work of salvation, both as respects the church and the world, was dependent upon our Lord's fulfilling the demands of justice. On the following day, as the Lamb of God, he died for the sin of Adam, which rested upon the entire race, and on the third day the Father raised him up by his own power. In this great transaction on our behalf a most important work was accomplished; but the benefits of that work, under the divine arrangement, could not come either to the church or to the world, until first our Lord would ascend on high and appear in the presence of the Father and present the merit of his sacrifice as an oblation on behalf of his people. Had Jesus remained with his followers all through this age, even as a spirit being (as he was with them during the forty days), no one could have been begotten of the holy Spirit. It was neces sary for Christ to ascend and present the merit of his sacrifice before we could be accepted and adopted, before we could receive the holy Spirit.

When the apostles received the holy Spirit at Pentecost, they said, "This is that which was spoken of by the Prophet Joel"—not, This is he who was spoken of by the Prophet Joel. They called it a baptism with the holy Spirit! A baptism with a person is not a conceivable or proper thought; nor could it be a proper thought that the holy Spirit as a person is personally present in each believer's heart! Whenever we attach the thought of personality it implies place. Thus we see that God is a spirit, not that God is spirit; but we do not speak of the holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son; it is referred to in the Scriptures as the Spirit of God, belonging to God, emanating from God; a Spirit of Christ, emanating from Christ; a Spirit or influence or power which is all pervasive, which can exercise itself in any place or in any number of places at any time and perform any kind of work or mission. How much more satisfactory is the true thought respecting the holy Spirit than the absurd and unscriptural ones! We might remark in this connection that the word "him" of verse 7 in the Greek could, with equal propriety, be translated "it"—"I will send *it* unto you"—nevertheless, we have no objection whatever to urge against the use of the word Him, since this holy Spirit or influence is of or from him, the Father. Similarly the word "he" in verse 8 could, with equal propriety, according to the Greek, be translated "it."

NOT THE SPIRIT OF THE WORLD

Among the various false ideas of the operations of the holy Spirit is one which claims that the holy Spirit as a person has been busy going hither and thither all through this Gospel age convincing people of sin and converting them to righteousness. Some go so far in the erroneous thought as to tell us that no one could be converted from sin unless God's holy Spirit miraculously operated upon him. If these thoughts approximated the truth in any degree they would imply that God alone is responsible for the fact that the world is not converted today, because the holy Spirit has failed to do its part in converting and reproving and convicting. But all this is a serious mistake.

The holy Spirit does not operate at all in the hearts of the world; but, as our Lord declares, It shall be in you, his disciples, the Spirit of the Father, the Spirit or disposition of the Son, the spirit of the truth, the spirit of a sane mind, the spirit of holiness to the Lord. None of these qualities of the holy Spirit is found in the sinful world; they belong to and are intended only for the "sanctified in Christ Jesus." The power of God operates upon the hearts that are fully consecrated to him, energizing them, cleansing them, separating them from the spirit of the world and using them in the divine service. The spirit of the world is the spirit of sin and selfishness; the Spirit of the Lord is the spirit of holiness and consecration to the divine will.

"HE WILL REPROVE THE WORLD"

How, then, will the holy Spirit in *you* reprove *them?* We answer that all of the church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world

is the holiness of the church. The Spirit of the Lord, the disposition of the Lord in his people, brings reproof to those who are living in sin. It was so in our Lord's case, as he declared. The Father's Spirit was imparted to him in this special sense at the time of his baptism; as John testified, "I beheld the holy Spirit descending and resting upon him and abiding." He received the Father's Spirit without measure, without limitation, for, as the perfect one, in the image and likeness of God, he could receive the Spirit of God in full measure. We, on the contrary, imperfect, defective through the fall, can receive the Spirit only in limited measure because of our defects—some more and some less; but, thank God, it is the privilege of each to be more and more filled with the holy Spirit and sanctified by it as the days go by. Our Lord's light, which he let shine before men, was a great one. Our lights are feeble in comparison; but we are to emulate our Lord's example and be more and more filled with the spirit of the truth, the light of the truth, and let it shine forth with wisdom upon all those who are in range of our influence.

The effect of this will be three-fold, as stated in verses 8-11.

(1) "It will reprove the world of sin"—that is to say, it will make the world conscious of its sinful condition; it will show to the world more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and are so devoid of conscience that they cannot with great distinctness discriminate between honesty and dishonesty, between truth and falsity, between righteousness and sin. The world has been in the habit of measuring itself with itself; but now in Christ and his church the Lord has established a new standard for the world; and the church, not only by its words, but also by its actions, is to uphold the glorious standards of the Lord's words along the lines of justice and love.

(2) It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of righteousness is possible and that the difficulty in attaining it is due to the fallen nature. The world is to be convinced that righteousness is the proper standard, the only one which God could recognize, and that in his wonderful plan he has arranged for eternal life to be granted only by the righteous. In this connection it is unavoidable that those who give the instruction, the spirit-enlightened ones, will find it necessary to make clear that no one can come into accord with the Father through any works of righteousness of his own, but that the forgiveness, the covering for sins provided through the merit of Christ's sacrifice is necessary.

(3) The Spirit of the Lord in his people will convince their neighbors, all who come within the range of their light and their message, that the present life is not all that there is, that there is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. Whoever hears this message must concede its reasonableness, and it becomes a basis for joy and hope to all those who desire eternal life. Such as are rightly and deeply exercised by these convictions will seek the Lord and his various means of grace in the present life that they may also have their judgment and trial as part of the church. But such as are not thus exercised or influenced are to be instructed through the church; in proportion, however, as they have light or knowledge they have responsibility. In God's plan he has provided a day of judgment in the future for the world, in which all shall have full opportunity of being judged, of being tested along the lines of their loyalty to the Lord. Nevertheless their conduct in the present life has to do with that future judgment or trial. In proportion as they may disobey their conscience and fail to follow the leadings of the truth in the present time, they will have stripes, difficulties to overcome in the future, and to whatever extent they now seek to live in accord with righteousness they will lay up for themselves a blessing which shall assist them in that day of judgment.

"BECAUSE THEY BELIEVED NOT"

The holy Spirit of truth in the church will make known to the world that their continuance in the attitude of sinners, "children of wrath," is because they do not believe in and accept of Christ and his meritorious sacrifice for sin. The holy Spirit in the church will make known to the world that there is such a thing as righteousness, an imputed righteousness which has been secured by our Lord Jesus through his sacrifice, which he presented before the Father. The holy Spirit in the church will instruct the world that the present order of things cannot continue, that a new order of things will be ushered in at the second advent of our Lord, as he has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil.

"HE WILL SHOW YOU THINGS TO COME"

Our Lord prepared his followers for a still larger amount of instruction after his ascension than they had received from him during his presence. He explains that the necessity for this was their unpreparedness until they should be endued with power from on high. Until this they would be natural men, and, as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." This is the explanation, then, of why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the apostles. It was not inability on his part to present them, but those truths would have been meat out of season to his disciples, which might have choked them, injured them. Hence the deeper things of our Lord's teachings were stated considerably in parabolic form, which would not hurt them at the time and which later they would come to appreciate and understand. Thus he said again, "I have told you earthly things and ye believed not [are unable to receive them], how would you believe if I told you of heavenly things."—John 3:12.

But the spirit of truth, when it shall come, will guide you into all truth, yet it will be only a channel and not an authority, for it will make known to you various features of the divine plan and these will include things not yet made manifest to you, but which in due time will be brought to your attention through the Word and through the influence of the holy Spirit. I shall be glorified by this holy Spirit, for it will be my things that will be shown unto you, for all things that the Father hath are mine; therefore, said I, that he [it] shall take of mine and shall show them unto you. Note in this statement the prominence of the Father. All things are of the Father, but the Father hath made the Son joint-heir with him, his associate, and nothing is said to belong to the holy Spirit, because it is merely the divine channel or agency through which communications, blessings, instructions, etc., will be communicated. The holy Spirit is not a person, but the spirit or influence or power of the Almighty God and his everlasting Son, our Lord. For a full discussion of this subject see SCRIPTURE STUDIES, Vol. V., Chap. VIII.

"GIVE YOU ANOTHER COMFORTER"

Our Golden Text is beautiful, helpful. Indeed, our Lord explains that the holy Spirit as a comforting influence, as a guide, as an instructor and helper to the Lord's people in the narrow way would be a gift from the Father. This agrees with the Apostle's statement in the record of the Pentecostal blessing. Explaining the matter, the Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this holy Spirit, power, from the Father and shed it forth or sprayed it forth upon his followers at Pentecost. These descriptions fit well to the right view of the holy Spirit, but are very much out of line with the wrong view, that the holy Spirit is a person. How could a person be sprayed or shed forth! How could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift! The inconsistency of the error is very manifest as soon as our eyes open to its falsity. But how beautiful is the true thought; that as soon as our Lord Jesus had appeared before the Father as our Advocate and had presented at the Mercy Seat the merit of his sacrifice on our behalf, the Father was well pleased to grant his holy Spirit, his holy influence and power upon us, and adopt us into his family and treat us as sons!

How precious is the thought that the Pentecostal blessing was not merely for those who received it, but for the entire church, as shown in the type! The kings, as well as the priests, in the olden times were anointed, set apart to special service, and Christ and his church are the true kings and the true priests of the Melchizedec order, through whose ministries as kings and priests all the families of the earth will be blessed Our Lord is the Head, we are his members in particular. The coming of the holy Spirit upon him to fit and prepare him to be the King, to fit and prepare him to be the Priest of the Melchizedec order, was symbolized in the type by the anointing of oil. Thus the Prophet speaks of this anointing as being poured upon Aaron's head and running down his beard even unto the skirts of his garments. This, as we see, represents the adoption of the holy Spirit, which came upon our Lord Jesus the Head at his baptism, and which was shed forth at Pentecost upon all those who were ready and waiting to be accepted as his members, and we who since have believed on him through their word have come into membership in the same body and have received of the same anointing; and "this anointing which ye received of him abideth in you," and shall be in you. This anointing did not represent a person, but an influence and blessing.

What a satisfaction, what a comfort has come to the Lord's people through their privilege of being used by him and adopted into his family by the begetting of the holy Spirit, the adoption of the holy Spirit, the anointing of the holy

Spirit, the holy influence, the blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious plan of salvation for ourselves and all the families of the earth!

This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. How glad we are that this is so, and how blessed are the instructions and guidance which we have enjoyed! Truly, as our Lord said, the holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things—the Millennial kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth!

OUR LORD BETRAYED AND DENIED

John 18:1-27.—MAY 17.

Golden Text:—"Jesus said unto them, The Son of man shall be betrayed into the hands of men."—Matt. 17:22.

Today's lesson constitutes one of the saddest chapters in history. It reveals to us the depths of human ingratitude, selfishness, weakness, and fear to a remarkable degree. Nevertheless, it is a most helpful lesson to those who are in the right attitude of heart to receive it, because it warns against weaknesses more or less common to all and against dangers to which all are exposed. It emphasizes our Lord's words to the twelve apostles, words which are applicable also to all of his followers—"Watch and pray, lest ye enter into temptation." And in respect to the Apostle Peter's experience and our Lord's magnanimity in dealing with him, the lesson gives encouragement to others who, like Peter, have strayed from the right path unwisely.

To get the proper bearings of this lesson we go back to the early hours of the same evening when Jesus and his chosen twelve met to eat the Passover Supper. For three years our Lord had been training those twelve men, preparing them to be his representatives in the world, his mouthpieces to the church. They had seen his power, known his teachings and themselves had exercised the power of healing and casting out devils, his power operating through them. He had been on the alert to instruct them as to the need of humility; that they must become as little children, simple, earnest and obedient in order to be fitted for the kingdom which they were called to share with him. On several occasions he had been obliged to call to their attention the necessity for meekness and humility, as he perceived the spirit of ambition and rivalry amongst them. On this last evening which he would spend with them in the flesh he had noted with regret that when assembling for the Passover Supper they had neglected the usual hospitalities of the time not only toward each other but also toward him, their Leader, their Master whom they professed to believe was the special Son of God, the Messiah. They had neglected to wash one another's feet and his feet, a custom, almost a necessity to comfort in that dusty land, where sandals are worn instead of shoes.

"I, YOUR LORD—SERVANT OF ALL"

Forgetful of his own weight of care and sorrow, and anxious for the welfare of his followers, Jesus improved the opportunity to teach them all a great lesson in humility. He took water in a basin and a towel and did the feet-washing, while the disciples, ashamed, confused, knew not what to say or do under the circumstances, except Peter, who protested that he could not thus have the Master act as his servant; but when Jesus explained that there was a symbolical meaning to the matter, Peter also was anxious for the washing. Lest they should fail to get the lesson, our Lord, after he had finished, explained it, saying, If I, your Lord and Master, have washed your feet, have displayed humility and willingness to serve any of you in the most menial capacity, you surely ought to be willing to follow the same example with one another, and to perform the most menial service for one another, even to the extent of washing one another's feet, as opportunity may offer.

It was not long before this that Jesus, talking to the apostles, told them plainly that he would be delivered up to the authorities and that the disciples would all forsake him. This seemed a hard statement to the apostles; an intimation that Jesus lacked confidence in them, and it was the impulsive Peter who spoke up and declared that although all should deny the Lord and forsake him he would never do so. It was then that our Lord prophetically told him that before the second cock crowing at night he would deny his Master, and assured him that Satan desired to capture him, but that he was praying for him that his faith would not fail. Surely these statements were of value to the Apostle in his hour of temptation: surely they helped to put all the apostles on guard against what was to be expected.

"LORD, IS IT I? LORD, IS IT I?"

Proceeding further in his cautioning our Lord declared, "Verily I say unto you, one of you shall betray me!" What consternation must have prevailed! Could it be that amongst those who were so highly favored of the Lord and so long associated with him there could be one so base as to deny his Lord?

Let us not lose the force of this lesson; let us remember that the Lord's disciples down through the Gospel age have been as the Apostle here declares of the twelve, "Men of like passions with you," men from the common walks of life, neither above nor below the average standard of human imperfection! Let us remember that the same Lord who cautioned those twelve respecting the trials coming upon them is still mindful of his church, his flock, and we may suppose especially mindful of all who are in any prominent place of responsibility amongst the brethren. He still guards us, warns us, seeks to keep us from falling under the power of the adversary. He still prays for his faithful, those who at heart are loyal to him, but who have weaknesses of the flesh which are liable to make their temptations more severe. As our Lord's interest in and efforts for the apostles increased as they neared the special hour of their temptation, so we may be sure that it is also with respect to his church in general today, when the last members of his body, the "feet of him," are approaching the crucial hour, "The hour of temptation that cometh upon the whole world to try them."—Rev. 3:10.

The Master does not speak to us in audible tones, as he did to those twelve, but has he not spoken to us with equal force and earnestness? Do not the words and actions of the Lord to those disciples come to us today with the same lesson and with as much force as they bore to them? Have we not, in addition to these examples and warnings, special declarations of the Scriptures respecting the end of the age? Did not our Lord, in the parable of the suitable and unsuitable fish, explain to us that in the end of this Gospel age there would be a separation of those in the Gospel net? Does he not again in the parable of the wheat and tares tell us of the separation due to take place in the harvest time of this Gospel age, when only the true and the ripe wheat will be gathered into the barn? Does he not through the Apostle forewarn us that in the end of the age perilous times shall come because men will be lovers of their own selves—selfish, ambitious—lovers of pleasure more than lovers of God? (2 Tim. 3:1, 2.) Does he not tell us that it would be at the time in the divine plan when God would send [permit] strong delusions, so that all might believe a lie who shall not have received the truth in the love of it and with zeal?—2 Thess. 2:11.

"THE HOUR OF TEMPTATION THAT SHALL TRY"

Does he not also tell us that the temptations of this hour will be such as would, if it were possible, deceive the "very elect," but that in their case it will not be possible because of their love, their zeal and the consequent blessings and privileges that divine favor will provide for them! And if to Peter special encouragement was given—"I have prayed for thee that thy faith fail not"—have we not a full equivalent of this in the Scriptural assurance, "Lo, I am with you alway," "My grace is sufficient for thee; my strength is made perfect in your weakness?" (Matt. 28:30; 2 Cor. 12:9.) Surely we have much advantage every way over the apostles in their trial, and this advantage is emphasized in the fact that their trial came upon them before their anointing with the holy Spirit, whereas our testings come to us at the time we are of the anointed Body. When we now look out into the future and hear the message, "The morning cometh, but a night also" (Isa. 21:12), we may well be forewarned as to what to expect in that short night of trouble which will affect the consecrated followers before it reaches the world in general. We must expect in this hour of trial that "a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee;" yet we must remember that this promise is limited to the class specified, to those who have made the Lord, even the Most High, their refuge and habitation; for no evil can come nigh their dwelling place. (Psa.

91:7, 9.) Therefore, dearly beloved, putting on the whole armor of God that we may be able to stand in this evil day, we will need to watch unto prayer for ourselves and for those over whom the holy Spirit hath made us overseers, that we may feed the flock of God, which he hath purchased with the blood of his own Son.—Acts 20:28, *Diaglott*.

As the eating of a meal together was a pledge of faithfulness, so for the Master to dip a special sop was a special mark of favor, and this was given to Judas at the supper to indicate the one who would betray the Lord. We can better imagine than describe how the apostles, in various tones, asked the Lord, "Is it I?" and how Judas likewise asked the same question! We can imagine the look of our Lord's eye as he gave him the sop, saying in action and look, Judas, why do you resist the loving kindnesses which I have bestowed upon you? You have professed to be my friend and disciple; I surely have done the part of a friend toward you. That glance and that sop should have overwhelmed the selfish Judas, but as the mercy of the Lord, in the taking away of the plagues from Pharaoh had so much the more hardened Pharaoh's heart, so every additional manifestation of our Lord's humility and kindness seems to have had the effect of hardening the heart of Judas. In answer to our Lord's glance and sop Judas, so far from repenting, was more embittered, more determined to carry out his program. It shone in his eye; our Lord read his thoughts and answered in the words, "What thou doest, do quickly."

Let us not lose the lesson in its application and bearing upon the Lord's people of today. If any amongst the consecrated are cultivating selfishness and personal ambition, they are preparing themselves for such a termination as that of Judas. The influence of the spirit they are cultivating will lead them further and further from sympathy with the Lord's cause and the faithful brethren until, like Judas, they shall be ready to sell the truth for a little personal advantage. And when such a condition of heart has been reached by those who were once enlightened and have tasted of the good Word of God and the powers of the age to come, no power will hinder them from going to the limit of their evil course. Their minds become so poisoned against the truth that the very sops of favor animate them the more toward evil. As in Judas' case we read that then Satan entered into him, so with a similar class here; we may expect the adversary to get fuller power and control over them.

THE LESSONS OF GETHSEMANE

One would think that the impressive lessons of that night would have so filled the minds of the apostles and made them so alert that sleep would have been far from their eyes. But not so; they scarcely understood how to take the Master's words; he had said so many remarkable things which they did not comprehend; it seemed so incomprehensible that he who had come to be the Messiah and reign should be betrayed and crucified, and that they whom he had promised should sit with him in his throne should all forsake him and flee. Hence the repeated instruction that they should watch and pray made little impression. Even the three special friends of Jesus, the ones whom he made his special confidants and took with him to the Mount of Transfiguration on another special occasion without the others—even these three slumbered, except as from time to time the Lord visited them and awakened them and they noted certain incidents which they recorded for us.

"LEST ANY ROOT OF BITTERNESS SPRING UP"

How is it now? The night of trouble nearing, the hour of trial that shall try all that dwell upon the face of the whole earth coming close, and with the many warnings of the Master through the Word that we should watch and pray lest we enter into temptation!—how is it with us? Alas! many of those who, like Peter, James and John, have been specially favored of the Lord, especially near to him, fail to realize the importance of the time in which we are living, fail to realize that the foretold temptations are about to come upon them and that, like Peter, they will be in great danger of being swept away, sifted out from amongst the Lord's faithful.

We can imagine our Lord's condition to some extent. His great hour of trial was upon him; he realized it to the full; it meant not only that his own faithfulness, past and present and on the day following, would decide respecting his loyalty to the Father and his right to obtain the high reward of glory, honor and immortality, but it meant additionally that the interests of the whole world of mankind were in the balance! Victory would mean eventually the deliverance of all the prisoners in bondage to sin and death; failure would mean the loss of everything! Can we wonder that his soul was exceeding sorrowful, and that in his intensity of feeling bloody perspiration oozed from his pores? Ah, dear Master! Well was it written of him, "Of the people there was none with me." Even his most intimate and most beloved disciples failed to appreciate the conditions and to render him the sympathetic aid which he craved. What would those disciples afterward not have given to have had back the opportunity of ministering to their Lord in his hour of trial! What a privilege they let slip! There is a lesson here for us also, for although the Master is not in the flesh and will suffer no more, some of his members are still in the flesh, some who must suffer with him if they would reign with him. Our sufferings are not all just like those of the Master, nor are they just the same with each of us; each has his own experiences to prove, to test, to fit, to polish him that he may be made meet for the Master's use. Have we, each for the other, that sympathy, that yearning love which would lead us to help one another and to bear one another's burdens and thus to fulfil the law of Christ, the law of love? or have we the Judas spirit to injure? or have we the spirit of slothful indifference and lack of appreciation which would lead us to slumber while the interests of others of the body are at stake, while the brethren are suffering and are in trial? Our practical answer to these questions the Lord is looking for, and his love and his favor will be upon those who manifest most of his Spirit. To us much has been given, in that the hour of testing along these lines comes to us after we have received the anointing of the holy Spirit. Of us correspondingly more will be expected—"We ought also to lay down our lives for the brethren."

AN ANGEL MINISTERED UNTO HIM

When our Lord in his agony prayed the Father, "If it be possible let this cup pass from me," we are not to suppose that he meant the cup of death, for he had already explained to his disciples that this death was necessary, and that he had come into the world for this very purpose. What, then, was the cup which he asked might pass from him? We reply that quite probably he referred to the particular ignominy which would be associated with his crucifixion; which would attach to his execution as a blasphemer against God and between two thieves. Another Scripture gives us to understand that the severity of our Lord's anguish was in respect to his own faithfulness, upon which depended his resurrection. If he failed in even one little item, one jot or tittle of the law, his own life would have been condemned and forfeited as much as was Adam's and as a result he would have had no resurrection and no future life, and the whole work, for which he had come into the world, would have been a failure. The Scripture we refer to says, "Who in the days of his flesh offered up strong crying and tears unto him who was able to save him from [out of] death. And he was heard in respect to the thing which he feared." Although none of his disciples gathered around him to assure him that he had been without spot and blemish and that every act of his life had been in full conformity to the divine will, God more than made up to him such encouragement by sending specially an angel, who ministered unto him, who served him in respect to the thing which he feared, who therefore must have given him assurance from the Father that he had been faithful, that he was approved.

On the strength of that assurance our Lord arose firm, calm, strong for all the coming events of that night and the next day up to the moment of his death. And so it should be with us: Properly there should be some anxiety in respect to the future; the Lord will not be pleased if we are careless as respects the matter of making our calling and election sure. We are to appreciate life, and particularly the life more abundant which has been promised to us if we prove faithful. We are so to appreciate this that our eyes will be toward the Lord for such ministrations of his love and favor as will give us assurance that we are still his and that the glorious hopes and promises are still ours. And his assurances or comfort may not come through earthly ministrations; the Lord himself will see to it that every member of his body who is deeply earnest and anxious on the subject will have the proper witness of the Spirit, the proper testimony to his heart of his continued acceptance and faithfulness.

JESUS BETRAYED WITH A KISS

Treachery is universally despised and properly so, hence Satan, the traitor to God, and Judas, the traitor to our Lord Jesus, stand out prominently as representatives of that condition of mind and heart which should be shunned by all, the condition of heart which the Lord declares merits and shall have the second death, everlasting destruction. From the various Gospel records we find that Judas, leaving the company of the Lord and the eleven apostles, went again to the Chief Priests, with whom he had already been in conference. He finished the bargain and became the guide of a band of temple guards or temple policemen and their followers. These, armed with their clubs or maces, took with them lights needed for the searching of the foliage, although the moon was at its

full. From the standpoint of the rulers the midnight hour was the most favorable because a large concourse of people then in Jerusalem for the Feast of Passover included many who knew Jesus and had been witnesses of his miracles and his arrest in day time might have led to a tumult. Our Lord probably went to the Garden because it belonged to a friend and because in the open his disciples would have a better opportunity for escape from arrest; though it does not appear that there was any special endeavor to make an arrest, except that mentioned by Mark of a young man who followed with the crowd as they led Jesus away and who had on a long, loose garment, and when they laid hold upon it he fled from them naked. This is supposed to have been John Mark, the writer of the Gospel of Mark, and that he lived on the premises of which the Gethsemane Garden was a part.

Our Lord's agony, prayer and comforting at an end, he returned to the apostles, saying, "Sleep on now, and take your rest." Your opportunity for watching with me or speaking a word of comfort has passed; your opportunity for waking your own hearts and minds to prayer as a safeguard against coming trials and testings is past. Behold the band of those who will arrest me! A little ahead of the band came Judas, who indicated the Master by the traitorous kiss, which John, for very shame, did not record. Judas, finding his deception recognized as the Master said, "Betrayest thou the Son of man with a kiss?" left him and joined the band who had come for his arrest, while Jesus, coming out of the cover into the open, said, "Whom seek ye?" After he had answered their reply, saying, "I am he, let these my friends go their way," we read that the men went backward and fell on the ground. This was doubtless the result of a power our Lord exercised upon them, the power by which he might have resisted them entirely had he so desired. What he did was sufficient to show them and his apostles that his surrender was not one of necessity, but that the Father's will might be done.

Awhile before Jesus had said that they should have some swords, and, finding that there were two, he said they were enough. The Apostle Peter was evidently the bearer of one of these and as the armed men approached the Lord, Peter used the sword and smote off the ear of Malchus, the servant of the High Priest. This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of the disciples or himself. It also furnished the opportunity of healing an enemy by our Lord's touch and the opportunity of saying to Peter, "Put up thy sword; they that take to the sword shall perish by the sword;" in other words, My followers are not to fight with carnal weapons, my kingdom is not to be established in this manner.

Annas had been the High Priest for a number of years and had been followed in the office by several of his sons and now his son-in-law, Caiaphas, filled the position. Nevertheless, Annas in a certain sense was recognized and hence our Lord was first taken before him. Annas questioned him but did not attempt a judicial investigation. This was had before Caiaphas and apparently in another part of the palace of the High Priest.

It was apparently while our Lord was being examined by Annas that Peter, who warmed himself at the fire, was questioned three times respecting his identity with our Lord as one of his followers, and three times he denied and directly the cock crowing began. Peter heard it, and our Lord, while being led from the presence of Annas to the judgment seat of Caiaphas, looked upon Peter. What a sermon there was in the glance toward Peter! He who had boasted of his courage that he never would deny the Lord had failed. How much weaker he was than he had supposed! How the Lord's prophecy had come true, Before the second cock crowing thou shalt deny me thrice! He went out and wept bitterly, sick at heart and thoroughly ashamed of himself, resolving, no doubt, that he would be less boastful in the future and do more of the watching and praying which the Master had enjoined.

We know not how close parallels to some of these experiences may lie before some of the Lord's dear people now. But let us hope that if any of us should come so sadly short of our own hopes and privileges that the Master would not only pray for us, as he did for Peter, but that he would turn upon us also his glances of reproof, of chiding, and also such glances as would remind us of his sympathy and love that we might not be overwhelmed with our own sense of weakness and shame, but that our repentance, unlike that of Judas, should be like that of Peter, sincere and acceptable to the Lord.

BRITISH PILGRIMAGE OF BRO. F. W. WILLIAMSON

Carlow, Ireland, May 23; Dublin, Ireland, May 24, 25; Belfast, Ireland, May 26; Bangor, Ireland, May 28; Glasgow, Scotland, May 30, 31; Edinburgh, Scotland, June 2, 3; London, England, June 5, 8; Luton, England, June 9; Oxford, England, June 11, 12.

VOL. XXIX ALLEGHENY, PA., MAY 15, 1908 No. 10

THE EDITOR'S BRITISH TOUR

Kaiser Wilhelm der Grosse.

TO THE DEAR BIBLE HOUSE FAMILY,
ALLEGHENY, PA.

As my train left the Pittsburgh depot your waving handkerchiefs greeted my eyes, assuring me of your Christian love —and that it would go with me. And the echo of your songs stays with me still—"God be with you till we meet again" and "Blest be the tie that binds our hearts in Christian love." Your parting greetings and songs commingled with my prayers for you and all the dear Israel of God, and my thanksgivings to the Great Giver of all good beautifully blended into sweet dreams and refreshing sleep.

The next day, Sunday, April 5th, we reached Lynchburg, Va., where we were met at the depot by about two dozen of the dear brethren and sisters of that vicinity, and soon we were at the Opera House, where a great throng came to hear "The Bible Defended." About 1,000 were present, and it is said several hundred were turned away. We had close attention, and have reason to hope that some received a blessing.

The evening meeting was not advertised, and the audience, therefore, was chiefly of the interested—including some who had come from Norfolk, Suffolk, Richmond and other cities. The discourse on that occasion you already have in the *Dispatch* and other papers publishing the sermons.

We left at 2.10 Monday morning, and reaching Washington City were surprised to find a delegation representing the Washington ecclesia in the depot, expecting us to change cars there and bent on having us take breakfast with them, which we did. The hour spent in their company was a delightful one, reminding us afresh of what are the usual characteristics of the "Church of the First-born"—everywhere, viz., love and zeal for the Lord and for all who are his.

Six hours later we were with the New York friends. A delegation of four had been appointed to meet us and greet us in the name of the church, and to provide for our entertainment. Assuring them that such kindness was neither expected nor deserved, we nevertheless were persuaded not to spoil their pleasure by declining the arrangement, and accepted it most heartily. Their arrangements included an evening discourse at Judson Memorial church. We spoke to an audience of about 600 on the significance of the Passover Memorial, from the text, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."

After the service we greeted the congregation at the door. About one-half of the number were friends of the truth—of New York, Brooklyn and nearby cities as far east as Boston and as far south as Philadelphia. The next morning about forty of these bade us "Good-bye" again on the pier, and sang "God be with you till we meet again." These many demonstrations of Christian love by the dear friends everywhere have an humbling effect, as we feel our unworthiness of so much of their kind attention; and it has a stimulating effect, too, in that it encourages us to endeavor still more earnestly to attain the perfect ideals set before us in the Scriptures.

Our first day on this great vessel has been a delightful one, clear, sunshiny, cool, bracing. We have rested, read letters brought from home, tried to get acquainted, and above all have enjoyed sweet fellowship with the Lord—allowing our heart to overflow with thankfulness on our own behalf and on behalf of all the dear church of Christ, especially those who had asked to be remembered in prayer. With a hot salt water bath we will retire, wishing you all "Good night!" and visiting you in memory as we pray for you each by name and remember what we know of your special needs.

At 3 p.m., April 13th, we reached Plymouth, our landing place. Our journey across the ocean was rather uneventful—apparently nobody seriously seasick. We enjoyed a splendid

rest, exercised moderately, slept well and ate with good relish —our zest being enhanced by a large bouquet of handsome flowers beside our plate, the kind gift of our dear Brother Pierson as we started. Brother Zink's company has also added to our enjoyment of the trip. How gracious are the provisions of our Father, "who daily loadeth us with mercies." "Praise the Lord, O my soul, and forget not all his benefits."

England.

Our steamer, "Kaiser der Grosse," was some eight hours late at Plymouth, England, where we took the Express for London, arriving there safely at 9 p. m., and finding eighteen dear brethren and sisters at the depot waiting to welcome us. And a hearty welcome we received there and also at the Society's depot, where a goodly company gathered. Short speeches were made welcoming us, and we were handed as a donation for the Tract Fund a draft for £230 ($1,115), a thank-offering to the Lord. We were assured that our objection to collections and solicitations had been duly kept in mind, and that the sum was purely a voluntary one, the result of mere suggestions passed amongst the brethren of the British Isles, and that the amount but feebly expressed the sentiments of the givers, and that it would have been much larger had not many of the dear friends already undertaken all they were financially able in connection with the rent of halls and advertising for the meetings we were to address. We acknowledged our surprise, as well as our deep appreciation of so practical a demonstration of the loving zeal thus manifested. We appropriated to ourself the Apostle's word, assuring them that we had not come seeking a gift, yet we had much pleasure in accepting it, well knowing that the voluntary sacrifices thus undertaken for the Truth's sake would be to the Lord a sacrifice of sweet savor acceptable through our Redeemer, and that corresponding blessings would flow to the givers.

The following night we celebrated the Memorial Supper with 450 friends from London and vicinity, as elsewhere reported. We had a most blessed season of *communion* with our Lord and each other.

Wednesday, April 15th, we arrived at Bristol, our train being met at the depot by about twenty of the dear friends, who gave us most cordial greetings. We were the guest of Brother Ford and his family and were treated most hospitably. In the afternoon we addressed the interested to the number of about 100, which included probably 50 from neighboring cities. The evening service was for the public specially. It was held in the Y. M. C. A. chapel. Nearly 1000 were present and close attention was given us on "The Overthrow of Satan's Empire."

We left Thursday morning, speeded on our way by the voices of the friends on the railway platform singing, "God be with you till we meet again." Our train stopped at Gloucester, and on the platform we soon found dear ones anxious to grasp our hand and content that we had passed by their request for a meeting because such seemed the providence of God. At Birmingham we had a change of cars and found about a dozen of the friends waiting to greet us and to show us our other train and to tell us that they were preparing for our meetings with them later on.

Yours in the bonds of love divine, C. T. RUSSELL.

THE MEMORIAL CELEBRATION

For the first time in thirty-five years the Editor celebrated the Memorial Supper apart from the Allegheny congregation. But we had a blessed season of fellowship and communion of the holy Spirit with the dear friends in London (England), which we will long remember. We reviewed briefly the time from the institution of the Passover more than 3500 years ago to the change from the type to the antitype nearly 1900 years ago, when the Memorial of the unleavened bread and fruit of the vine was instituted amongst spiritual Israelites as a reminder of the broken body and shed blood of our dear Redeemer—"The Lamb of God which taketh away the sin of the world." We recognized not only our Lord's redemptive work, but also that the drinking of his "cup" signified our pledge to suffer with him for the cause of truth and righteousness as a condition precedent to our sharing with him his kingdom honors and privileges, according to his promise. We also remembered the Jewish law to the effect that all *leaven* must be destroyed, burned, before the Passover could properly be observed; and we saw from the Apostle's words that the antitype of this to us is the cleansing of our hearts from anger, malice, hatred, envy, strife, and all works of the flesh and the devil. Then we partook—about 450—sang a hymn, and went to our homes full of solemn thankfulness, but still feasting on our Lamb and resolved to suffer with him that we may also reign with him.

The total number so far reported as having participated in the Memorial this year is 8,393. Those that reported 15 participants or over are as follows:—

New Philadelphia, O.; Weatherford, Tex.; Carbondale, Pa.; Syracuse, N. Y.; Healdsburg, Calif.—15

Windsor, Ont.; Decatur, Ill.; Abilene, Kans.; Annapolis, Md.; Dundee, Scotland; Cromwell, Conn.; Pt. Huron, Mich.; Tacoma, Wash.; Shawnee, Okla.; Waterbury, Conn.—16.

Oil City, Pa.; Joplin, Mo.; Waukesha, Wis.; Santa Monica, Calif.; Big Sandy, Tex.; Sacramento, Calif.; Spokane, Wash.; Whittier, Calif.; San Rafael, Calif.; Mahaffey, Pa.; Dormantown, Pa.; Easton, Pa.; Butler, Pa.; Ogden, Utah—17.

Chatham, Ont.; Niagara Falls, N. Y. and Ont.; Oakland, Md.; Oldham, Eng.—18.

Rock Island, Ill.; Lima, O.; Nashville, Tenn.; So. Sharon, Pa.; Greenwich, N. Y.; Camberwell, Jamaica; Wermelskirche, Germany—19.

Gloucester, Eng.; Valdosta, Ga.; Rochester, N. Y.—20.

San Jose, Calif.; Medford, Ore.; Omer, Mich.; Auburn, Ind.; Chicago, Ill. (Polish)—21.

Grand Rapids, Mich.; Port Limon, Costa Rica—22.

Everett, Wash.; So. Knoxville, Tenn.—23.

Norfolk, Va.; Omaha, Neb.; Preston, Ont.; Ft. Wayne, Ind.; Vancouver, B. C.—24.

St. Petersburg, Fla.; Lancaster, Pa.; Mansfield, O.; Dallas, Tex.; Jackson, Mich.; Port Clinton, O.; Johnstown, Pa. —25.

Hartford, Conn.; New Brighton, Pa.; New Brunswick, N. J.—26.

Bloomington, Ill.; Tampa, Fla.; Worcester, Mass.; Iola, Kans.—27.

Cedar Rapids, Ia.; Galveston, Tex.; New Albany, Ind.; Milwaukee, Wis.—28.

Harrisburg, Pa.; Muncie, Ind.—29.

Liverpool, England, 30; Edinburgh, Scotland, 30; Sherman, Tex., 30; Cumberland, Md., 33; Birmingham, Ala., 33; Allentown, Pa., 34; Youngstown, O., 35; Springfield, Mass., 35; Autryville, N. C., 35; Hamilton, Ont., 36; Lynn, Mass., 37; Binghamton, N. Y., 38; Wheeling, W. Va., 39; Richmond, Va., 40; San Antonio, Tex., 41; Buffalo, N. Y., 42; Pasadena, Calif., 42; Houston, Tex., 42; Newark, N. J., 43; Tiffin, O., 44; Altoona, Pa., 47; St. Joseph, Mo., 48; Canton, O., 48; Stockholm, Sweden, 49; Denver, Colo., 50; Kansas City, Mo., 51; San Francisco, Calif., 60; Copenhagen, Denmark, 63; Cincinnati, O., 69; Toronto, Ont., 74; Ballard, Wash., 75; Scranton, Pa., 76; Providence, R. I., 85; Indianapolis, Ind., 90; St. Louis, Mo., 91; New York City, 95; St. Paul, Minn., 103; Cleveland, O., 109; Barmen, Germany, 110; Los Angeles, Calif., 150; Washington, D. C., 155; Philadelphia, Pa., 175; Boston, Mass., 216; Chicago, Ill., 225; Glasgow, Scotland, 263; London, England, 450; Allegheny, Pa., 493.

Dear Brethren:—

Last night two hundred and forty-six of us met together in an upper room in Glasgow and partook of bread and wine in commemoration of our dear Lord's suffering and death and of our participation in the same. In addition, seventeen brothers and sisters, who were prevented by sickness from joining us, were served in their homes. We felt it a solemn occasion, more particularly as we remembered that so few Memorial Suppers can now be held by the church in the flesh. We called to mind that since the last occasion several of our number have passed beyond the vail, and we rejoiced to know that the time of our own deliverance from this world of sin and sorrow is now so nigh. Pray for us, as we do for you, that we may be found faithful.

The knowledge that our dear Brother Russell, to whom we owe so much in the Lord's providence, was at the same time partaking of the Lord's Supper so near to us, gave us great pleasure. We are praying that our dear Brother's visit may be greatly blessed of the Lord, not only to himself and to us, but also to many who are hungering for the truth.

With much love in the Lord, yours in the blessed hope,

JOHN EDGAR.—*Scotland.*

Dear Brother Russell:—

I want to tell you that the little church or gathering in this place, ten in all, partook of the emblems of our dear Redeemer's flesh and blood. We considered the nearness of the

time when, if faithful, we shall be with our dear Lord and see him as he is. We considered also our part in the sin-offering; how our dear Lord bought us, how we presented ourselves to him, and finally how he, as our High Priest, will offer the blood of the finished sacrifice before the Mercy Seat.

There was one dear brother present who was reared a Roman Catholic, and this was the first time he had commemorated our dear Lord's death. It was good to see him. His face shone with love. It was good to be there. We also remembered our dear Brother Russell and all the dear ones gathered at that time. I think we were all made much stronger in the Lord. With much Christian love,

Your brother,

G. A. D.,—*Conde, S. D.*

WHY OUR LORD WAS CRUCIFIED

John 19:17-42.—MAY 24.

Golden Text:—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

One of the most remarkable facts of history is that the most intelligent people of the world, the most highly civilized, recognize as their Leader, their Prophet, Priest and King, one whom they admit was crucified as a malefactor nearly nineteen centuries ago! Still more remarkable is the fact that the doctrines promulgated in his name by his followers lay stress upon the fact that his crucifixion was a part of the divine program; more than this, that his crucifixion was necessary; that by the blood of the cross, by the death of the crucified One, atonement is effected for the sins of the church and of the world—"He is the propitiation for our sins [the church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Indeed, by divine providence we see that the cross of Christ (not the pieces of wood, but the sacrifice made thereon and represented thereby) is the very center of the great salvation which God had prepared for our race before sin entered the world, foreknowing that it would come. The divine sentence was death, and this rested upon Adam and all his posterity. None of the condemned could redeem himself or his brother, hence the divine provision that the Logos should leave the heavenly condition and become a man, that he might redeem man.

The death of the man Christ Jesus in any form would have been a sufficiency to offset the original sentence; but God was pleased to test our dear Redeemer's loyalty to him by arranging that the death should be a peculiarly trying one, a disgraceful one, so that the loyalty of Jesus should thereby be the more particularly demonstrated, both to angels and to men; and so that the Father could be fully justified in rewarding him with the highest exaltation—far above angels, principalities, powers and every name that is named—that all men should honor the Son, even as they honor the Father. It was for this reason, then, that the death of the cross was intimated in the Scriptures as being the most ignominious—"Cursed is every one that hangeth on a tree." The Apostle implies this added ignominy of the cross in his account of how the Lord left the glory which he had with the Father, humbled himself, took upon himself the form of a servant and was found in fashion a man—"And being found in fashion a man he humbled himself unto death, even the death of the cross. Wherefore God hath highly exalted him." (Phil. 2:7-10.) So far, then, as our dear Redeemer himself was concerned, this disgrace of the cross, which would have been so trying to any noble son and particularly to the Perfect One, became to him a stepping stone to glory, honor and immortality, the divine nature. As for us, it certainly has already exalted our dear Redeemer in the estimation of all truly his and guided by the Word of the Lord. These glory in the Master's faith and obedience thus demonstrated to the last degree. We are aware, however, that the Higher Critics and Evolutionists have no sympathy with any such thought. Considering themselves wise they neglect the wisdom from above, which instructs us that only by this sacrifice of himself our Redeemer presented to the Father the ransom price for father Adam's life and for the lives of all his posterity, forfeited through his disobedience; and that only by this ransom could any of these attain to a resurrection and opportunity for eternal life in harmony with God.

"THEY CONDEMNED THE JUST ONE"

Our lesson does not include the trial of our Lord by the High Priest and the Sanhedrin, nor his presentation to Pilate's court, then at Herod's and his return to Pilate and the endeavors made by that Roman governor for his release. It was only when a riot was feared that Pilate consented that Jesus should be crucified and gave the order therefor, at the same time washing his hands before the multitude, saying, "I am guiltless of the blood of this just person." It was then that the multitude cried out, "His blood be upon us and upon our children," and Jesus was led away for crucifixion.

Jerusalem has several times been destroyed and rebuilt since then, and the levels of some of the streets are quite different from what they then were; yet the Via Dolorosa, or the "sorrowful way," is still pointed out, and also a portion of the archway known as the Arch of Ecce Homo, reputed to have been the place where Pilate stood when, pleading for our Lord's release, he said to the rabid throng, "Behold the man!"—as though he would say, Do you really wish me to crucify such a noble sample of humanity and of your race? Look at him! decide now and finally on the subject! That these traditions are well founded is shown by the fact that in quite recent times excavation made for the foundation of a house on the supposed site of Pilate's palace revealed at a considerable depth an extensive portion of a mosaic pavement of fine work such as would have probably been connected with a palace; and this identifies itself through the statement of John 9:13, which refers to the judgment seat as being in a place "called the Pavement." Our Bibles contain a small diagram of the city, from which can be judged the route taken by our Lord and the Roman soldiers who were to crucify him while they went to the "place of a skull" called in the Hebrew language Golgotha, and in the Latin, Calvary. The supposed site is on a hill near Jerusalem, which in the distance has the general contour of a skull, with hollows corresponding to the eye-sockets. Modern scholars are well agreed as to this site, which answers well to the general requirements of the Gospel narrative—outside the city walls, nigh to the city, in a conspicuous position, near a frequented thoroughfare, and still called by the Jews the "place of stoning." Christian tradition from the fifth century fixes this as the place of the stoning of Stephen.

"Must Jesus bear the cross alone,
And all the world go free?"

It was a part of the custom of these crucifixions that the culprit must bear his own cross; and so we read that Jesus bore his until, faint from the nervous strain of the preceding twenty-four hours, without sleep and probably with but little nourishment, and under great strain and exhausted from the beating, he sank under the weight of the cross. If on the one hand we think of the fact that he was perfect, we might suppose that he would have had more strength; but on the other hand we should remember that man in his perfection was not necessarily a giant in size or a Hercules in strength. Quite to the contrary; these abnormal conditions are the expressions, the results of imperfections. We may suppose that a perfect specimen of our race would combine the best qualities of mind and body represented in both the male and the female, and that delicacy, refinement and elegance with moderate strength should be nearer to our conception of perfection. Thus with fruits and vegetables; the largest fruits are frequently the coarsest; the perfect are neither over-sized and coarse-grained nor dwarfs. Our race seems to have left perfection to such a degree that the majority are either too delicate or too coarse. Furthermore, in our Lord's case we are to remember that he had been sacrificing his life for three and a half years; that vitality had been going out of him for the healing of all kinds of disease. This loss would tend to weaken him. In other words he had been dying for three and a half years and was now on his way to Calvary to finish the matter of surrendering his life in harmony with the Father's will.

Some of our Lord's disciples were onlookers (John, at least, was one), and truly they would have been glad to bear the cross for him. We must suppose that they were hindered from proffering their services by fear of being considered as interfering with the officers of the law. However, in the emergency the soldiers found a countryman on the route whom they compelled to bear the cross after Jesus. This expression might have meant to walk after him, to relieve him of part of the load; or it might have meant for him to carry all the load while the Lord walked on before. But we do know that this enforced task upon Simon was a very precious privilege. How many of the Lord's followers since have almost envied him the opportunity enjoyed! Tradition says that

Simon ultimately became a Christian, that his name was known to the Apostle John and also the part of the country whence he came. The mention of the names of his sons gives strong corroboration to the tradition.—Mark 15:22.

While sympathizing with our Lord and thinking how we should have enjoyed helping to bear his cross, we should not forget in this connection two privileges which he has provided for us. First, he tells us that if we would come after him as his disciples we may share with him in the bearing of the cross of this present time—"Whosoever will be my disciple let him take up his cross and follow me." Then, after believing on the Lord, and being justified by faith, and having peace with God, and realizing the forgiveness of our sins, we are invited to make a full consecration of ourselves, to take up our cross—to cross our own wills and to do the will of the Lord, which is the will of the Father which sent him. Do we appreciate the privilege enough thus to take up our cross daily? Are we still bearing the cross? Is it our resolution that by the Lord's grace we will continue to bear it to the end of the journey, until like him we shall be able to say, "It is finished"—the work given us to do, the privilege of bearing witness to the Word of truth by word and by daily conduct?

The second way of crossbearing is to help others who, as members of the body of Christ, are his representatives about us in the world. When we see any of these with crosses too heavy for them to bear, crosses under which they will likely sink or have already sunk, let us think of the Master and of how we coveted the privilege of helping him to bear his burdens, and let us hear his voice assuring us that what is done unto one of the least of his disciples in his name is done unto him. Oh, how many helpful words this would mean to many of the burdened and the weak of the Lord's little flock! Oh, how many cups of kindness it would imply! How much it would bring of cheer and comfort to some of those whom the Lord recognizes as members of his body! As one member of our body assists another member in distress, so in the body of Christ. All the members are to bear one another up, strengthen one another, comfort one another, refresh one another, and generally to make one another ready for the glorious consummation of our hopes in the kingdom.

A LOOK AT THE CRUCIFIED ONE

Numerous details connected with the crucifixion are enumerated. The time was the third hour, nine o'clock, according to Mark, but the sixth hour or noon according to John. The discrepancy is accounted for by the oriental lack of exactness; or Mark may have referred to the fact that the sentence was pronounced in the third hour, while John's record has to do with the time when our Lord was actually on the cross—after the slow journey, the fastening to the cross, and the making out and attaching the board indicating the charge against our Lord, "This is Jesus of Nazareth, the King of the Jews," and then the subsequent raising of the cross with Jesus on it, all of which would occupy quite a considerable period of time, probably nearly or quite three hours.

The Jewish leaders were disappointed with the placard which appeared on the cross, indicating the crime for which the culprit had been executed. They protested about it, denying that Jesus was the King of the Jews. But the Governor refused to alter the matter; and doubtless he worded it especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. He would now shame them. The multitudes could all read the inscription: for according to custom it was written in three languages, in Hebrew, the language of the people; in Latin, the language of the government, and in Greek, the language of the educated of that time. Thus in spite of his enemies, the crucified Jesus was proclaimed the Messiah. Yet how strange! A crucified Messiah! How different are God's ways and means of accomplishing an object from man's ways! Truly, as the heavens are higher than the earth, so are his ways higher than our ways. Had Jesus not died, had he not redeemed us from sin, the most that he could have done as a ransomer would have been to assist man to more reasonable and better lives—but not to eternal life, which had been forfeited through Adam and which could not be recovered except through a redemption. Under the divine plan, however, he who humbled himself to redeem the world is now highly exalted by the Father to his own right hand of power and dignity, and shortly, as the King of Israel and the King of all the world, he will reveal himself to the overthrow of wickedness, to the uplifting of righteousness, and to the assistance of the weak and the poor and the ignorant, for the blessing of all the families of the earth according to the promise.—Gen. 12:3.

Our Lord was made a companion of robbers. The two crucified with him, one at either side, were probably members of the band of Barabbas, and were probably considered by the people as more or less of heroes. At all events we are not informed that any jests or jibes were hurled at them by the people. Thus it must be with the Lord's followers to this day. We must remember that our Master and his cause are unpopular; that the learned and influential of the world will be opposed to us, as they were to him, and that this is according to his Word and to the principle upon which the divine plan is being worked out, namely, that if we would reign with him, we must also suffer with him. Crucifixion particulars are not given, and we may be glad of it, for the picture which suggests itself to the mind is horrible enough without any incidental details, and the fact that four writers recorded the main features of the execution, but gave none of the details of the crucifixion itself, is in full accord with the general treatment of such matters in the Bible so different from what would ordinarily be the course of a narrator. Ian MacLaren suggests:—

"There was no death so cruel as that of crucifixion, because the prisoner died not from loss of blood nor in a short space of time, but through the lingering agony of open wounds, the arrested circulation at the extremities, the tension of the nervous system, and the oppression of heart and brain. For five long hours Jesus endured this pain of torn nerves, of intense thirst and of racked body and throbbing brain!"

SEVEN WORDS FROM THE CROSS

It is not to be expected that anyone under such conditions would have much to say. It is quite probable, therefore, that the recorded words or messages of our Lord were the only ones he uttered. These words represent faithfully some of the most important features of our Lord's character and teaching.

What is generally known as the first of these words from the cross is recorded in Luke 23:34. Then said Jesus, "Father, forgive them, for they know not what they do." We have no doubt at all that our Lord's heart was full of a forgiving spirit, but for several reasons we doubt if he ever uttered these words: (1) They are not found in the Greek MSS., *Codex Vaticanus*, No. 1209 (fourth century), and *Codex Alexandrinus* (fifth century). (2) These words would not seem to be appropriate, for those who were guilty of our Lord's death were not repentant, and our understanding is that the Scriptures clearly indicate that repentance is necessary to forgiveness. (3) Those who were guilty of our Lord's death did not believe on him nor trust in his merit, and the clear teaching of the Scriptures is that forgiveness must be preceded by faith. (4) It is not recorded that they were of repentant and contrite hearts and that they had turned away from sin; and the clear teaching of the Scripture is that no one is forgiven unless in this attitude of repentance. (5) Our Lord had not yet finished the work of sacrifice, nor had he yet ascended to the Father and presented that sacrifice even on behalf of believers, and hence the Father would not be prepared to forgive the sin. (6) We have no evidence that the sin was forgiven, but every evidence that the prayer of the Jews themselves, "His blood be upon us and upon our children," was answered in the time of trouble which came upon that nation, of which the Apostle says, "Wrath is come upon them to the uttermost."—1 Thess. 2:16.

The reputed second word from the cross, "Verily I say unto you today, Thou shalt be with me in Paradise,"* is apparently authentic. It was the Lord's message to one of the robbers who confessed his sin and desired the Lord's favor and clemency when he would come into his kingdom. Our Lord has not yet fully come into his kingdom; hence the time has not yet come when the thief desired to be remembered. Notwithstanding the dark day and the apparent eclipse of our Lord's life and hopes, he assured the penitent one that he was able to answer his petition and would do so. The fulfilment of that request, as the Scriptures show, will come at our Lord's second advent, when he shall take his great power and reëstablish Paradise in the earth, the Paradise which was lost on account of sin, but which was redeemed by the precious blood. Then the penitent thief will come forth; yea, the Scriptures tell us that all that are in their graves shall hear the voice of the Son of man and shall come forth; and this call will include the other thief also. They will come forth to the favorable conditions of the Millennial kingdom; but we may be sure that the penitent one will have an advantage over the other and a special reward, too, for ministering a word of comfort to our Redeemer in his dying hour.

"BEHOLD THY SON!" "BEHOLD THY MOTHER!"

Mary, our Lord's mother, and John, his beloved disciple, evidently were standing not far from the cross, doubtless

* Note corrected punctuation. See "Dawn-Studies," Vol. VI, p. 667.

weeping and surely sorrowing. But our Lord, so far from thinking of himself and his own anguish, was thinking of others. As during his ministry he had gone about doing good, so in his dying hour here he thought of the good, the welfare of others, and in the above words committed his mother to the care of the loving disciple. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual!

"My God, my God, why hast thou forsaken me!" These words are known as the fourth word or message from the cross. They mark to us the depth of our Lord's anguish. He was dying as the sinners, redemption price, as the substitute, in order that God might be just and the justifier of all who believe in Jesus, and that he might grant them in due time a resurrection from the dead and a return to the Father's favor and to eternal life—to all that was lost in Adam. To be our substitute he must in everything suffer all that we were doomed to suffer as sinners. This included not only his loss of life, but also his cutting off from all fellowship with the Father. A moment, as it were, would do; but there must come that moment of darkness, of separation, and we may readily understand that this was the darkest moment in all of our Lord's experiences, still darker than Gethsemane, which was merely a foreshadowing of this experience. How glad we are that we can see the philosophy, the reason why this experience came to our Lord! And as we realize this, may it more and more fill our hearts with appreciation of the blessings which are ours through Christ; the privilege of return to the Father's fellowship and love, so that we can apply to ourselves the Master's words, "The Father himself loveth you." (John 16:27.) There is nothing in this dying word of our Lord that would suggest insincerity on his part, and surely nothing in it that would suggest the doctrine of the Trinity! It is in perfect keeping, however, with all that he said on the subject of his relationship to the Father.

The fifth word: "I thirst." This expression calls forcibly to mind several facts: (1) Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified. (2) When we think of the fact that our Lord had been the active agent of Jehovah in the great work of creation of all things, including water, the Master's voluntary humiliation and resignation to thirst—yea, to die on behalf of the rebels of the realm—is a remarkable illustration of his love for mankind. This cry of thirst, we are told, was uttered when he knew that all things had been finished, when all of the work which had been given him to do had been accomplished—and not until then might he refer to his own condition. Even this cry was in fulfilment of the prediction of Psalm 69:21. Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips on a reed, probably two and one-third feet long. As we think of this matter let us remember that our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life—might attain eternal life!

"IT IS FINISHED"

This sixth word was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last, self-sacrificing. He was glad, surely, that his earthly course was at an end, glad because it ended in victory and because this meant ultimately the blessing of the world of mankind and their release from the power of sin and death and the adversary. It might be said in this sense of the word that our Lord began his work when he left the heavenly courts and humbled himself to take the human nature; and that it progressed during the period of his attaining manhood's estate, thirty years: however, Scripturally considered, the work that was finished was the work of sacrifice which began at Jordan when he was baptized, when he made a full consecration of himself even unto death. Just before his crucifixion he had said, "I have a baptism to be accomplished and how am I straightened until it be finished." Three and a half years was the period of his baptism into death, and now the final moment had come—"It is finished."

"Father, into thy hands I commit my spirit." This is supposed to have been the last word, the last act of our Lord's earthly ministry, its finishing touch. How appropriate that he who had sought to do the Father's will at any cost should have absolute confidence that in his death his spirit of life would be in the Father's care and keeping, and that he should thus express himself! And this should be true of all who are his followers. Having resigned our all to the Lord we should so fully appropriate his gracious promises as to be without fear as we go down into death. Death in our Lord's case, however, must have meant far more than it could possibly mean to any of us. We not only have the Lord's assurance of a resurrection, but we have in our Lord's own case an illustration of the divine power. It was he who raised our Lord Jesus from the dead whose power will be exercised through him in bringing us forth to glory, honor and immortality. Our Lord was the forerunner; none before him had ever been raised from the dead, either to the perfection of human life or to the perfection of the divine nature.

BROKEN-HEARTED LITERALLY

St. Luke informs us that he cried with a loud voice, a testimony and witness to all that were near of his hope in God and in a resurrection. Some modern writers regard the cry as the utterance of one dying of a ruptured heart, the supposition being that this was the immediate cause of our Lord's death. It is admitted that there is such a thing as an actually broken heart. We might attribute the cause of this rupture to the ignominious circumstances surrounding our Lord's betrayal, denial, condemnation, scourging and crucifixion; and no doubt all of these would tend to depress him in spirit. But in our judgment the primary cause of his heart rupture was the grief mentioned in the fourth cry, the withdrawal of divine fellowship, the loneliness which was his during his last hour.

The technical explanation of the reasons for supposing that our Lord died of a heart rupture is thus stated:—

"The bloody water that burst from Christ's side when pierced by the soldier's spear evidenced this. The blood exuding from the heart into the pericardium had separated into red clots and a water serum. Jesus died literally from a broken heart."

It does not surprise us that in the divine order nature is made to manifest a sympathy with our Lord by the peculiar darkness which came over the land at the time Jesus hung on the cross. One ancient MS., treating of the subject, says that "many went about with lamps, and the darkness lasted until Jesus was taken from the cross." A great earthquake is mentioned also as having taken place at this time, in connection with which the heavy curtain of the Temple, separating the Holy from the Most Holy, was torn from the top to the bottom, symbolizing thus, as the Apostle suggests, that the way into the Most Holy was now made manifest, made possible through the suffering and death of Christ. According to Mark, Joseph of Arimathea went "boldly" to Pilate and asked for the body of Jesus. From all accounts he must have been a noble character. Matthew says "he was a rich man;" Luke says, "a good man and a righteous . . . who was looking for the kingdom of God;" Mark says he was a "counsellor of honorable estate," that is, a member of the Sanhedrin. "How hardly shall they that have riches enter into the kingdom of heaven," said Jesus. It is hard for them, because they have much more to overcome proportionately than if they were poor. Had this Joseph of Arimathea not been a rich man he probably would have been fully a follower of Jesus. We are pleased, however, to know that so many good things could be said about him, and that his courage and boldness increased, instead of diminishing under trial. May we not hope that ultimately he became a disciple and footstep follower in the fullest sense? Geike remarks respecting him:—

"It was no light matter Joseph had undertaken: for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now involved a seclusion through the whole Passover week with all its holy observances and rejoicings."

How Joseph's natural, hewn tomb was honored by the Master's burial therein!

With pleasure we find Nicodemus, another wealthy and influential ruler of the Jews, associated with Joseph in caring for our Lord's body. We may be sure that these men received at the hands of the Lord special blessing because of the courage and zeal which they exhibited on this occasion. We may be sure that those who are so fearful as to hold back when opportunities are offered for service to the Lord are unlikely to be approved of the Master and unlikely, therefore, to gain the great reward which he is now offering to victors. To us the lesson in all this is to be bold for the right, for the truth, for the Lord, for the brethren—at any cost. Indeed, the more our courage and faithfulness to privilege and opportunity may cost us, the greater will be our reward, both in the present life and in that which is to come. This is the third mention we have of Nicodemus in connection with our Lord's ministry. First he visited Jesus by night, as recorded

in John 3. Second, he cautiously interposed on Jesus' behalf when an attempt was made to seize the Lord, as recorded in John 7:44-52. And now, as some one suggests, he "improved a last opportunity for service with the bitter consolation of having failed where he might have done much." He was a rich man and brought a hundred Roman pounds (67 lbs. our weight) of myrrh, resin and pounded aloewood, aromatic and preservative, supposedly used by the Jews in wrapping up the dead. A lesson for us is that we should not be content with neutrality in connection with the truth and its service. We should be positive as far as possible; we should take our stand for righteousness and do with our might on behalf of the Lord's cause and the Lord's brethren; while using wisdom and discretion, we should nevertheless be courageous. We should bring our flowers to cheer and comfort in life and not wait until death has prevented an appreciation of these.

Newman Hall suggests:—

"Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the church where all believers meet, of all tribes and nations."

Another says:—

"How shall we dare, with the cross in our view, to lay out our lives for self-blessing and self-indulgence? How shall we make the possession of this world's honors, its wealth, or its favor or its high places, the main end and scope of our lives? taking no part in the sufferings of Christ, choosing ever the feast and never the fast?"

Phillips Brooks wrote:—

"You have your cross, my friend. There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and a plainer truth to you, then you can triumph in every sacrifice. Your cross has won something of the glory and beauty of your Lord's. Rejoice and be glad, for you are crucified with Christ."

OUR GOLDEN TEXT

In closing this lesson let us remember the important truths of its Golden Text, "Christ died for our sins according to the Scriptures." He did not die because death was natural, because he was sinful like other men, nor to show us how to die; he died for our sins, because of our sins; because the penalty of our sins was a death penalty, and because we must be redeemed in order to have any future life on any plane. Hence:—

"In the cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

"HE THAT LIVETH AND WAS DEAD"

John 20:1-18.—MAY 31.

Golden Text:—"I am he that liveth and was dead; and behold I am alive forevermore."—Rev. 1:18.

There is no more important lesson in connection with the Gospel than that of the resurrection of our Lord Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our salvation, as well as our Ransomer. A dead Christ could not be our Savior; as it is declared, "Because I live ye shall live also." (John 14:19.) A proper appreciation of this subject assists materially in straightening out various theological kinks which have troubled the Lord's people for centuries.

(1) We must have the proper thought; that our Lord really died, that there was no sham about it, that he was not, as some erroneously suppose, more alive than ever while apparently dead. Our Golden Text expresses this thought in our Lord's own words, "I am he that liveth and was dead." He was dead in the same sense exactly that Adam was dead, for he died as Adam's substitute, to take his place under the divine sentence of curse of original sin, thus to make possible the release of Adam and all of his posterity from that sentence. As Jesus did not in death go to a place of eternal torment, neither did Adam go to a place of torment, nor was anything of the kind implied in the sentence upon him, all the creeds of Christendom to the contrary notwithstanding. Let God be true though it make every creed a lie!

"HE DESCENDED INTO HELL"

This expression is found in the so-called Apostles' Creed. It is in full accord with the statement of the Prophet David, "Thou wilt not leave my soul in *sheol*" [the tomb, translated thirty-one times hell and thirty-one times grave and three times pit]. The Apostle Peter confirms the same, quoting the Psalmist's words in the Greek; he says, "Thou wilt not leave my soul in *hades*" [the grave, the tomb, the state of death]. And the same Apostle, speaking under the inspiration of Pentecost, on the subject of our Lord's resurrection tells us that the Prophet David spake not these words respecting himself, that they were not true of him, that his soul was left in *sheol*, in *hades*, and that his flesh did see corruption. St. Peter says of David, "His sepulchre is with us until this day." It would not be his sepulchre if he had risen. The Apostle says these words were spoken of our Lord; that his soul, being, was not left in the tomb; that he was raised from the dead on the third day. There is no excuse for the confusion usually presented to the minds of inquirers on this subject by their teachers. The Scriptures are plain enough in their declaration that the Lord was dead, not alive. To prevent any misunderstanding they make very plain that not merely was our Lord's body dead, but his soul was dead; as we read, "He poured out his soul unto death," "He made his soul an offering for sin;" and again, "He shall see of the travail of his soul and shall be satisfied." (Isa. 53:10-12.) And again in the text above examined, "Thou wilt not leave my soul in hell," in *sheol*, in *hades*, the tomb, the state of death. To suppose anything else than that our Lord was actually dead would be to suppose that Calvary was all a mockery, a farce, and that our Lord as a spirit being stepped out of the mortal body and deceived his executioners, allowing them to suppose that they killed him, while he was more alive than ever. Scriptural declarations are quite to the contrary of this, and we must stand fast by the Word of God to avoid confusion. During the "dark ages" the theory was foisted upon the church that a man appearing to die did not do so, but became more alive than ever. Upon this false premise various delusive errors have been built—Spiritism, Theosophy, Purgatory, means for deliverance from Purgatory, praying for the dead, etc., etc.

All scholars are aware of the truth of what we here set forth, but few of them are willing to undertake to combat the error which has become so firmly lodged in the human mind, fearing the loss of influence, honor amongst men and salary. As an illustration of what we say we call attention to a pocket-card bearing the impress of the Presbyterian Board of Publication and Sabbath School Work, 1319 Walnut St., Philadelphia. This card has on the one side printed the ten commandments and on the other side the Apostles' Creed. It is in the latter, respecting Jesus, that we read, he "suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead." Beside the word "hell" there is an asterisk referring to a footnote, which is herewith given: "*i. e., continued in the state of the dead and under the power of death until the third day." This shows conclusively that the Presbyterian Board of ministers recognize the fact that Jesus was dead and not alive during the period of his entombment. He was in neither a hell of suffering nor a heaven of bliss. He was dead, as he himself declared in our text. His resurrection was his coming to life—and again we are told that he was raised from the dead by the Father's power.—Acts 2:24, 32.

CEMETERIES—SLEEPING PLACES

Our common word cemetery signifies a sleeping place, and the thought thus conveyed is in full accord with the teachings of the Scriptures on the subject. They teach that the penalty of sin is death, and that death would have meant complete, absolute, perpetual destruction had it not been for God's mercy in providing for our redemption from that sentence and a resurrection from the dead through Jesus. And it is because of our faith in God's promise of a resurrection of the dead that we, in common with the Biblical writers, speak of death as a sleep. Thus, "Abraham slept with his fathers," all the prophets and kings "slept with their fathers," Stephen "fell on sleep" to await the awakening time in the resurrection morning, at the second coming of his Redeemer for the establishment of his kingdom. Similarly the Apostle speaks of the dead in Christ being awakened in that glorious morning, and he even calls our attention to the fact that the whole world may be properly said to be "asleep in Jesus," because our Lord by his death redeemed the whole world of mankind and broke their death sentence

and will in due time awaken them all in the resurrection morning. Hence the Apostle, in writing to the church respecting their dead and dying friends, both in and out of Christ, says, We sorrow not as others who have no hope, for if we believe that Jesus died [on behalf of original sin on the whole race] and rose again [to be the deliverer of the race from the bonds of sin and death] let us believe also [the logical consequence] that those who sleep in Jesus [whose death through his merit has been changed to a sleep] will God bring from the dead by him. (1 Thess. 4:13, 14.) This is in harmony with the Father's arrangement that there shall be a resurrection both of the just and the unjust, and that this work shall be accomplished by the Lord Jesus, his honored representative.

The word cemetery, therefore, rightly understood, the sleeping place of the dead, teaches a volume in itself to those who have the ears to hear. It is in full accord with the facts as we know them, and better still in full accord with the divine revelation that the "wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—by a resurrection from the dead. (Rom. 6:23.) In this connection let us remember our Lord's words, "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice and shall come forth," those who shall have passed their trial successfully unto life eternal, instantly perfected, while those who shall not have been approved will be brought forth that they may have the opportunity for rising up out of sin and death conditions by the judgments, chastenings and corrections of the Millennial age. Our special attention for the moment is called to the word "graves" in this text. We have already seen that *sheol* in the Hebrew signifies the death state and that *hades* is its Greek equivalent, but the word here rendered "graves" is a different one, namely, *mnemeion*, which signifies "remembrance." The proper thought is that although our friends and neighbors of the world of mankind are passing to the tomb at the rate of 90,000 every day, nevertheless they are not blotted out of existence, but are still in divine "remembrance" and subjects of divine power and will eventually be released from the great prison-house of death by him who bought us all with his own precious blood.

RESURRECTION HOPES AND JOYS

It is in full accord with the Scriptural presentation that joy thrills our hearts as we come to the resurrection of our Lord Jesus and also as we think of the resurrection morning of the Millennial day and the promise that therein and thereby the Lord God shall wipe away all tears from off all faces, and there shall be no more sighing, no more crying, no more dying, because all the former things shall have passed away. But notwithstanding this natural, proper sentiment the resurrection does not hold its proper place in the minds of the majority of Christian people for the same reason that the second coming of Christ has lost its proper relationship to their faith. The fault lies in the fact that unconsciously another hope than that of the Bible has been instilled, a hope that men do not die but pass immediately into glory or immediately into anguish eternal. To those who thus misread their Bibles the word resurrection can have but little real significance. To all such it is not only a needless and useless proposition but a very inconvenient one. They ask, "Why have a resurrection for those who have gone to heaven and who hope that its joys are eternal? Why have a resurrection for those who have passed into eternal torment? What is to be gained?" Very true, we answer! Under such conditions undoubtedly a resurrection would be of no value and would have no place, but those are not the conditions. The dead are dead; they have neither joy nor suffering while they sleep. They know nothing of the lapse of time; the awakening moment to each will be the next in consciousness to the one when they died. From this standpoint the resurrection is all important, without it there could be no future life or bliss. Hence the Apostle looked forward to the resurrection and pointed us forward to the same event for the culmination of our hopes—and our dear Redeemer indicated that the blessing of the world was dependent upon their hearing his voice and coming forth from the prison-house of death, the tomb, to hear the good tidings, to be judged or tested thereby as to their willingness to be obedient to their Creator. All who will obey the commands of the great King shall by his judgments then abroad in the earth be brought to perfection and life eternal, while those who will decline to be obedient at heart shall ultimately be destroyed in the second death.—Acts 3:23.

"BECOME THE FIRST-FRUITS"

The Apostle Paul found the spirit of the Greek philosophers intruding upon the teachings of the Gospel even in his day, so that in the Lord's providence it was proper for him to write a wonderful chapter (1 Cor. 15) fully setting forth the doctrine of the resurrection and what would be our fate without the resurrection. He says, If there be no resurrection of the dead, our hope is vain, our preaching vain, we are yet in our sins; and those who have already died are perished, and our fate will be the same. If God has provided no resurrection for the dead then our future is hopeless and we might as well eat, drink and be merry, for tomorrow we die.—Vs. 12-18.

The Apostle was writing to those who believed in the resurrection of Jesus, but who disbelieved in the necessity for their own resurrection, and so he adds, If the dead rise not then Christ did not rise, and if Christ did not rise, the basis of all your hopes and faith drops out; and if Christ did rise from the dead you must logically believe that the resurrection of his followers will be like his. Indeed, as the Apostle again says, the resurrection of the church is spoken of as being Christ's resurrection, having a share in Christ's resurrection; because in coming forth the church will share the same kind of resurrection as our Lord, be like him—put to death in the flesh they will be quickened in spirit, sown in corruption they will be raised in incorruption, sown in weakness they will be raised in power, sown animal bodies they will be raised spiritual bodies. All who now are transferred from Adam to Christ and accepted of God as members of the body of Christ, members of the bride of Christ, have his new nature, are begotten of the Spirit and will in the resurrection be spirit beings like their Lord and Head. The remainder of mankind in the resurrection will be like their head, Adam. As is the heavenly one, such will they be who attain to his nature; as was the earthly one, such will they be who in this Gospel age do not experience the begetting of the holy Spirit. As to the remainder of the natural seed, their resurrection will be to earthly conditions, a gradual uplifting to the full perfection of human nature, all that Adam had originally, plus experience.

If our Lord became the first-fruits of them that slept, did he not sleep? And do not the others sleep? And if he was awakened, raised from the dead by the Father's power, must not all be awakened and lifted up? A first-fruits implies after fruits. The Scriptures point out that the Church is included with the Lord as a part of the first-fruits, "a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Thus the resurrection of the Christ began with the resurrection of our Lord and will be consummated with the change of the last member of the church, which is his body. "Christ, the first-fruits," will then be complete. But this will not consummate the divine plan, for it is God's intention to have the after-fruits, a great harvest, which will be gathered during the Millennial age. To this the Apostle refers, saying, Afterwards they that are Christ's during his *parousia*. Our Lord's *parousia* will continue for a thousand years; he will be present in the world, present for the very purpose of ascertaining how many of the world, under favorable conditions of knowledge and opportunity and assistance, will be glad to go up on the highway of holiness to perfection, to full recovery out of sin and death. That noble company will be the after-fruits of the divine plan. Earth as well as heaven will be filled with the glory of God when all evil doers shall have been cut off; and then every voice in heaven and earth shall be heard praising him that sitteth upon the throne and the Lamb for the grand consummation of the divine plan!

THE NARRATIVE OF OUR LESSON

Those who get the proper grasp of the importance of the resurrection of Jesus will perceive the necessity for the very explicit description thereof given us in the Gospels, because without faith in the resurrection of Jesus we must be without faith in the merit of his death, in the sufficiency of his sin-offering on our behalf and consequently uncertain in respect to our own resurrection, the salvation which shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. (1 Pet. 1:13.) This accounts for the minuteness of detail. Moreover, not only is it to be remembered that the apostles and the five hundred brethren, converts to our Lord's teaching at the time, were natural men and needed such proofs as would appeal to the natural mind, but it should be remembered also that the message of our Lord's death and resurrection would go to natural men all the way down the Gospel age and must be so plain and distinct as to be understood by all. After the apostles received the holy Spirit they understood matters connected with our Lord's death and resurrection which they did not understand before. It is similar with us; when we receive the holy Spirit we come to a deeper appreciation of the features of divine truth.

"PUT TO DEATH IN THE FLESH—QUICKENED IN SPIRIT"

Our Lord took our nature not with a view to keeping it to all eternity, but merely that he might be able to present the ransom-sacrifice on our behalf; that he might die as the man Christ Jesus for the man Adam and his posterity involved with him in his sin. The death of Jesus finished the work which he came to do, as his dying words show—"It is

finished." There was no reason why he should be raised a human being, but every reason to the contrary. As a human being he would have been circumscribed in his power, talents, dignities, honors and thus have been forever humiliated as the result of the great work which he accomplished in obedience to the Father's program. This would be quite the contrary of what the Apostle points out when he declares that God raised Jesus from the dead and highly exalted him far above angels, principalities and powers and every name that is named. (Phil. 2:9; Eph. 2:21.) Most evidently, then, he does not now have a human nature, but, as the Scriptures declare, a divine nature, for the human nature, instead of being far above that of angels, is a "little lower than the angels." —Psa. 8:5.

So, then, our Lord was put to death in the flesh—not quickened or made alive or resurrected in the flesh—but as the Apostle declared, he was quickened, raised in spirit, a spirit being of the highest order, "changed" from mortal to immortal, because "flesh and blood cannot inherit the kingdom of God."

TWO LESSONS WERE TAUGHT

We see, then, that two great lessons were to come to our Lord's followers: (1) That their Master was no longer dead but alive, risen from the dead; (2) that he was no longer the man Christ Jesus, but Jesus "changed," glorified. "Now the Lord is that spirit."—2 Cor. 3:17.

How could these two great and important lessons be taught to the disciples then and since, seeing, as our Lord says, that they were slow of hearing because they were natural men with natural minds, naturally disposed to think of things only upon the earthly, fleshly plane? The method adopted by our Lord was, first, to make very distinct to their natural sense the fact of his resurrection by the removal of his body from the tomb, by the vision of angels speaking of our Lord as risen, by the clothes and napkins lying in their places as though they had been laid aside by one awaking from sleep. To emphasize this lesson our Lord, although a spirit being, appeared to the disciples in bodies of flesh which on one or two occasions he permitted to be touched. But lest they should get the idea that he was still man, lest they should lose sight of the fact that he was a spirit being appearing as a man, as the angels had frequently done in the past, our Lord appeared in various forms, once as a gardener, once as a stranger traveling to Emmaus, once as a stranger on the shore of Galilee calling to the fishermen and directing them where to cast their nets, twice in the upper room, where he demonstrated that he was not a man by coming into their midst while the doors were shut and, after a brief conversation, vanishing out of their sight while the door was still shut. In these various ways the Lord demonstrated the double lesson, and remained with his disciples forty days that these lessons might be well earned—first, that he was risen; secondly, that he was changed and was no longer the man Christ Jesus.

No wonder that the early church, appreciating the value of our Lord's resurrection and the fact that they were no longer Jews under the Jewish law, gradually changed the day specially set apart for divine worship from the seventh day to the first day of the week—but not with any law or command, simply of good will and of choice, since to the Christian every day is a Sabbath, a holy day in which he is not to do anything which would be wrong or displeasing to the Lord. The custom is a beautiful one and all who love the Lord and appreciate the value of his resurrection must esteem the first day of the week on that account. It was made sacred by our Lord's resurrection; it became, therefore, to his followers the day of hope.

Joining the various accounts of the resurrection morning we find (Mark 16:1) that Mary Magdalene, mentioned in our lesson, was one of the first at the sepulchre while it was yet dark; that with her were Mary, the mother of James and Salome, and (Luke 24:10) Joanna, the wife of Chuza, Herod's steward. On their way they had been wondering who would roll away the stone from the mouth of the sepulchre that they might enter with their spices to complete the embalming work which was discontinued two evenings before because of the Jewish Sabbath then beginning. To their surprise the stone was already rolled away. They tarried awhile wondering, and then in the dim light they perceived that the Lord's body was not there. Perplexed by their further loss Mary hastened to the home of John, with whom Peter was lodging, and related these facts. The two apostles ran to the sepulchre. John, the younger, outrunning Peter, arrived there first. But by this time the other women had departed to communicate the news to the other disciples. Awestricken, John had stooped down and looked in, but Peter, on arrival, still more courageous, went in followed by John. They found things as Mary had described them, the body gone, the linen cloths there. Troubled and perplexed they went their way. Although the indication is that they both believed, their belief was not that the Lord had risen, but that Mary's story was true, that his body had been removed, "for as yet they knew not the Scripture that he must rise again from the dead." —V. 9.

Mary returned to the tomb filled with sorrow; she was weeping and saying in her heart, They might at least have left us the body of our Lord. She looked again into the sepulchre. Ah, now she saw something different. Two angels were present, who said, "Why weepest thou?" intimating that there was no cause for weeping and thus no doubt helping to prepare Mary for the next step of our Lord's revealment. A noise or perhaps a shadow called her attention backward and she saw a man who she supposed was the gardener and she appealed to him, Sir, if you have borne him hence tell me where you have laid him and I will see that you are not further troubled in the matter, for myself and his other friends will care for his remains. Then Jesus, who had hidden his identity by appearing in "another form," like a gardener, in different clothing from that which was parted amongst the soldiers, and different also from that in which he had been shrouded, revealed himself through the tone of his voice which she so well knew, uttering her name only. In a moment the truth flashed upon her mind and she cried, Rabboni, my Master, my Lord!

With us as with Mary sorrow sometimes fills our hearts and we see not the streams of joy and everlasting blessing which the Lord has for us; not until we hear his voice, his word, do we appreciate the truth. But all who know the Master truly know his voice, know his message, know his spirit, his disposition; as he himself expressed it, My sheep hear my voice and they follow me, they recognize not the voice of strangers.—John 3:5.

"I AM NOT YET ASCENDED"

In her ecstasy Mary was apparently about to grasp the Lord by the feet. Her thought evidently was, This is a vision, which will pass away and I will see my Lord no more; I will hold him tightly; where he is I must be. But Jesus taught her otherwise, and the lesson is a good one for us also. He would have her remember that he had already said, "It is expedient for you that I go away." Why, then, should she detain him? Besides, she was not ready to go with him, she had lessons to learn, experiences were to still further develop her character, to fit and prepare her for the Kingdom blessings. He must go, she must stay. She must learn submission, confidence in him and have a realization that he is able to make all things work together for good to those who trust him. Our Lord gave Mary a message for the apostles, a service she could render him and them—and the intimation is that she should rather have been thinking of such a service instead of holding him by the feet; she should be exercising faith and accepting divine providence and hastening to spread the good tidings of his resurrection to others. The lesson for us is obvious. We, too, have heard of the death and resurrection of Jesus and additionally have learned of God's grace through him, and it is our privilege to carry the message to all of the brethren wherever they may be, to all who have the hearing ear.

Our Lord's declaration, I have not yet ascended to my Father and your Father, to my God and your God, emphasizes the fact that he went not to heaven when he died, but into the tomb, into the state of death. It emphasizes also the fact that he is our Elder Brother, our forerunner into the Father's presence and into the glories which God hath in reservation for all those that love him, that love him to the extent of willingness to follow in the footsteps of Jesus at any cost along the rugged narrow way.

"PREACHED TO THE SPIRITS IN PRISON"

We refer to these words of the Apostle Peter because they are so generally misunderstood. Some suppose that our Lord went to Purgatory or to some other place of torment and delivered some discourses during the period of his death. Here we find the error respecting the meaning of life and death still further confusing; we ought to understand that when our Lord was dead he could not preach and that the dead of mankind could not hear; as the Scriptures declare, "In death there is no remembrance of thee; in the grave [*sheol*] who shall give thee thanks?" (Psa. 6:5.) "There is no work nor device nor knowledge in the grave [*sheol*] whither thou goest," whither all mankind go. (Eccl. 9:10.) What, then, is the signification of the words of St. Peter quoted above? We reply that he is referring to those angels who sinned in the days of Noah—the fallen angels. They are the spirits in prison, under restraints, "chains of darkness," until the judgment of the great day. True, mankind in general are said to be in prison also; the tomb is the great prison-

house to which our Lord referred, quoting Isaiah's prophecy and assuring us that ultimately he will open the prison-doors and bring forth the prisoners. Again he assures us that he has the key to this prison, the "key of death and of *hades*"—the tomb. But men are never referred to as spirits; angels are so referred to; they are spirit beings; man is not, he is a human or earthly being. True, we sometimes speak of the spirit of life, the power of life in man, but we do not speak of it as a thing that could be preached to; it merely refers to his vitality. Every spirit that can be preached to must be a spirit being and must be alive and not dead, in order to be able to receive the preaching.

With these points in mind it is very easy to see that the Apostle was referring to our Lord's preaching in a figurative sense in much the same way that we are in the habit of saying, "Actions speak louder than words." Our Lord's sermons to the fallen angels, the spirits in prison, restrained from liberty in the days of Noah, were along this line of action, not of words. When cast out by our Lord, some of these spirits who had obsessed humanity cried out, "We know thee who thou art!" They knew Jesus was the Logos, the Father's representative who had created them; they knew that he had left the glory of the Father and humbled himself to take the earthly nature instead; they knew that he had consecrated his human life to death as a sin-offering for mankind. In all this they beheld a wonderful lesson, yet we cannot suppose that they any more than the apostles understood that our Lord would be raised from the dead. When, however, he was raised up by the Father's power on the third day and they beheld him again a spirit being of the highest order, it must have been a matter of astonishment and wonderment to them. It preached a lesson, namely, that obedience to God is profitable. It must have preached another lesson also, that God who punishes evil doers is sure to bless and reward all those who seek to do **his will.**

It was a sermon along still another line, namely: it taught the love of God, his compassion toward sinners, and it gave the fallen angels room to reflect that if God had such compassion upon the poor, fallen human race, he might ultimately have as much compassion upon them and grant them some opportunity for escaping from the punishment which had come upon them for their sins. Theirs, indeed, was a different penalty from that upon man, but why might they not hope that the same God who was rich in mercy upon Adam and his race would have compassion also upon any of those who would have the heart desire to come back into harmony with him. It is our thought that this was a powerful sermon, and we shall not be surprised to find by and by that as a result of this sermon some of those fallen angels repented and did thereafter strive to live in harmony with the Father, hoping that some time divine mercy might be extended to them for their release and their restoration to fellowship with the holy angels. And this very hope is held out by the Apostle when he tells us that the church shall judge not only the world of mankind but shall also judge angels. This means a judgment or trial time for the fallen angels, the holy angels needing no judging or trial.

IT IS SOWN—IT IS RAISED

Before leaving this subject we call attention to the words of the Apostle descriptive of the resurrection change of the church. (1 Cor. 15:42, 43.) He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." And since the church's resurrection is really a share or part of Christ's resurrection, the first resurrection, these words must also describe our Lord's resurrection. The question we raise is, What is it that was sown and that was raised? We answer that it was our Lord's soul or being. When he was thirty years of age he was simply the perfect one, a man separate from sinners. But when he consecrated himself at baptism and was begotten of the holy Spirit he was then a new creature in embryo. It was our Lord the new creature who was the heir of all things, the High Priest whose privilege it was to sacrifice. He sacrificed his flesh, his earthly nature, which he covenanted to the Lord at his baptism. He finished the work of sacrificing at Calvary; for parts of three days he was dead, but when the resurrection moment came and the Father raised him up by his own power, he raised up not the sacrificed flesh but the new creature, the "it" to which the Apostle refers, the "it" which was sown, buried in the flesh, in dishonor, with the wicked and the rich. It was raised the third day to glory, honor and immortality, the divine nature. In other words the new creature was perfected by being given a new body. Thus seen all of the Lord's people, as was their Lord, are dual beings. They as new creatures have a reckoned existence while their mortal bodies are reckoned dead. By and by when the mortal flesh is actually dead the new creature will be perfected by being granted a new body, a resurrection body. Let us remember the Apostle's words and apply them to ourselves, I do count all things but loss and dross that I may win Christ . . . that I may know him and the power of his resurrection [sharing it], being made conformable to his death.—Phil. 3:8-10.

BRITISH PILGRIMAGE OF BRO. F. W. WILLIAMSON

Oxford, Eng., June 11, 12; Bristol, Eng., June 13, 14; Birmingham, Eng., June 15, 16; Leicester, Eng., 17, 18; East Kirkby, Eng., June 19.

VOL. XXIX ALLEGHENY, PA., JUNE 1, 1908 No. 11

THE EDITOR'S BRITISH TOUR

(Continued)

TO THE DEAR BIBLE HOUSE FAMILY,
ALLEGHENY, PA.

About noon (April 16th) we reached Leicester and were warmly welcomed by about eighteen dear brothers and sisters, whose greetings were most hearty and were expressed by the radiant faces and grasp of the hand. Brother and Sister Allsop most cordially entertained us. The afternoon discourse to the interested was held in their usual hall, about 100 being present, including about 50 visiting brethren. Three years ago there were no meetings here and only about three interested in present truth. The evening meeting was held in Temperance Hall and, considering it was the night before a holiday, was well attended, about 600 being present. The audience was a remarkably intelligent one and gave close attention to the "Overthrow of Satan's Empire." Despite our protests and the fact that our train for Glasgow left at 2 a. m., about a dozen of the friends stayed with us and accompanied us to the station. We thanked God for them as we beheld their love and zeal, and prayed for them heavenly compensations of spiritual rest and refreshment.

Glasgow, Scotland, was reached by 10 the next morning. As we alighted we were surrounded by about forty dear brothers and sisters—some of whom had been waiting there for us for three hours—and, as they said, for three years; for when leaving them in 1903, we had purposed returning in 1905. Some in greeting us remarked that the day was the anniversary of the day of our Lord's return from the dead. We returned their hearty greetings and smiles and handshakes to the best of our ability—inwardly commenting on the effect of the truth and its spirit—so unlike anything else in the world. Brother Edgar, M. D., claimed us as his guest, and arriving at his home we were warmly welcomed by Sister Edgar and others awaiting our arrival.

At 3 p. m. of April 17th

THE GLASGOW CONVENTION OPENED IN VICTORIA CHAMBERS

We cannot undertake a report of it in the proper sense of that word, but can tell you briefly little more than your own experiences at other conventions would tell you, viz., that it was a season of refreshing long to be remembered. We had nothing to do with the program and hence had nothing to do with the apparent monopolizing of the convention's time. We merely submitted to the wishes of the dear friends and served their desires to the extent of our ability.

The convention was opened by a brief address of welcome by Brothers Edgar, Hemery and ourself, expressing the greetings of the Glasgow church and of the Society to all in attendance, with hopes for the Lord's blessing upon the convention. This was followed by an address by Brother Johnson on "The Joy of the Lord." Next came a precious testimony meeting, after which we had tea, and following this at 7.30 we spoke on "The Resurrection," noting the fact that the day was the true anniversary of that great event. The discourse was published as our Sunday topic, with some variations. We were most hospitably entertained by Brother John

Edgar, M. D., and wife, and after a most refreshing sleep we were ready for the second day of the Convention.

Saturday, April 18th, opened with a "Colporteur Meeting" in the forenoon. We spoke for two hours to the colporteurs, sharpshooters and volunteers on the character, importance and methods of the Harvest work. Incidentally we assured them of our agreeable surprise that the British work had so remarkably progressed during the five years since our last visit; and that we foresaw still greater things in their midst for some years to come. And here we assure you all that undoubtedly God has many loyal children in Britain for whom the Harvest message will surely be "meat in due season." Their awakening time has come! The "New Theology," Theosophy, Christian Science and Socialism are awakening public thought along religious lines; and all this must inure to their preparation for "The Old Theology" of the Bible, which we have for them.

In the afternoon we answered questions for an hour—nearly all of which were quite to the point, the audience showing keen appreciation of the truth. Dr. J. Edgar followed us in a very helpful address on "Humility." Then came tea, and after it our discourse on "Baptism," closing another interesting and, we trust, profitable day.

On Sunday forenoon, April 19th, the immersion service busied the convention, while we visited some of the sick who were unable to attend the meetings. Seventy-eight symbolized their full consecration into Christ's death. At 2 p. m. Brother Hemery gave an address, said to be excellent, on the subject, "I am the Vine, ye are the branches." We regretted inability to attend because of necessary private appointments.

The evening service was at "St. Andrew's Hall," of a reputed capacity of 4500. It was full to overflowing and Brother Hemery addressed about 500 at the overflow meeting on the same subject that we used at the larger service, namely, "The Return from Hell." The occasion was an inspiring one. The audience was an extremely intelligent one, and gave profound attention for about two hours. At the door free literature was taken with avidity.

An hour later we were on the railway train bound for our next appointment—Liverpool. Many of the dear friends had posted themselves relative to our train and its time for departure, for they gathered to the number of about 200 to bid us farewell again, singing, "God be with you till we meet again" and "In the sweet by and by." As the train pulled out we waved our handkerchiefs to each other, while some ran alongside to the full end of the platform. Our heart was deeply touched and we thanked God for the tie that binds his people to him and to each other.

The convention continued a day after our departure, and, we learn, was profitable to the close. The attendance was estimated at 800. Undoubtedly many others would have been there had they not been preparing for our coming to their cities or vicinity—attending to advertising, etc.

THE LIVERPOOL MEETINGS

Although our train reached Liverpool at the very inconvenient hour of 4.40 a. m., before the electric cars were running, about 15 came to the depot on foot to meet us, rising even at 3 o'clock. Their hearty greetings we returned with good appreciation, and with glowing hearts remembered the Lord's words, that all who became his disciples in truth shall have even in this life "an hundred fold"—houses, lands, brethren, etc. Soon Brother Hay had us in a cab, en route for his home and its comforts; and presently Sister Hay received us and cared for our temporal interests most hospitably.

After some personal visiting in the afternoon (April 20) we addressed an appreciative audience of about 500 in a Baptist chapel rented by our friends for the occasion, and we were informed that nearly all of the congregation were "brethren" and "friends" of Liverpool and surrounding cities. We were gratified indeed, and praised God for the increased numbers since our last visit, but also and specially for the evidences we subsequently had of the growth in grace and knowledge amongst the dear friends. The beginning of the interest in present truth in Liverpool was with dear friends connected with a "Mission," and quite naturally the mission methods for a time influenced them and led to "frothy" rather than "solid" methods of Christian fellowship and endeavor. We rejoiced with them in their zeal manifested on the ocasion of our visit five years ago, and hoped and prayed for their growth also in knowledge Now we rejoice that they have grown in knowledge without having lost their zeal.

The evening session had been advertised and the attendance was estimated at 650, who gave closest attention to our topic, "The Overthrow of Satan's Empire." An hour after the evening service we boarded the steamer en route for Belfast, Ireland, and to our surprise about 150 of the dear friends gathered on the pier to give us a farewell. They sang for us several hymns as the boat delayed for a rail connection,—"Blest be the tie that binds," "God has promised a glorious day," "All hail the power of Jesus' name," and "God be with you."

THE BELFAST, IRELAND, MEETINGS

As the steamer reached Belfast next morning we caught sight of five brethren on the dock. We recognized each other, though we had never met before. Indeed not one of the present Belfast church was in the Truth at the time of our previous visit, five years ago. The greetings were warm, as usual, and soon Brother McComb had us in a cab hurrying us to his home, where we were warmly received by his wife, Sister McComb, and her mother—both beaming with joy, and thinking, of course, not of us, whom they had never before seen, but of the truth which bound all of our hearts to each other and to the Lord.

Soon after breakfast a number of other friends joined us in the McComb parlor and we had pleasant fellowship in the truth—cheering and comforting and building up one another in the most holy faith. After dinner we had a meeting in the little hall generally used by the friends. Our subject was along lines of general helpfulness, suited as best we were able to their needs. After about two hours we adjourned for tea, and the entire twenty-four who were present thus spent the interim of time until the evening meeting, which was advertised for the public.

A very intelligent audience of about 300 attended the evening service and manifested a deep interest in our subject, "The Overthrow of Satan's Empire." At the conclusion of the service a man wished to oppose our presentation, and, mounting a chair, began a harangue on the text, "The wicked shall be turned into hell, together with all that forget God." We asked him to sit down and we would answer his objection; and the audience insisted that he do so. We then briefly showed that the *wicked* are such as *sin wilfully* after they have knowledge to the contrary, and that those who "*forget God*" could not include the heathen who had never known God; that the word *hell* in this text is *sheol* in the Hebrew and means the tomb; and that the Hebrew really says that the classes described will be "*returned to sheol*"—returned to death;—implying their previous recovery and release from it for the trial secured for them and for all through Jesus' death. Then another mounted a chair and objected that the church do not die because Jesus said, "He that believeth on me *hath everlasting life.*" We reminded him that he should quote the entire passage, namely, "And I will raise him up at the last day." Briefly we pointed out that the life given us now is ours by faith and promise and that the Word says, "This life is in his Son," and "When he who is our life shall appear we also shall appear with him in glory."

After a good night's rest we on the 22nd started for Dublin, joined by Brother Hemery and five others. We arrived after noon and ere long were with the brethren and friends (about 40) in their usual meeting room. At their request two hours were spent in answering their written questions on Bible topics. At the conclusion they expressed themselves as well pleased, and we proceeded to enjoy a social tea which had already been prepared.

The evening meeting was for the public, and drew a remarkably fine audience estimated at 1,000 or more. Before the opening we received from Mr. O'Connor, secretary of the Y. M. C. A., his card with a request thereon for an opportunity for questions. We announced the fact and promised to entertain the questions after concluding the lecture on "The Overthrow of Satan's Empire." Our address of an hour and a half long was well received, and at its conclusion nearly all of the audience remained to hear Mr. O'Connor's questions and our replies.

Then came stirring times, for Mr. O'Connor had many friends at the rear of the hall who loudly applauded when he commented that the speaker had not used a Bible and had not asked the audience to turn to his quotations. We replied that surely we had quoted much more Scripture than we could have read from the Bible in the same time, and that we had given the intelligent audience credit for being familiar with the Scriptures quoted, and that as for ourself we had our Bible here—pointing to our forehead. The audience recognized the fact that the criticism of Mr. O'Connor was a captious one, that the Scriptures had been quoted rapidly and voluminously by us in the lecture, and the applause on our behalf and in support of our reply was tumultuous, and showed that we had the sympathy of about nine-tenths of the audience.

When the applause could be stilled we asked the Y. M. C. A. secretary to please proceed with his questions. He did so by asking whether the speaker believed in the deity of Christ. We replied that we believed all that the Scriptures declare on the subject and requested that since he had brought his Bible he kindly put his query in Scriptural language. He objected that we should answer his question as put. We replied that words might be used with various values and hence that we must insist that a Scriptural question should be put in Scriptural language. The audience agreed with us in deafening applause, and the secretary responded by asking, "Do you believe that 'God was in Christ reconciling the world unto himself'?" (2 Cor. 5:19.) We replied that we do most heartily so believe. We then took the opportunity to quote John 1:1, calling attention to the emphasis of the Greek which distinguishes between the Father as *"the God"* and the Son as *"a God"* in this passage. We proceeded to show that the Father had no beginning; that the Son was "the beginning of the creation of God"—"by whom all things were made"—angels and men. The secretary objected that our publications do not so teach; but we assured him that he must have misunderstood, for we had done our best to express in them this very thought.

But when the secretary sat down a Mr. Allston arose and attempted to quarrel with our translation, "a God" and "the God." He floundered considerably, and the audience, getting tired of him, called on him to sit down and made such disturbance that his voice was drowned for a time. When next heard he claimed that we had misrepresented the creeds in stating that they consigned nearly all mankind to eternal torment. This gave us opportunity to rehearse briefly the Catholic and Protestant views of mankind in death—that while all agree that the saints who walk the "narrow way" go to glory, the Catholics send nearly all others to Purgatory and the Protestants more unreasonably consign nearly all to eternal torment. This brought down the house with applause, as they perceived the dishonesty of any denial of our claim on the subject according to all the teachings they had ever received.

We announced here that doubtless the profit of the question meeting had been attained and invoked the Lord's blessing. But at this juncture the ex-Governor of the Dublin prison arose and called for a vote of thanks to the speaker of the evening for his able handling of his subject. The audience responded by an outburst of stamping, cheering and handclapping which told that the truth had satisfied some heads better than had the error. Our hope is that some hearts also were touched and that some wheat in the garner may finally result.

Another good night's rest at Brother Stewart's home, some further fellowship with the friends and visiting of the sick, and we took tram to the boat, accompanied by about a dozen of the dear friends, who took leave of us on the boat with warmest assurances of love and the presentation of a silk umbrella, a souvenir of our visit to Ireland. We left the Emerald Isle with prayers for the dear church of Dublin, waving to them and they to us until lost to view.

Bradford was our next stop. We reached there at noon (April 24) and were warmly received by quite a little crowd of brethren, and soon were at the hospitable home of Brother and Sister Hudson. In the afternoon we met about 100 dear friends in a Methodist chapel hired for the day. About two-thirds of the number came from nearby places, all wearing what is known as the "MILLENNIAL DAWN smile" and otherwise manifesting their joy in the Lord and his precious promises. We spoke to them for an hour and a half along the line of practical living and our precious hopes, and then a free tea was served in one of the ante-rooms.

By request the evening meeting was on the subject, "Where are the Dead?" An audience of about 500 gave closest attention and at the conclusion took with avidity the "HELL TOWERS." We are hoping that some of them had hearing ears. A good night's rest prepared us for our next appointment—at Birmingham. As we left Bradford a little company on the railway platform bade us "God speed."

Birmingham was reached Saturday noon. We were greatly surprised that the afternoon meeting, for the interested only, was attended by about 115—fully one-half of whom came from nearby cities and villages. We had a most delightful season of fellowship and specially rejoiced with the Birmingham friends on their growth not only in numbers but also in the spirit of the truth. A very dear brother whom the Lord used to start the interest here became imbued with some wrong notions to the effect that nothing could be done except by himself, and that no more "wheat" could be found there. He dominated the class and hindered its sphere of usefulness until the Lord called him out of their way—we trust to a share in the kingdom. Although the dear friends still reverence his memory they perceive that the speedy increase in their numbers and zeal and warmth since his death are blessings in which they might have participated sooner had they been less subservient. We rejoice in their present condition of spiritual life—so in contrast with their condition when last we visited them, respecting which we made no comments, knowing that in DAWN STUDIES, Vol. VI., they had our advice and the Scriptures noted.

The evening meeting was a great success, especially considering that it was Saturday. About 300 gave us closest attention on the topic, "Where are the Dead?" Immediately on the conclusion we hastened to our train. On the platform we bade goodbye and waved our handkerchief to dear friends who saw us off.

It was past midnight when we reached Manchester and were met by Brothers Glass and MacKenzie and taken in a cab to Brother Glass' home and supper. A good sleep refreshed us and prepared us to meet the Sunday morning gathering of the interested, estimated at more than 300, but including one-third from nearby points. They had an interesting Testimony Meeting before our arrival, and all faces were radiant when we were introduced and while we spoke to them for half an hour. Next came dinner, then a visit to a dear dying sister, at her special request, and then our afternoon sermon on "Love the Principal Thing." About 800 were present at this semi-public service. In the evening the immense Hippodrome was crowded, extra chairs being used. It is estimated that 3,300 were present and that about 500 were turned away—each with one of the HELL-TOWERS. Best of all, the audience gave excellent attention—we cannot think that better attention was ever given to our message—not even in Allegheny.

Later, when we took our train for Edinburgh at 12:50 o'clock, we were surprised to find as many as thirty-eight on the platform to bid us good-bye. They had for us a remembrance of Manchester—an Autograph Album, which contains an inscribed address of welcome and thanks for the visit and a wish for our return, and the addresses of the Manchester class of Berean students of the Word. We accepted it with deep appreciation of the love it represented. Our train departed amid the singing of praise to God and the waving of handkerchiefs, after all had filed past us and exchanged personal greetings. We departed weary, and full of sympathy for the dear friends, who because of the lateness of the hour would get no tram-car service. We could secure no sleeping-car accommodations, but under the Lord's blessing had some sleep, and arrived at our destination at seven the next morning.

At Edinburgh, the beautiful, we were met at the depot by Brother Robertson (and others), who took us in a cab to his hospitable home for breakfast. Then came a two-hour talk to the friends, numbering about 140—our topic being "A new commandment I give unto you, that ye love one another as I have loved you." Next came dinner, and then another two-hour session attended by about 300, in which we replied to questions touching order in the church and how the brethren should deal one with another. Then came tea; and following it the public session on the topic, "The Return from Hell." About 600 were present. Excellent attention was given and we trust a good impression left. Two attempts were made to interrupt, but we went along and the Lord delivered us from any real disturbance. Then Brothers Watson and MacDonald took us in a cab to a hot supper and to the railway depot, where we bade good-bye to a very zealous band of about thirty-five and got into a sleeping-car—shaking hands and waving handkerchief to the singing crowd. God bless them!

Notwithstanding an all-day rain we had a splendid time at Luton. About a dozen met us at the station with hearty greetings, and Brother Moody had a cab in waiting, which took us speedily to his home, where we met his dear family, all of whom are in the truth, and were most hospitably entertained. Numerous friends called during the forenoon to greet us; and at the afternoon meeting in a hall we met all of the Luton church and more than as many more from nearby points, in all about 100, who gave close attention to our discourse on "Elect according to the foreknowledge of God, through sanctification of the spirit and the belief of the truth." A free "Tea" was provided and greatly enjoyed by all.

Next in order came the Public Meeting, at eight p.m., the attendance at which was estimated at 700—excellent, surely, for a week night and rainy weather. The audience was an intelligent one, and gave close attention; we trust the future will show that some were deeply interested and profited and assisted in preparation for a share either in or under the kingdom of God's dear Son. A large crowd gathered at the railway station and bade us good-bye! We reached London not

long after midnight and were most comfortably entertained by Brother Hemery and family.

MEETINGS IN LONDON

A good portion of Friday was spent in searching for a meeting room convenient to our office and much larger than the one now in use (overcrowded) in the Society's depot, 24 Eversholt street. We are hopeful of good results.

In the evening at Horticultural Hall about 900 were present (about 700 of them strangers) to hear about "The Overthrow of Satan's Empire." We had excellent attention, and had assurance from several that they were interested, had seen matters in a new light and would investigate further.

Thursday afternoon we met with the specially interested to the number of about 350, and again in the evening addressed about 450, in the same room used on the occasion of the Memorial—formerly a Wesleyan Chapel. The interest evinced was excellent, as may be judged by the numbers and by the fact that it was neither a Sunday nor a holiday, nor were the meetings advertised to the public. Brethren were present from surrounding places, however, some coming nearly 200 miles. At the close of the evening service we sang together, "God be with you 'till we meet again"; and then the congregation filed past, shaking our hand and wishing us and we them God's blessing.

ILFORD'S CLOSING MEETING

The last discourse of the tour was at Ilford Town Hall—to the public. About 1,000 were present—fifty standing; and some, we learned, were turned away. We had a splendid hearing on "The Overthrow of Satan's Empire." One-third of the audience were friends of the truth, Ilford being a suburb of London adjacent to Forest Gate, where the majority of the London congregation reside. We hope for good results. Before the evening meeting we had a pleasant social season and tea with Brother Guard and family and with about forty others. We parted from these dear friends with warm greetings, and sang together, "God be with you."

Saturday noon we took the "boat-train" for Liverpool, parting with about forty on the platform singing their goodbye. Four accompanied us the 240 miles to see us off—two from Liverpool who had attended the London meetings, one from London who had been in the truth but two months and who bought us some flowers, chiefly "forget-me-nots," and Brother Moody, of Luton, who accompanied us on much of the tour. They saw us on to the steamer and, with others from Liverpool and Manchester, about 85 in all, waited for two hours until our boat started; then sang, "In the Sweet Bye and Bye," "Crown Him Lord of All," "Blest be the Tie that Binds," "God be with you," etc.

Our heart goes out very warmly to the dear British friends, and we feel sure that the 5,000 now interested there are but the beginning of a great gathering. We expect the numbers to double within the next few years. We told them of our hopes and assured them that in America, Australia, Germany, Switzerland, Norway and Sweden, Denmark, etc., the brethren of the King were of the same spirit, that the loving zeal of our British brethren is the most manifest of all. But the Spirit of Christ is surely growing wonderfully in all who are studying "present truth." May it abound more and more in all of our hearts. Thus we shall be more and more "copies of God's dear Son," our dear Redeemer.

ON THE SEA—HOMEWARD BOUND

We enjoyed a very restful season on the sea, which was very quiet. We ate, slept, exercised, read, and, of course, talked. In answer to prayer, the Lord granted us some very favorable opportunities for presenting the truth to several who seemed to have "hearing ears." We trust that their interest may continue and abound to their present and eternal joy. We have considerable hope for four in particular, and some hope for four others.

The breaking of a blade of the ship's propeller delayed us a day, and thus we avoided a most severe storm, which wrecked a vessel near our pathway on the night we were due to arrive. We would even then have reached port on the next night (Friday) but for a heavy fog, which detained us all night just outside our port. But this also proved advantageous, for it gave us opportunity for three two-hour talks on the great "Divine Plan of the Ages." (1) To a returning missionary, whose acquaintance we had not previously made, and who seemed to have "an ear to hear" the "good tidings of great joy for all people," which we presented as forcefully and wisely as we knew how. (2) To a doctor and two of the ship's stewards, and (3) to two travelers who had been waiting for an opportunity to inquire concerning the *better Gospel*, of which they had casually learned something through others. We talked with them from before nine o'clock until eleven o'clock, the hour for closing the ship's parlor. Both had hearing ears and seemingly appreciative hearts and will read and, we trust, come fully into the truth. One of these, we understand, rehearsed much of what he had heard to a fellow-passenger on the promenade deck until midnight. We were in consequence of these experiences very appreciative of the fog and the delay which it occasioned, and more than ever resolved to appreciate delays and fogs, etc., knowing that "All things are working together for good to those who love God, to the called ones according to his purpose." Thus gradually we learn to spell Dis-appointment His-appointment, and to look for his leadings.

When we landed at nine o'clock Saturday morning, we found twelve dear brethren and sisters of the New York City church waiting for us with smiling faces and outstretched hands. (Poor dears, they had been standing there for over two hours, having been misinformed that the landing would be at seven o'clock.) Some, we learned, got up at three o'clock to be there to welcome us. We greeted them with equal warmth, commenting in our heart that naught but the truth and the spirit of pure love which it develops could form such a heart-binding tie. We assured the dear friends of our deep appreciation of their fragrant alabaster boxes so liberally poured forth; but that we accepted these, not as a personal tribute, but as marking their love for the Lord and his truth, and, because we, by his grace, occupy a prominent place as their representative.

Escorted to the railway station we fellowshipped until train time. Handing each one a new farthing, we explained that we had brought from the Bank of England enough of these to supply one each to the Allegheny Congregation; that these would be not only souvenirs of our trip, but much more, reminders of God's loving care for all who are his—yes, and for the world of mankind. We explained that each farthing would *represent two sparrows* and remind us of the Lord's word: "Are not two sparrows sold for a farthing? yet not one of these (sparrows) can fall to the ground without your Father's notice. Are not ye of much more value than many sparrows?"

We remarked that God's drawing power is exercised chiefly toward the meek, the humble-minded, the lowly in heart, and that their proper humility at times led these to feel their own unworthiness so keenly that they needed the comforting assurance that God's infinite powers permit a supervision of all creation, including the poor little sparrow and *much more* the interests of humanity, and particularly the welfare of the saints, the consecrated, the members of the church, which is the body of Christ. The Father's providential care is over all his works, even over the sparrows—but *"The Father himself loveth you"!* How wonderful is all this! No wonder that those who realize the truth of these divine messages love in return! "We love him because he first loved us."

* * *

After we had bidden farewell to the representatives of the New York City church, a speedy train enabled us to be with the Bible House family at 8:15 Saturday evening, where we were warmly welcomed by about fifty—with prayer and refreshments, preceded by the singing of the following hymn, the first verse of which represented our sentiments, and the other two the sentiments of the family:

"Home again! Home again!
From a foreign shore,
And oh! it fills my soul with joy
To meet you all once more.
Here I left the friends so dear,
To cross the ocean's foam;
But now I'm once again with those
Who fondly greet me home."

"Welcome home! Welcome home!
This our happy strain;
For God in love has overruled,
And brought thee home again.
Day by day our earnest prayers
Were with thee o'er the sea,
That God would bless his work abroad,
And gently care for thee.

"Happy hearts, happy hearts,
Join in grateful praise
To him who guides and guards his own
Throughout their earthly days.
Cords of love our hearts entwine,
Sweet love that shall not fail;
'Twill firmly bind us while on earth,
And reach beyond the vail."

"MY LORD AND MY GOD"

John 20:19-31.—JUNE 7.

Golden Text:—"Thomas answered and said unto him, my Lord and my God."—V. 35.

The story of our Lord's resurrection never loses its interest to the Christian. With the cross and Pentecost and our Lord's second coming and the resurrection of the church, it is one of the most important events recorded in the Word of God. Whatever helps to impress it upon our minds assists in establishing in us the faith once delivered unto the saints. Indeed we may say that if Christian people in general studied, understood and appreciated the resurrection of Jesus it would correct very many of the errors of theology received from the "dark ages" and it would protect them from other doctrinal errors of our day. Let the words of the apostles then sink deep into our hearts. If Christ be not risen your faith is vain and our preaching is vain, ye are yet in your sins (1 Cor. 15:17), and we who have espoused the cause of Christ are most wretchedly deceived. Whoever realizes the force of the Apostle's words and trusts to him as an inspired teacher, will assuredly not believe that the dead are alive, but that, as the Scriptures declare, their hope is that eventually they will be made alive by their resurrection from the dead. Connecting this lesson with the preceding one brings to our attention our Lord's manifestation to two of his disciples on the day of his resurrection as they were walking into the country to the home of one of them at Emmaus. The name of but one is given, Cleopas; the other has been variously suggested to have been Nathanael or Peter, but nothing is known on the subject. The two travelers were talking as they walked, and of course the topic of their conversation was the great tragedy of three days before and the consequent disappointment of all the grand hopes they had built of sharing with Messiah in his kingdom. What wonder that they were sad! It was at this juncture that Jesus, in another form, overtook them and in passing looked upon them saying, sympathetically, Countrymen, wherefore so sad; is there any special trouble? Their reply was, Perhaps you are a stranger hereabouts and have not heard of the recent tragedy? Jesus, a just and true and noble character, was taken by our rulers and delivered over to the Roman authorities for crucifixion, because they were envious of him and of his growing influence with the people. It is a sad thing that such an occurrence should ever take place in this city of Jerusalem. Besides we and many others were witnesses of his good works and wonderful teachings and know that never man spake like this man. What wonder, then, that we are sad! Just as you came we were discussing a new feature of the matter; we have just heard that the tomb in which he was buried was robbed, but some of our friends declare that they saw at the sepulchre a vision of angels and received the message that he had risen from the dead! Ah, Sir, we are living in strange times; we know not what to think of these things; we are perplexed!

"HE OPENED TO THEM THE SCRIPTURES"

To the surprise of these sorrowful men their fellow-traveler was mighty in the Scriptures; he seemed to be sympathetic, to be a believer in Jesus and his Messiahship, but he had a remarkable way of presenting matters, explaining to them that they should not be sad, but on the contrary glad; that the very matters that were casting such a gloom over their lives were important features in the fulfilment of the divine program and in full accord with the teachings of Jesus and with the Scriptures. We may well suppose that he carried their minds backward and reminded them of the original promise made at the time of sin's first victory, that the Seed of the woman should bruise the serpent's head, but that it should mean the bruising of his heel. Thus the crushing of evil was pictured, and the fact that it would cost Messiah something of suffering was also implied, but that the suffering would be insignificant and the destruction of the adversary would be ultimately complete.

We can also imagine his telling them about Abraham typifying the Father and Isaac typifying the Son, Messiah, and that Isaac's consecration to death, from which Abraham received him in a figure, was a typical fulfilment of the fact that Messiah must actually die and rise from the dead, and that this was illustrated in the various types of the law, in the Passover lamb and also in the sin-offering of the Atonement Day. Coming down he doubtless mentioned Joseph as a type of Messiah and that his imprisonment, before he was exalted to association with Pharaoh in the government, was a type of Christ's imprisonment in death before his exaltation to be the Life-giver to the world and next to the Father in the kingdom. Doubtless he reminded them also of the words of the Prophet Isaiah, "He shall be led as a lamb to the slaughter, as a sheep before his shearer is dumb, so he opened not his mouth." We can think of many Scriptures which he doubtless quoted and thus brought to their attention, telling them that they had been slow of heart to believe all that God's Word contained on this subject, that they had believed the glorious features but had failed to give proper weight to the ignominious, sacrificial features of the divine plan which were not less necessary, indeed were fundamental, the basis upon which the blessings should ultimately rest. He also assured them that it behooved the Son of man to suffer, that it was necessary for him to suffer as the redemption price of Adam and his race and that then he should rise from the dead to be their Deliverer.

The narrative does not tell with what amazement the two sorrowing disciples looked at their companion and wondered at his erudition and knowledge of the Scriptures, which was so much greater than their own, so much greater than that of the other apostles! No wonder that reaching their home they invited him to stay with them! He made as though he would go farther and undoubtedly would have done so had they not been anxious to have him stay; but they urged him, pleading that the day was far gone, that he could not accomplish much in the remaining hours and that they would like to have his fellowship.

KNOWN IN THE BREAKING OF BREAD

Soon they were seated at their simple evening meal, and without hesitation the wonderful stranger, who seemed to have such a grasp of the divine plan, was requested to ask a blessing upon the food. It was as he asked the blessing that they recognized his familiar tones and that it was none other than Jesus who could teach them as he had done—and simultaneously with this thought the stranger vanished. He had accomplished his purpose; why should he remain? His purpose was threefold: He would prepare their minds by pointing out to them the prophecies and the necessity for their fulfilment and their order for fulfilment; secondly, he would demonstrate to them not only his resurrection but also his change, that he was no longer the man Christ Jesus, but the same Jesus under new conditions, a spirit being, no longer limited in any respect; now he could appear and disappear at his convenience and in one form or in another form, as suited best his purposes, and in one garb or in another garb as would serve the occasion best. Thus to Mary he appeared as a gardener, to these two disciples as a traveler—but neither Mary nor these noted any print of nails in his feet or in his hands; although they were close to him, neither recognized his features nor his clothing—in fact, his raiment, as we remember, was divided amongst the Roman soldiers, and what he wore, therefore, must have been specially provided for the occasion, just as the wine was provided at the Cana marriage by divine power, which is so incomprehensible to us.

"DID NOT OUR HEARTS BURN?"

When our Lord vanished the two disciples were thoroughly aroused. We can imagine the looks upon their faces, the earnestness of their motions and the beam of their eyes as they said to one another, "Did not our hearts burn within us by the way as he talked to us and opened to us the Scriptures?" Ah, yes! Joy had now taken the place of sorrow with them; his explanation of the prophecies which made their hearts burn at the time caused them to glow still more now that they knew the speaker, recognized him as their crucified and risen Lord. They hastened back to the city seven miles away. They were so full of enthusiasm that they could not be content to rest at home with their glorious message while they knew that other dear hearts were in perplexity. They had the true spirit of discipleship, the desire to tell the good tidings of great joy, whatever the cost, to those who had the ear to hear.

And are not our experiences similar to theirs notwithstanding the fact that centuries have since elapsed? Indeed, our condition is very similar to theirs in this respect. The false doctrines of the "dark ages" have cast a gloom and a sorrow and fear and disquiet over all Christian hearts. The story of the resurrection is still with us, but it has been made rather meaningless by the various false doctrines, as, for instance, that our Lord was the heavenly Father himself, that he did not die, could not die, else the universe would have been without a ruler, hence, that there is no real death, no real atonement for sir, but more or less of a deception practiced, a make-believe dying upon the cross while Christ as the Father permitted the deception to be worked. Surely thus our Lord has been taken away and we know not where they have laid him; and what is true of us is true of all the Lord's truly consecrated people.

But now in this harvest time the Master is again present with his people. We are in his *parousia*, in the time of his presence in the end of the age, and those who have been watching and hearkening have heard the prophetic knock indicating the time of his presence, and have opened their hearts. Our hearts burn within us now as we come to understand better than in the past the great messages of God's Word, telling us of his love not only for the church but also for the world, and of the redemption accomplished through the precious blood and of the salvation that shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ in kingdom glory; yea, and of a blessing also upon all the families of the earth which will be willing to receive the same into good and honest hearts. Do not our hearts burn within us as these prophecies of old open before us and we see their true significance? And shall not we like these disciples at Emmaus arise hastily and go to the brethren wherever they may be and tell them the blessed tidings of the Redeemer's presence, to help them to understand the riches of God's grace as outlined in his precious Word? Surely all who have the proper feeling have this missionary spirit and desire to do good to all men, especially those of the household of faith.—Gal. 6:10.

"HE BREATHED ON THEM"

Meantime Jesus, the spirit being, immediately transferred himself from Emmaus to the upper room where the disciples were assembled and the doors were fastened because they were fearing the Jews and also that the persecution which had come to the Lord might also extend to them. They were having their evening meal when our Lord, discarding the body and the clothing in which he had appeared to the two at Emmaus as a spirit being, came into their midst while the doors were shut, just as an angel could do. There he materialized, created for himself a body of flesh with clothing and in an instant stood before the disciples, who were terrified and were scarcely calmed by his familiar salutation, "Peace be unto you." It was still the first day of the week, the day of his resurrection; we may be sure the disciples were discussing the great and momentous event and the news they had indirectly received of our Lord's resurrection. They were endeavoring to harmonize the various stories told by the women, wondering to what extent they had been deceived, etc. And now to hear the Master's own words saying, "Peace be unto you," —what could it mean? It meant a confirmation of the story of the women that they had actually seen the Lord, that he really was no longer dead. Then the Master showed them the wounded side and lacerated feet and hands, and their fright was turned into joy. The perplexities were not all gone; but they were getting the lesson that their Master was triumphant over death. Undoubtedly they were still perplexed at his appearing to them while the doors were shut; it would require a little time for them to learn that he was no longer the man Christ Jesus but the glorified Jesus, the spirit Jesus. They got a further lesson on this subject when a few moments later he vanished out of their sight, or, as some would say, dematerialized. The material body and clothing could not have gone through the walls while the doors were shut; a spirit being, however, is not limited by doors or locks or walls and our Lord, a spirit being, had used spirit powers and then additionally had created the body in which he then appeared, which was in still another form than that of a gardener, a stranger, a traveler to Emmaus.

Here our Lord took occasion to give his commission to the apostles, saying, "As the Father sent me, even so send I you." I have done the work the Father gave me to do; I now appoint to you a great work, which you are to do in my name, even as I worked in my Father's name. Symbolically then, as conveying to them a lesson, Jesus breathed upon them and said, "Receive ye the holy Spirit." He thus represented that he would put his Spirit, his disposition upon them which would enable them to carry out their commission, even as his own reception of the holy Spirit at the time of his baptism enabled him to carry out his consecration. What he did was rather a pantomine teaching; they must tarry at Jerusalem before they would really be endued with power from on high, before they would be endued with the holy Spirit. And why must they wait for Pentecost? Because the holy Spirit could come only upon those who were fully reconciled to the Father, and before they could be acceptable to the Father the great Redeemer must first ascend on high and appear in God's presence on their behalf and on behalf of all the household of faith to apply for them the merit of his sacrifice as a covering for all of their blemishes, that through him they might be acceptable to the Father and be permitted to receive the full adoption of the holy Spirit as the sons of God.

SINS REMITTED—SINS RETAINED

Addressing the apostles our Lord indicated the dignity of their complete representation of himself, saying, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This dignity, this honor, this privilege was not granted to all believers, but merely to the apostles. And it is not true that this authority descended from them to others, the clergy, nor that the power to forgive sins nor to fix the responsibility for sins is thus come to reside in those who are alleged to have been called by apostolic succession in the laying on of hands. The apostles had no such successors; there were only twelve and when one (Judas) lost his bishopric it was given to another, St. Paul. These twelve are represented in the symbols of Revelation as the twelve foundation stones of the New Jerusalem, and these alone were the apostles of the Lamb, specially privileged as such, and specially addressed in the above words.

It is right, therefore, that we should heed carefully the words of the twelve apostles as being a divine revelation in the most special sense, that we should note well what they tell us of such sins as are cancelled by the merit of Christ's sacrifice and which sins are not cancellable, but are sins unto death or sins for which a measure of stripes must be inflicted. In view of this how carefully we should study not only the words of the Master himself but also those of the apostles, to note the conditions upon which God is willing to accept all who come unto him through Christ and the conditions upon which sins may be forgiven.

But while it is not granted to any but the apostles thus to fix the limitations upon which sins are forgivable and which sins must be punished, it is the province of all those whom the Lord uses as his mouthpieces to make known these limitations to the church and to point out to them the teachings of the apostles on these subjects. Thus it is our privilege today to explain to those who have hearing ears what are the conditions of justification by faith and reconciliation to the Father and what are the conditions leading to the second death—not on our own authority, not on our own account, but in the name of the Lord through his apostles, whose words we properly quote in substantiation.

"MY LORD AND MY GOD"

The Apostle Thomas was not with the others on that first Sunday evening that our Lord appeared in the upper room. It was probably fortunate for many since that he was absent and that he was of that doubting disposition which lead him to rebuke the others for having believed in the Lord's resurrection upon too slight evidence. When they related to him the circumstances he declared, "Unless I put my finger in the prints of the nails and thrust my hand into his side I will not believe." An entire week passed and there was no further manifestation of our Lord so far as the records show until the next first day of the week, probably again in the evening, the beginning of the eighth day from the time of our Lord's resurrection. On this occasion all of the eleven apostles were present. The conditions were very similar to those of the week previous. Possibly they had been expecting all through the week to see our Lord and had been disappointed and when they were together a week later they hoped that this would be a favorable time for him to reveal himself. Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers in remembrance of his revelations of himself on the first and on the eighth days. Thus as the Jewish Law, providing for the seventh-day Sabbath, was recognized as ending with the Jewish dispensation, the Gospel church, under the guidance of the holy Spirit and freed from the law, nevertheless desired a special day in the week for rest and spiritual refreshment, and the choice for the first day became very pronounced. We must remember, however, that there is no stipulation of the first day of the week nor any other day as a Sabbath. As Christians we delight to have the Sabbath spirit, the spirit of consecration to the Lord every day, and we are glad that the first day of the week is so generally observed by the nominal church and that thus the Lord's spiritual Israel can have the more favorable opportunity for fellowship with him and with each other on the day which most beautifully represents their hopes, the resurrection day, the day which marked the beginning of the new hope, new joy and a new dispensation of divine providence.

When our Lord appeared on this occasion he addressed Thomas particularly, showing that he had knowledge of

what his disciples had discussed when they saw him not. Using Thomas' own language he exhorted him to stretch hither his finger and put it into the print of the nails and to thrust his hand into his side, and not be faithless but believing. The fact that Thomas was not too easily convinced gives us all the more assurance that the manifestations were unquestionably genuine and conclusive to those honorable men who bore witness thereto at the cost of their reputation, their influence, their lives—their all. We are not informed whether or not Thomas did put his finger into the nail prints and his hand into our Lord's side; it matters not, for at all events his mind was convinced.

Thomas' response is the Golden Text of this lesson, "My Lord and my God!" He recognized a divine power as indubitably attested by this manifestation; he knew therefore that the one in whose presence he stood was not only his Lord and Master Jesus, whose disciple he had become, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies "mighty one." This would not, however, mean that Thomas supposed our Lord Jesus to be the heavenly Father. We are to remember that the word God is applied not only to the Father and to the Son but also to the holy angels and on one occasion to men, to the seventy elders of Israel, whom Moses appointed in the wilderness.

Nevertheless we delight to remember the testimony of the Word that all men should honor the Son as they honor the Father also. The word also signifies that there are two so far as personality is concerned, though they are one so far as purpose and plan are concerned, as our Lord declared. Thus our Lord testified that all of his followers are to become one, even as he and the Father are one—one in purpose, in intent, in will, in spirit. Thus we also properly recognize the Lord Jesus as our God, a mighty one, in harmony with and one with the Father.

A LETTER FROM SOUTH AFRICA

Dear Brother in Christ:—

I am today in receipt of your welcome letter of 24th ult. I esteem it highly, and was exceedingly glad to hear from you.

I shall have much pleasure in giving you my honest opinion about the translation you mention, when it reaches me. I regret to find that you have met with so many disappointments in the translation.

Brother Booth is very active in connection with the Millennial message. I am deeply interested in your six books, and have two brothers similarly interested; one is a clergyman of the Dutch church; not only a reader, but a thinker. He is emeritus; resides at Pretoria, Transvaal, and edits a Dutch church paper, besides preaching when requested. I do not know how far the Lord means to use him in spreading the DAWN message.

Then there is a mutual friend of Brother Booth and myself, Rev. J. H. Orr, minister of the Independent Congregational church, Wymberg (one of our suburbs), who is already preaching some of the new truths contained in your boks.

As you will have heard, quite a nice litle company, of which I was one, all interested in the Millennial message, assembled in Brother Orr's church to celebrate the Passover—five Europeans, 29 natives (conducted in three languages—English, Dutch, Sixloga.) It was an important and impressive hour, and a new era in our lives.

Brother Orr is preaching the message, with great acceptance by his hearers.

Your books have left a deep impression upon me, and I am watching to see how far the Lord will see fit to use me in spreading the truths they contain.

With sincere regards, believe me,

Truly yours in Jesus,

L DE BEER,—*Africa.*

"LOVEST THOU ME MORE THAN THESE?"

John 21:1-25.—JUNE 14.

Golden Text:—"Lo, I am with you alway, even unto the end of the world."—Matt. 28:20.

Quite a long interval elapsed between our Lord's appearance to the disciples on the eighth day (which was the sixth manifestation after his resurrection) and the one recorded in this lesson; it was about three weeks. During that interval we may be sure that our Lord was frequently with the apostles in spirit, watching over their interests. During that time the excitement incidental to his resurrection and six appearances within eight days wore off. Week after week they waited for further manifestations, and then concluded that something more practical should occupy their attention. Peter, because of his years and natural leadership, was the first to suggest a practical turn of affairs, saying, "I go a fishing"—I will return to the fishing business; what will you do? James and John, former partners with Peter, replied that they were of the same mind, and speedily the partnership was revived. They returned to Palestine and took possession of the ships and fishing tackle which they had abandoned three years before in obedience to the Master's call—"I will make you fishers of men." We can imagine the disappointment of those men; and yet as they looked back and thought of the blessings experienced during the three years of following Jesus they must have felt glad as well as regretful; glad that they had been with the Master, and that they had had such a blessed season of coöperation, but regretful that the whole matter had evidently come to naught; that in the eyes of their neighbors and friends they had made fools of themselves, been deceived; they must have been grieved also because a return to the former occupation would be comparatively distasteful to them. Their first night's experience in the fishing business was calculated to disappoint them greatly; they toiled all night and caught nothing.

"JESUS STOOD ON THE SHORE"

With the morning dawn they were approaching the shore faint-hearted and discouraged, when a voice from the shore attracted their attention; some one calling for fish, they were obliged to reply that they had none. Then the stranger on the shore directed that the net be cast on the right side of the boat. They followed the suggestion of letting down the net again, when immediately it was full of large fish.

It was the loving John who first realized that the miracle implied that the stranger on the shore was the Lord, and he proclaimed his conviction to Peter. The latter, a man of action, and doubtless still suffering at heart from his denial of the Lord, plunged into the sea and swam ashore, but evidently was timid when he reached the land and waited and helped to pull the net full of fish to the shore. When the three fishermen were landed and things made fast and safe, it was noticed that the stranger had a fire of coals and fish thereon, and he invited the weary ones to come and have breakfast with him. This they did. It is not probable that they ate in silence, yet their conversation is not recorded, except that none of the disciples felt at liberty to inquire if it were the Lord, knowing, confident that it was he. There is no indication that on this occasion our Lord appeared with marks in his hands or his feet or his side; everything implies that he appeared in still another form, and was thus giving them another lesson in the fact that he not only had risen from the dead but was wholly changed, and was now a spirit being, who could go and come like the wind and they could not tell whence he came or whither he went; he could appear in a form best suited to the occasion.

"SIMON, LOVEST THOU ME?"

Poor Peter was doubtless wishing for some favorable opportunity to make some amends for his denial of the Lord, when our Lord looked at him and addressed him not as Peter, a rock, but as Simon, saying, "Lovest thou me more than these?" He may have meant, Do you love me more than these nets and boats and this fishing business? or he may have meant, Do you love me more than these other disciples? At least there was an opportunity for Peter to call to mind his own rather boastful expression of love for the Lord on the same night in which he denied him. He had said, "Lord, though all should forsake thee yet will not I." Peter replied without making any comparison between himself and the others or the fishing implements, saying, "Lord, thou knowest that I love thee." Our Lord used the word *agapao* for love, while Peter used a different word, *phileo,* supposed to signify a warm, personal affection. Upon this declaration our Lord replied, "Feed my lambs," my little sheep. There was in this the suggestion of a partial restoration of Peter to the work of the ministry. Three years before, our Lord had taught the multitudes on the shore from Peter's boat, and subsequently had performed the miracle of granting them a great draught of fishes, so great that the net broke. Following that incident, our Lord had said to Peter and James and John, "Follow me, and I will make you fishers of men." Now he gave them a similar miracle, and the net did not break, although 153 large fish were caught; and it was now,

after this catch, that our Lord wished again to start the apostles as fishers of men under the auspices of the Gospel dispensation beginning with Pentecost, when they would be endued with power from on high. Although our Lord did not directly reprove Peter, he nevertheless impressed upon him the seriousness of his mistake and his denial, and intimated that thereby he had forfeited his place as one of the apostles. This new commission that he might feed the lambs of the flock indirectly implied that he might not be a full shepherd amongst the sheep. But our Lord again put the same question in the same form, and Peter replied in the same words. Jesus then extended the commission to him, saying, "Tend my sheep," care for the sheep, serve the sheep. By these two parts of the commission Peter was authorized to feed the lambs, but merely to tend the sheep; he had not yet received the full liberties of shepherding. As Peter had denied the Lord taree times, so our Lord questioned him the third time, this time, however, changing the word for love to *phileo*. Perhaps Peter recognized the analogy; in any event he was deeply grieved at this third questioning of his love and that our Lord used this time the word *phileo*. Peter's reply was pathetic, "Lord, thou knowest all things; thou knowest that I love thee." With this third confession our Lord restored him fully as a bishop or shepherd, saying, "Feed my sheep." He was authorized not only to feed the lambs and tend the sheep but finally to feed the sheep also. We are glad for Peter; and we admire our Lord's course in adopting such a skilful method of reproof and his generosity in not reproving more severely. Let us learn lessons from this grand exampler! Are there any other lessons we may learn from our Lord's words? Is it not well that we inquire each of his own heart whether or not we have a warm, deep, earnest love for the Lord, or if it is only a general love and admiration? We are to seek to cultivate that personal fellowship with the Master which will enable us to answer these questions affirmatively, and to assure him that we love him more than lands or houses, boats or nets, parents or children, husband or wife or self. As our heavenly Bridegroom he is worthy of our love, and if we do not feel this love toward him we are not of the kind fit for the Kingdom, not fit to be members of the bride, the Lamb's wife. And how shall we know, how shall we test our own hearts as to the degree of our love for the Lord? How will the Lord test us if not by permitting trials and difficulties, oppositions, etc., to overtake us? As our Lord hid himself from the apostles for three weeks or more, yet was near them watching over them and ready to take advantage of the most favorable moment to impart the necessary lessons, so we may be sure that he watches over our interests to give us needed instruction and guidance—and if sometimes he hides his face behind a frowning providence it is with a view to our blessing or strengthening, to prepare us to appropriate some valuable lessons which will be helpful to us in our preparation for a place in the throne. Let us, then, rejoice even in tribulation, knowing what it is working out, and in such tribulation let us ask ourselves the question, How am I showing my Lord that I love him supremely?

As our Lord said to Peter upon the profession of his love that he might feed the lambs and tend and feed the sheep, so he says to all who are his followers. Not that we can have the honorable place of apostles in connection with the Lord's dear flock, but that each of us may find opportunities for tending and assisting, feeding, nourishing the flock of God, especially all whom the Lord's providences place in the church as elders so that, as the Apostle Paul said of the elders at Ephesus, they may feed the flock of God over whom the Spirit has made them overseers, bishops, shepherds. (Acts 20:28.) It is proper, nevertheless, that each one for himself provide things decent and honest in the sight of all in a temporal way; it is also necessary and proper that each under-shepherd give attention to his own spiritual feeding and refreshment; but it is very important that the Master's commission in respect to the flock shall have a prominent place in our hearts, that we shall rightly esteem it a great privilege to feed and to tend the Lord's followers in his name and as far as possible in his spirit of self-denial, self-sacrifice, in loving service, laying down our lives for the sheep, as he did. Whoever is heedless of the sheep should not in any sense of the word be recognized as an elder, a leader, and each dear elder should be esteemed and chosen to the position by his brethren because of evidence of loving zeal and devotion to the cause of the great Shepherd and the flock, and not from any selfish or worldly reasons. The primary qualification of an elder in the church, an under-shepherd, must necessarily be love for the Lord. All of the eloquence, all of the zeal might be hindrances and injurious to the flock's best interest, except as love for the great Shepherd would be the mainspring of action. And how may we know who has love for the Lord, and know of its measure? Our Lord tells us through the Apostle that if we love not our brethren whom we have seen we would be deceiving ourselves if we claim to love God whom we have not seen. Hence love for our Lord must be expected to manifest itself in love for the brethren, and only those who manifest great love and sympathy, benevolence, patience, gentleness, brotherly kindness for the dear flock, are to be considered faithful shepherds or worthy of eldership. The self-seeking, the ambitious are to be feared and not to be encouraged.

"WHAT SHALL THIS MAN DO?"

Following the questioning our Lord, still addressing the Apostle Peter, made a prophecy respecting him that he would live to be an old man, and that then he would be deprived of his liberties. This was not a very bright prospect to hold out before Peter; it meant a further testing of his loyalty. We are glad to know that the Apostle was not discouraged, and that he was faithful even unto death. The prophecy proved to Peter and to the other apostles present, that in the work in which they were to engage afresh they were not to expect kingdom honors and blessings, but rather to remember the Lord's previous declaration that the servant is not above his Master, and that as men despitefully used the Master the servants must expect nothing better. How nobly those chosen ones came up to the various tests and requirements placed upon them! There is a lesson for us, too, along the same lines, namely, that faithfulness to our Master will probably bring us tribulation of one kind or another. Hence we are not to seek our own wills or our own ways, but rather to look for and accept the Lord's providential guidance of our interests and to prefer this, knowing that he is able always to make all things work together for our good as new creatures. John tells us that our Lord's words were understood to signify that Peter would die a violent death, and that in conclusion Jesus said, "Follow me," note my example and copy it.

Peter evidently felt that the conversation was pivoted largely upon himself and sought to turn it a little, saying respecting John, whom he recognized as the Lord's favorite disciple, "Lord, what shall this man do?" What is your prediction and what will be your providence in respect to John? Our Lord's reply was almost curt; it amounted to, Mind your own business and you will have plenty to do, though it was stated in a more polite form. Jesus said, "If I will that he tarry until I come,

WHAT IS THAT TO THEE? FOLLOW THOU ME"

This is a difficult lesson for all of the Lord's followers to learn, but a very important one. If we allow ourselves to look about us and to wonder why some fellow-disciple is not receiving apparently the same amount of chastisement or trials or difficulties or burdens that the Lord permits to come to us, and if then we permit ourselves to become judges of the Lord and his wisdom and his providences, the result will be disastrous to ourselves. It will destroy our peace and undermine our faith and hinder us from learning the lessons necessary to prepare us for the kingdom. If such criticisms of divine providence at any time come to our minds, we should answer ourselves, promptly, in the language of our Lord to Peter, "What is that to thee? Follow thou me." You are not competent to regulate these matters, nor is it proper nor necessary for the Master to explain to you all of his plans and purposes. It is far better for you that you learn faith, submission and trust. No two of us have the same natural disposition, no two of us, therefore, need the same disciplinary training at the hand of the Lord. We have confidence in his wisdom and love; let us manifest it, realizing that if our trials are greater our blessings will be proportionate, and as the Lord said to Paul, so he would say to each of us, "My grace is sufficient for thee, my strength is made perfect in weakness." (2 Cor. 12:9.) With the Apostle let us say, If, therefore, the Lord's grace is proportionate to our trials let us receive with rejoicing all the trials he may send that we may have the more of his grace! It is for each sheep to know the Shepherd and to follow him, taking as straight paths for his feet as possible, and leaving with the Shepherd the general oversight of the flock and its interests, giving attention in proportion as the Lord through the brethren gives opportunity to assist in the shepherding work and in the name of the Lord to counsel or assist his dear flock.

"THAT HE TARRY TILL I COME"

Our Lord had clearly indicated that Peter would not tarry until his second coming, that he would die, and now, without saying that John would tarry until he should come, he merely said, If it should be my arrangement that he tarry till I come, would that interfere, Peter, with your arrangements and my dealings with you as my follower? But the matter became a proverb amongst the Lord's followers that John

would not die, and the fact is that he outlived all the other apostles. Yet he himself did not understand the Master's words to mean that he would not die, for he so calls our attention to the matter in this very lesson.

There is a sense in which John has tarried until the second coming of Christ, namely, in that he was made a representative of the whole church in the book of Revelation. The things which happened to John are the things which have happened or will happen to the church. The angel showed John —but in reality it was for the John class. John fell down to worship the angel, and was told not to do it, and this is in reality a lesson to the whole church, that they are not to be worshipers of God's messengers who bear to them the divine Word of truth and grace. The John class is, therefore, still in the world representatively, and we trust that we are members of it; it has tarried until the second presence of the Lord.

Applying this lesson to ourselves further, we suggest that some of the dear friends seem disposed to query as to how long they must wait before the first resurrection change shall come and which of them shall remain the longer, etc. Let us leave the entire matter to the Lord; we should be glad if our change should come soon, yet fully content if the Lord has further service for us and the change should be delayed. Those who experience the change the earlier will, of course, have in many respects the greater blessing for the time; but if the Lord has service for us on this side the vail let us be glad to do his will; let us be assured that he will grant sufficient grace for every experience of life.

"LO, I AM WITH THEE ALWAY"

Our Lord's assurance that he would be with his followers until the end of the age was a consoling message. He did not tell us how long the age would last, nor all the trials and difficulties which would intervene between the time of his ascension and his return for the harvest work and the exaltation of his church and the beginning of his kingdom reign. It has been to our advantage that he left us in ignorance on this point; but we are assured, however, that in due time the wise shall understand; and again through the Apostle we are assured, "Ye, brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. 5:4), but "as a snare shall it come upon all them that dwell on the face of the whole earth." (Luke 21:35.) Our Lord indicated that at his second coming he would give such a knock as would arouse his faithful ones and lead to the trimming of their lamps, that they might know of the presence of the Bridegroom and be prepared to enter with him to the wedding festival. It is not intended that this prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish.

Evidently our Lord did not intend that we should understand these words of the Golden Text to mean that he would be personally present in the world throughout the age. Rather we must understand him, in harmony with other statements, to the effect that the holy Spirit, the holy power of God, which came at Pentecost, was the representative of the Father and of the Son, the Spirit of both with the enlightening and instructing power, supervising all of our affairs and interests, expedient for us, beneficial to us. How glad we are that it is our great privilege to be living now in the time of the *parousia,* the presence of the Lord, and to have his special supervision in the same manner as when he was present with his disciples during those forty days before he ascended. But we are not to expect any materialization or manifestation of our Lord's presence, such as was appropriate and indeed necessary at that time. We have seen that the necessity then was that the disciples should have convincing proof that our Lord was risen and that he was not any longer human but capable of appearing in various forms. No longer are these lessons needed, for we know he is a spirit being and is present with us in this harvest time supervising all the work of the harvest. Indeed, we have every reason to be on guard now against the manifestations of the adversary, knowing from the Scriptures that the evil spirits, the fallen angels, will have considerable power in the way of materializing, and that it will be part of their deception to endeavor to ensnare and deceive us by impersonating the Lord and the holy ones as well as earthly friends. Let us not seek to walk by sight, but to be quite content to walk by faith, as our Lord desires us to do. The promise to us now is that we shall see him as he is—not as he was—because we shall be changed that we may be made like him.

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VIEWS FROM THE WATCH TOWER

THE POWER OF THE PULPIT

The Rev. Johnston Meyer, of Chicago, is reported to have recently told the theological students of the Chicago University that the people are tiring of preaching, that the power of the pulpit is on the decline, and that the people continue going to church only from force of habit, to hear the preacher. A Detroit newspaper, in an editorial, asks Dr. Meyer where oratory could find a weightier matter for discussion than in the redemption of mankind, and then speaks as follows about the great preachers of the past:

"These people knew what they believed, and preached what they believed, without apologies, without reservations, and without dodging inconvenient facts. Perhaps they were sensationalists, but only because their message was intensively dramatic. Their confidence in their mission was the secret of their strength. Dr. Meyer would have been more correct had he said that modern preaching is losing its power because those engaged in it are half-hearted evolutionists and not expositors of the Scripture. They are as highly educated as their predecessors, perhaps just as polished and eloquent, but they are not so sure of the ground on which they stand, not so certain, or if they are they lack the courage openly to state what they secretly believe. The ministers are, therefore, degenerated and give, in place of a sermon, a literary treatise, which convinces nobody. It is the sensationalism of the melodrama, and not the sensationalism which lends to the tragedy of the Master's undying power. The sooner the pulpit is no longer the place of entertainment in competition with the theater and the lecture stage, that much sooner will it regain its old power and those ministers who will preach without fear the gospel which they have believed, and do so without bending their necks and the public opinion will have comparatively little reason for complaint."

SPIRIT MANIFESTATIONS IN ITALY

Rome.—Ancona has a peculiar kind of haunted house, the residence of Sig. Maracini, the public prosecutor. Unique in the annals of psychical research is the particular kind of manifestation with which this residence has been visited. The extraordinary happenings are thus described by the sons of Sig. Maracini, who are both lawyers:

For several days the strangest things have been happening in unoccupied rooms. Meanwhile there was an electrical disturbance, and all the bells in the house began to ring. Nothing, however, was wrong with the electric installation.

But the most remarkable thing was the discovery of jets of water springing from the walls and almost flooding the floors. In the dining room milk welled up from the floor. We had the walls examined, the flooring broken up and the blocks raised, but not the least traces of milk, water or any other liquid was found.

A cup filled with milk suddenly appeared in the dining room, followed by a cup of coffee and milk. Our father cried jokingly:

"Coffee and milk? Bah! I should prefer wine." Shortly afterward we saw a liquid runing from the walls; it was wine. Once a pear appeared, and then we recalled that our little sister had asked at table for a pear, but was refused, as she had already eaten enough fruit. The pear was on a dish which was locked away in the sideboard. When the latter was opened the pear was no longer there. We then thought that some mysterious medium-like force might be exercised by our sister, so we watched her carefully and followed the child, when she rose from the table. When she passed close to a book shelf where there were two volumes on Spiritualism one of the books was raised in the air. It touched the girl several times on the shoulders, then danced for a few moments in the air, and then was clapped against the wall at the very spot whence the milk had issued.—*Cincinnati Enquirer.*

* * *

We keep track of such manifestations, as they are in line with and leading up to *greater* developments and manifestations by the demons who personate the dead. It will be noted that all who to any degree meddle with spirits, mediums, seances, etc., seem to make themselves the more liable to annoyances of this kind. Note the reference to two books on Spiritism and the kindnesses expressed. We know of at least two cases where *Millennial Dawn* volumes aroused an opposite sentiment in the spirits—the demons. "The darkness hateth the light!"

CLERICAL WEAKNESSES DRAMATIZED

"The stage has been so often assailed by the church that the time appears to have come for a turning of the tables. A play just produced in Baltimore, called 'The Servant in the House,' sets out to show that 'the church, as at present constituted, is a hollow mockery from foundation to dome, and that if Christ were to be born today instead of two thuosand years ago, the first people, or rather the only class, he would revile would be the clergy.' The church is measured by its own yard-stick and found wanting.

"The scene is the home of a young English vicar and his wife. Into the home comes 'the servant in the house.' He is introduced as an Indian butler and he performs good service.

"In the home of the vicar is his niece, the daughter of a long-absent brother, a miserable, drunken specimen of humanity. This representative of Socialism and the dregs of London unexpectedly shows up and incidentally becomes the real 'hero' of the play. He is the 'drain-pipe,' as he says—for there must be drain-pipes—that carries off all doubt and sorrow. He finds the trouble, all the trouble, right under the foundation of the crumbling church. His dramatic description of the cesspool of sham and show and form and creed, and miserable hypocrisy, that he discovers right under the pulpit, makes his parson brother throw off his coat and jerk off his clerical habiliments with disgust.

" 'I am no longer a preacher, a pretender,' he declares. 'I am a man. I disown my creeds and my shams. I go to do the work of a man; the work that God has shown me.'

"But into the house comes what the 'servant' calls 'the abomination.' He is *James Ponsonby Makeshrift, D.D.*, the Most Reverend, the Lord Bishop of Lancaster—a mighty man in the church. His main object in life, he confesses confidentially, is to swell the ranks of 'The Society for the Promotion and the Preservation of Emoluments of the Clergy.' He is the friend of the wealthy men and he gets them to dig deep into their pocketbooks. He is scornful of all that is not sanctimonious.

"The Bishop is finally forced to confess that his doctrine, and the secret doctrine of all his profession, is 'to give as little as possible and grab as much as we can.' "—*Literary Digest.*

EPISCOPALIAN PAPERS ON ANGLO-ROMAN UNION

The Protestant Episcopal church bids fair to have a vigorous question on its hands regarding the movement for Anglo-Roman union. The tendency of which this is a crystallized form has been frequently treated in her Church organs, but the steps taken under the leadership of the Rev. Father Paul James Francis, General of the Society of the Atonement, have precipitated something like a crisis. His new organization (treated in our issue of February 22) aims "to promote the corporate union with the Apostolic See." It seems to have been mainly inspired as a protest against the action taken by the Episcopal Church at its general convention at Richmond last fall in adopting the canon of the open pulpit, allowing any one, whatever his denominational affiliations, to preach in the pulpits of the Episcopal Church if he first obtains the consent of the bishop of the diocese. The new union, then, is in its nature reactionary.

The Churchman (New York), in commenting upon Father Francis' movement, assumes a favorable attitude, but criticises the members of the Anglo-Roman union as bad "students of facts when they interpret to the public what can be done or what has been done by the Apostolic See of Rome under curial control inspired by traditions of absolutism, handed down and enforced through long years of incapacity and wilful aspirations for temporal control." But the importance of what the new movement aims at, *The Churchman* points out, "lies in the fact that churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for." This paper favors the project of the Anglican communion in trying to do away with its "isolation." Thus:

"While hosts of people are pressing for closer relations with historic Protestant bodies, there should be the same liberty in the Anglican church for a movement toward closer relation with Roman Catholics. Disloyalty should not be charged in either direction. There is not only the same liberty in the one that there is in the other, but there is the same necessity. The wrong attitude or the wrong-doing of Romanism and Protestantism does not lessen our duty toward unity. No kind of separation can be looked upon as a finality. Such men as Archbishops Temple and Maclagan, when they addressed a letter to Pope Leo XIII. on Anglican Orders, spoke of him as their venerable brother. Does this term of address mean nothing? Is not Christian courtesy based, after all, on the reality found in Christ's teaching as to what brother means, as to what brotherhood implies?

"The Anglo-Roman union is not the sign of a revolution, but in a double sense it is a sign of the times, however insignificant its numbers. The desire for union of some sort is becoming universal among Christians, and publicity is a distinctive sign of the times. The members of the Anglo-Roman union in proclaiming their desires and their methods to the world, protect themselves from any charge of treachery or treason. In this respect, at least, they are to be congratulated in contrast with those who would Latinize and yet localize the American church as a petty sect in opposition to the world-wide sectarianism of the Roman Communion. If it is right and praiseworthy that men should desire and work for union in Protestant directions, it must in all fairness be admitted that men should be allowed the same privilege to work for unity in the other direction."

"We wonder that these men do not reflect upon the peril in which they leave their immortal souls. They cannot plead invincible ignorance, for they admit that Rome is right and Anglicanism is wrong. They cannot plead their good intentions, for the Holy Father is perfectly well aware of the quixotic nature of their enterprise, and he would prefer to have them execute the much better intention of following out their logic. It is nothing to him that they admit his primacy and supremacy, for that is merely academic so long as they fail to do the logical and practical thing. Until they shall do that and make their submission, from his point of view they are contumacious rebels against his authority, all the more because they admit that authority with all its implications. We have no wish to see any of our clergy or communicants go to Rome; but, as a matter of elemental honesty and for the peace of the church, we should be really glad if those who thus proclaim themselves to be alien to our faith and polity were consistent and scrupulous. They should go out from us because they are not of us. It is painful to have a carbuncle lanced, but it is better for the body to let out the poisonous humor. These men are living in a realm of utter illusion. They grant all the premises of the Roman argument and flinch at the conclusion. The inference from their admission is not the propriety of their staying where they are until they can convert the whole church; it is that they should make haste to save their own souls by acknowledging the vicar of Christ and shaking from their feet the dust of the doomed city. To refuse this act of obedience is an exercise of private judgment more groundless than any Protestant's, and none would be more forward to tell them so than Archbishop Ryan or Cardinal Gibbons, or his Holiness, Pope Pius X."

The Living Church (Milwaukee) is the organ of the extreme high-church party of Episcopalianism, and has long striven toward achieving a "Catholic unity," but one which does not recognize the primacy of the Papal See. Concerning this movement it says:

"Gentlemen who are taking up with this latest novelty in religion must realize that they are seriously embarrassing us who would maintain the Catholic position among Anglicans. If they were strong enough to prove a serious factor in our church life, they would prove a most useful ally to ultra Protestants, in assuring churchmen that the *terminus ad quem* of the Catholic Movement is Rome. All of us, we trust, desire unity, and unity that left Roman Christendom out would be far from complete; yet it would be cowardly for us to surrender, for the sake of unity, the impregnable position with respect to Catholicity which we hold. This position is that the Catholic church is complete wherever the valid ministry of the church, in its threefold orders, is teaching the Catholic faith and administering the Catholic sacraments with the living Presence of the Holy Spirit in her; that any primacy, whether of Rome or of any other see, depends upon the church, and not the church upon the primacy; that the faith can be finally defined only by the consensus of the whole church, expressed generally and corporately as such consensus, and not by any single bishop; and that unity will eventually come, in the good providence of God, if at all, by the recognition throughout the church of the equal authority of all bishops severally, and the appellate authority of all of them collectively.

"We cannot do otherwise, then, than to condemn this movement which some have sought to exploit, through this most recent of ecclesiastical novelties. Whatever else may be said for or against it, we repudiate it as an expression of Catholic churchmanship."—*Literary Digest.*

BRITISH PILGRIMAGE OF BRO. F. W. WILLIAMSON

Nottingham, England, June 20, 21; Sheffield, England, June 22, 23; Bradford, England, June 24; Leeds, England, June 25; Otley, England, June 27, 28; Manchester, England, June 29, 30; Liverpool, England, July 1, 2.

THE MIGHTY KING OF KINGS

From far in the great aions of eternity,
From space unlimited, unmeasured by the steps
Of worlds, from silence broken only by the voice
Of him, the self-existent One, whose skilful word
Created him, came forth the glorious Son of God!

O sacred moment! which with shaded eyes we dare
With holy boldness to approach; not with a vain
Desire to see and know what God has hid, but drawn
Thereto by that blest Spirit which in reverence
Delights to search the deep and precious things revealed.

O glad Beginning of Creation's early morn!
O glorious Finish of Creation's noon and night!
O blessed Son, begotten of the Father's speech,
Thou only Well-Beloved, in whom all fulness dwells!
Silence and space alone were found to worship thee!

But deep within the counsels of th' Eternal One
Lay countless hosts whose praise should celebrate the Son;
And to the Son was giv'n prerogative to call
Them to existence, in abodes of him prepared,
And crown with happiness each creature in its sphere.

Rich in insignia of his high rank, he still
Delighted in the emblems of humility;
And wore upon his heart the gem obedience,
And clothed his arm with zeal, his feet with haste, to do
The holy will of him who loved and cherished him.

And now reign silence, solemn, still, as that which on
His natal day received him; for the angels watch,
With awe constrained, while he divests himself of all
His wealth and glory, and becomes a babe; then loud
Hosannas sing, "On earth be peace, good will to men."

And lovingly they watch him as the perfect man's
Estate he magnifies with like obedience,
Unflinching loyalty and firm humility;
Till, daunted not by Calv'ry's cross and shame, he gives
His life a ransom for a helpless, dying race.

That awful day the darkened sun and quaking earth
Creation's anguish voiced; but One yet reigned supreme,
Who loved him with the power of infinite strength,
And in his master hand the mighty issues held—
The matchless Son had won the title to a throne!

What throne? Could all the boundless universe produce
A worthy coronet for his escutcheon which
Nor honor, glory, shame nor death could mar? Behold,
The heav'nly myriads worship, while the Father crowns
The risen Son—divine, immortal, Lord of all.

O hail, Immanuel! Prince of life and glory, hail!
Let earth with heaven unite in adoration, praise,
Thanksgiving to thy God, whose attributes thou hast
Exalted, and to thee, whose love and sacrifice
Constrain to endless gratitude a race redeemed!

—R. B. Henninges.

"THE GOSPEL WHICH I PREACHED"

1 Cor. 15:1-20.—JUNE 21.

Golden Text—"But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

This lesson is appointed as a review for the Quarter and no doubt will be profitable to many so to use it. We, however, call attention to the reading lesson as a summary of the entire Gospel of Christ. The Apostle declares, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—vs. 1, 2.

From these words we perceive how important faith is to present salvation. Whoever cannot believe, whatever the lesson, cannot be saved in this present time. Whoever has not heard the Gospel, as in the case of the heathen, is not saved in ignorance, and whoever has heard the Gospel and does not keep it in memory and thus loses its power will miss the present salvation; or, if it should be kept in memory, still it might be useless because of failure to allow the Gospel message to act properly upon the heart and life. These things being true we perceive how important it is for us to have a pure Gospel, to know the truth, for nothing but the truth can make us free. We do not mean by this that full knowledge of the truth is necessary either to our justification or to our consecration; we do not mean that if we have a measure of error mixed with our knowledge of the truth this would keep us from the privileges of justification and sanctification; on the contrary, nearly all of us were justified and brought into relationship with God while we had as yet much error in our minds. It was not, however, the error which justifies nor the error which led us to sanctification or consecration; only the truth could so profit us. The more truth we have at the beginning the more favored we are, and we are blessed then in proportion as we get rid of the errors and superstitions which becloud our mental vision. The truth alone can make us entirely free, and hence we cannot enter fully into the enjoyment of all the blessings and privileges while as yet we are hampered by error. But may we not say that it is entirely probable that we shall be hampered by some errors, some confusion to the very end of our journey, and that not until our change shall come shall we know as we are known?

ST. PAUL'S GOSPEL SUMMARY

The Apostle summarizes our Christian faith saying, "I delivered unto you first of all [as of primary importance] that which I also received, how that Christ died for our sins according to the Scriptures; and rose again on the third day according to the Scriptures." This much of knowledge is necessary to anyone who would be properly termed a believer, a Christian. Hence the heathen, whatever their condition in their ignorance of these facts, could not be believers, could not be Christians. This is the faith which justifies, and those who have it not are not justified. It recognizes "our sins" and "Christ's death" as our ransom-price, and Christ's resurrection, as evincing the satisfying of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. There was a time when to us, as still to the majority of Christians, all this matter was hazy because of the false doctrines, false theories which filled our minds, leading us to believe that eternal torment was the penalty for sin and hindering us from understanding how Christ's death could meet our penalty therefor. Then again the error that the minute of dying means getting more alive hinders one from understanding how the Lord died for our sins and also hinders appreciation of the meaning of his resurrection from the dead. Nevertheless, we were justified even in our ignorance of the philosophy of these matters, justified because our faith accepted the general facts, namely, that we were sinners and that Christ did something acceptable in God's sight as the ransom price for our sins, and that now by the grace of God we are thereby relieved from the condemnation and brought back into fellowship of heart with him.

The Apostle then proceeds to recount the evidence respecting our Lord's resurrection, apparently confining himself to those manifestations which our Lord made to the apostles. Thus he mentions Cephas, or Peter, but does not mention Cleophas, who was one of the two with whom the Lord talked on the way to Emmaus. Neither does he mention the appearance to Mary and the other women on the day of the resurrection. Although he mentions the five hundred brethren the apostles were amongst them. He is summing up the strongest kind of evidence respecting our Lord's resurrection, and finally says, "Last of all he was seen of me also as of one born before the time"—as of premature birth. That is to say, St. Paul saw our Lord not in fleshly form, but shining above the brightness of the noonday sun; he saw him as a spirit being, as all the church hope to see him after they shall have experienced the resurrection change, when they shall be like him and see him as he is (not as he was) and share his glory.

"SO WE PREACHED—SO YE BELIEVED"

The Apostle was combating the heathen theory that a resurrection of the dead was necessary. Some claimed that the dead would never rise, others that in the moment of dying they become more alive than ever. The Apostle lays down the Christian teaching on the subject, namely, that the dead are dead and that without a resurrection there would be no hope. Those to whom he wrote were shortsighted; they claimed still to believe the resurrection of Jesus, but had dropped the thought of the necessity of a resurrection for others. The

Apostle seeks to re-establish them by pointing out that all the hope they had received as Christians was built upon the resurrection of Jesus, that a dead Savior would be of no assistance to them; that his teaching and the teaching of the other apostles had been, that while the merit of the redemption resided in the sacrifice of Christ yet the redemption itself was equally dependent upon the resurrection of him who died for us, because a dead Savior could not help us. He says, "So we preached, and so ye believed; how, then, say some amongst you that there is no resurrection of the dead"; that you do not see the importance of the doctrine of the resurrection respecting the church? If it was important in respect to our Lord, is it not equally so in respect to the church and the world? If, as some claim, the doctrine of the resurrection is foolish and false, then Christ is not risen. Do you say, What if he is not risen? I answer, "Then is our preaching vain, your faith is also vain, and we are found false witnesses to God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised."—Vs. 13-15.

Thus does the Apostle link together the doctrine of the resurrection of Jesus with the doctrine of the resurrection of the church and of the world. If the latter is not true the former is not true; if the resurrection of Christ was necessary, the resurrection of the church and of the world is also necessary. With what clinching argument the Apostle sets this forth, saying, "If Christ be not risen your faith is vain; ye are yet in your sins; yea, also, they that are fallen asleep in Christ are perished." If Christian people in general would study this lesson and allow it to have its proper weight in their minds, it would settle certain questions thoroughly. They would decide to throw away, either the teachings of the Apostle and the whole Bible respecting the condition of man in death (that he was really dead or figuratively said to be "asleep," waiting for the resurrection change in the Millennial morning), or else they would throw away the human theories that are blinding and confusing them on this subject and which teach that the dead are not dead but more alive than ever, neither dead nor asleep, but in heavenly glory or eternal torment. Let us take the Apostle's standpoint and rest our hearts and our faith thereupon. Christ died, and on the third day arose from the dead. His followers and the whole world died, and in the Millennial morning they are to come forth, the little flock in the first resurrection of the blessed and holy, the world in general in the general resurrection unto judgment or trial or testing in respect to their willingness to become God's people or not.

OUR GOLDEN TEXT

The following references by another Apostle are fully in harmony with those of St. Paul: The Gospel was written that those who have the hearing ear and the proper heart might be enabled to believe that Jesus is the Anointed One, the Messiah, the Son of God, and that believing they might have life through his name. (John 20:31.) Not that merely believing will bring the life, for "devils also believe and tremble," but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus, pupils in the school of Christ to learn of him; to be assisted in walking in his footsteps, to learn of their high calling of God in Christ Jesus, and by assistance granted, to make their calling and election sure to life eternal as members of his little flock, his bride class. All this is possible in his name, in his merit, but none of it is possible on any other terms or conditions, for "there is none other name given under heaven and amongst men whereby we must be saved." We thank God, however, that while only the few have the hearing ear now, and hence only the few hear the divine call now, yet by and by all the deaf ears shall be unstopped; the message will be delivered in no uncertain tones and all shall know, from the least to the greatest, of divine love and mercy in Christ, and shall have the opportunity of accepting the same in his name or of rejecting and coming under the divine condemnation of the second death.

Let us see to it with diligence, that having been favored so highly as we are, it shall not be said of us that we received the grace of God in vain! Receiving it let us use it, let us improve the opportunity, let us make our calling and election sure!

"WALK AS CHILDREN OF LIGHT"

Ephesians 5:6-21.—JUNE 28.

Golden Text—"Be not drunk with wine, wherein is excess; but be ye filled with the Spirit."—V. 18.

As implied by the selection of the Golden Text, the International Sunday-School Study styles this a Temperance Lesson. We shall not, however, treat it particularly from that standpoint, as we do not consider that such was the apostolic thought, except in the sense that temperance and abstinence from evil in any form are the inculcations of holy Scripture for all who have named the name of Christ. Thus the Golden Text properly sets before us that there is one spirit of the world and another spirit of the Lord; one a spirit of error, the other the spirit of truth. We are no longer to walk in darkness as others—in sin, in rioting, in drunkenness, in debauchery of various kinds; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the lamp, toward the things that are perfect, toward the things set before him in the divine Word and plan. Instead of needing alcoholic spirits for his refreshment he has the Spirit of the Lord, the holy Spirit, which exhilarates; it overcomes the spirit of gloom and fear, it does for him much more than alcoholic spirits could do for the natural man in the way of blotting out unpleasant memories and bringing in happiness.

THE SEVEN WAYS OF THIS EPISTLE

The Epistle to the Ephesians is one of the grandest books of the Bible. Deeply spiritual it appeals thoroughly only to the consecrated. Its central thought is the new creation; that the justified by a consecration of their justified humanity, when accepted of the Lord, are begotten of the holy Spirit to be new creatures in Christ. For such, old things have passed away—earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the first resurrection. The first part of the book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from humanity to membership in the new creation; the last chapters of the book point out to us the effect of this change, not only upon the sentiments of the new creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of his might. The new creature is to keep the old creature, the body, under; to keep it dead, buried. Our lesson relates particularly to this phase of the subject—the new creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The opening words of our lesson (v. 6), "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry; for, as the Apostle explains, those in whom these characteristics are dominant, or those in whom the characteristics are sympathized with, can have no inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become new creatures in Christ love the unclean things, sympathize with them, desire them, or jest about them, they are far from the condition which is becoming to saints. Such a mental attitude on their part would imply that they had either never been begotten of the Spirit of holiness or else they were returning again like a sow that was washed to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, Such were ye; but now ye are washed, but ye are justified, but ye are sanctified through the Lord Jesus Christ. (1 Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience; for ye were once in darkness, but now are ye light in the Lord.

"WALK AS CHILDREN OF LIGHT"

He proceeds to show how the children of light should walk, saying, The fruit of the Spirit, wherever it is found, is goodness and righteousness and truth—therefore, the holy Spirit never prompts to badness, unrighteousness, untruthfulness.

And whoever has received the holy Spirit, whoever has been begotten of the Lord as his child, will want to prove, to demonstrate, to ascertain thoroughly what is acceptable unto the Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the new creature to please God, to do his will, will signify that his life, that his heart and so far as possible every act and word of his will be in accord with goodness, in accord with the principles of righteousness which God represents—in accord with truth.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM"

We are responsible not only for what we ourselves may do and think as New Creatures, but our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Brother, sister, let us set our affections on things above—let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season—how good it is, how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, "Speak the truth in love."

"THINGS WHICH ARE DONE IN SECRET"

"It is a shame even to speak of those things which are done of them in secret"—that are done in the dark. The Apostle's intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord's people of the new creation have accepted his leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth; that they should allow the holy Spirit to shine forth for the reproving of the world, for the reproving of darkness, and for the setting up of a standard of righteousness in harmony with the Lord's example.

The Apostle here reminds us of the prophetic statement, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness. Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them and to direct them according to the above Scripture, to awake from their stupor, from their sleep, to recognize conditions from their true standpoint, and that, getting awake, they should realize that they are sinners; that the wage of sin is death, and that the tendency of sin is downward—and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct is concerned, but as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little and a little more and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more and more until the perfect day.

THE SEVEN WALKS

The Christian's walk of course means his course of conduct, including thoughts and words and acts. The Apostle indicates very clearly what this work or course of the Christian should be, outlining it in seven different ways.

(1) The new creature *should walk* not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience. (Eph. 2:3.) This is the walk of the world, the walk of evil-doers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The new creation should walk in good works—"For we are God's workmanship, created in Christ unto good works, which God has before ordained that we should walk in them." —Eph. 2:10.

(3) The new creation should "walk worthy of the vocation wherewith they are called." (Eph. 4:1.) Their vocation is the very highest of all; they are the representatives of the Lord and Master; they bear his name, and should seek in everything to glorify it and never to dishonor it. What we do, what we say, what we think—in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King, whose ambassadors we are. Our vocation is that of servants of God, and no earthly avocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of his bride class, his kingdom class.

(4) The new creation are to "walk not as other Gentiles walk." (Eph. 4:17.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the Spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services—in fact, whatsoever we do we are to do to the glory of God and are not to be influenced by the spirit of the world, but contrariwise are to set a proper example for the world in all matters—in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is traveling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature.

(5) The new creation is to "walk in love." (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the new creation —love. "Love is the fulfilling of the law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a new creature. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, Love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us and persecute us.

(6) The new creation are also instructed to walk as children of light; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the divine character and Word, the things that prove to be of greatest blessing to neighbors and to friends. As children of the light every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

(7) The new creation should "walk circumspectly." (Eph. 5:15.) This word circumspectly signifies to look carefully all around at every step. The Christian cannot be a careless liver, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have divine approval and glorify God in his body and spirit which are God's. This circumspection of our walk as new creatures is the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of character.

We should walk circumspectly also because we profess to be of the new creation, begotten of the holy Spirit and not of the world, but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathizing with us, hate us, and watch either to see what fault can be found with our walk, or to stumble and trip us, sometimes from malicious impulse and sometimes from sympathetic reasons; as the Apostle Peter, when speaking to our Lord, said, Far be it from thee, Lord, to thus sacrifice thyself and die. To walk circumspectly is to take note of these various hindrances and stumbling stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the holy Spirit; and thus to walk carefully; and in so doing to develop the characters which are most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Hence the faithful, the new creatures in Christ, should be the most exemplary, the most wonderful people in the whole world, the wisest in the management of their affairs, the wisest in the government of their children, the wisest in their eating, drinking and dressing. Not that the world will always approve, but that the end will justify the course which the Lord's Word directs, and which the wise of the new creation, walking circumspectly, will take.

"REDEEMING THE TIME"

This signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favors which are ours as new creatures? And where may we obtain the time for telling these good tidings to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is.

"WHEREFORE BE YE NOT FOOLS, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS"

How many of the Lord's people are fools! How many allow the spirit of the world so to enter in as to hinder them from appreciating the real wisdom and the proper course, the proper walk in life! It is time for us to cease this foolishness of trying to do everything just as the world does it and to be everything that the world will approve! It is time for us to determine that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

"INSTEAD PRAISE AND THANKSGIVING"

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for his goodness, in maintaining a fellowship of heart with him and then additionally having fellowship one with another, with those who are in the truth, in the Lord. We are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are on the contrary to be continually rejoicing, full of gladness, the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship, the exhilaration of the new mind continually growing stronger and more God-like, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them and has promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind, and who will not suffer us to be tempted above that we are able. Well then may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done, and that we may be looking to note his leadings and providences in and through others as well as through ourselves, and especially to note the instructions in his Word.

PAY THY VOWS UNTO THE LORD

Dear Brother and Pastor:—

I have been wanting to write you for some time concerning the matter of *proper conduct between the sexes* in the Ecclesia. Some items have come to my attention within the last few months, that I feel it incumbent upon me again to call your attention to the subject. I am not at liberty to write you as plainly and fully as I might, concerning the specific instances of which I know; but I have both heard and seen enough to become convinced that the adversary is making a strong attack along these lines all over the country, deceiving some of the dear brethren (who are *old enough*, both in the flesh and spirit, to *know better*) into thinking that hugs and kisses and letters, laden with terms of excessive endearment, etc., are proper expressions of *spiritual affection* between brothers and sisters in no way related in the flesh.

The *consequences* of such an attitude of mind would surely be a decline of spirituality; sometimes with unkindness toward and neglect of those who have a *right* to the affections lavished on others. If the adversary accomplishes his ultimate design, gross immorality and public disgrace of the cause we love will surely follow. Shall it come to this? God forbid! *He* can, and I believe will, deliver us. If the heart-intentions of the dear brethren are pure (as I *believe* them to be), then certainly this matter is the deception of Satan himself.

What I desire earnestly to entreat of you now, dear Brother Russell, is that you publish in the WATCH TOWER an article giving in plain and unmistakable terms *your* views of this matter, as outlined in the extract from DAWN-STUDIES, Vol. VI., pp. 489, 490, enclosed herewith. This seems to me particularly desirable, as I understand *your* writings as well as Scripture are being twisted into a rebuke to any who dare criticise this kind of conduct, as "surmising evil," etc.

Forgive me, dear brother, if I have been over-bold in presenting this matter; I feel very deeply on the subject. With kindest Christian love, I remain, yours in the King's service,

HORACE E. HOLLISTER,—*Ill.*

PROMISCUOUS ASSOCIATION NOT IMPLIED

(EXTRACT FROM VOL. VI., DAWN-STUDIES, PP. 489, 490)

"The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the new creatures —according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the new creation must take a similar view of it, must esteem all new creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know *no partiality* amongst the brethren, except such as the Lord himself showed —in that he favored and honored those who showed the largest measure of zeal for his cause.

"But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the new creation, and only partially affects our mortal bodies, and their relationship with each

other and with the world. *Hence, the proprieties of conduct and relationship between the sexes must be maintained by the new creation.*

"These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. *They accordingly should realize that as a new creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes.* In proportion as the new creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the new creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations."

BROTHER RUSSELL'S REPLY

We believe it is our Lord's will that we publish the above letter with our unqualified endorsement of its sentiment and expression. Without surmising evil *intent* it calls attention to a world-wide tendency which we as specially covenanted people should oppose. We have already called attention to the fact that the adversary may be expected to try various tactics of opposition during the last seven years of the harvest; and that the Lord may give him a comparatively free hand. While the hour of temptation, we are told, will try all that dwell upon the whole earth (Rev. 3:10), it must not surprise us if it comes with special force against the consecrated, the temple class or "house of God."—1 Pet. 4:17.

TEMPTATIONS FROM OPPOSITE QUARTERS

So far as the consecrated are concerned the testings seem to be opposites. Perfect love being recognized as the *mark* to be reached and to be maintained, the adversary, finding that he cannot keep us from it, begins to *push us*—past the mark into such earthly loves as the foregoing letter mentions. The danger must be evident to all who will think for a moment. The *spiritual love* amongst the Lord's members as proper as it is unavoidable. The tie that binds our hearts in Christian love is the dearest and the strongest of which we have any knowledge; because like to that above. With the love goes a *confidence* in each other's integrity of motive, which, unless guarded against, might let down some of the barriers of reserve which society has found by experience are absolutely necessary for the world. We do not mean that the Lord's people have lower standards of morality than has the world; but with higher ideals they have found a new confidence in each other—not in the flesh, but in the spirit. For the time they forget all about the flesh and are all the more in danger of being ambushed by the adversary along that very line.

On the other hand the adversary attempts to push others of the faithful aside from the "mark" by arousing bitterness, jealousy, envy, strife. He is too crafty to suppose that such seeds would spring spontaneously in the hearts of the consecrated. Hence, so far as we can discern, his course is to plant these seeds of evil while apparently cultivating justice and purity and truth. Ah! he is an artful enemy, and "we are not entirely ignorant of his devices," though we may little guess which will be his next move for ensnarement.

Brother Hollister, for instance, as the above letter implies, was tempted to surmise evil respecting those whose conduct he disapproves; but he gained a victory over the snare, and hence, without judging others as of bad intention and impure motive, he sees the matter as we do and as we believe the Lord does—as a snare of the adversary against which it is our privilege to warn the brethren in love.

How long will it require for the Lord's dear followers to learn the meaning and proper application of Matthew 18:15-17? Failure to note and to use properly this rule seems to us the tap-root of nearly every difficulty amongst the brethren, in every quarter. We have made the matter as plain as we know how in DAWN-STUDIES, Vol. VI., yet are surprised and grieved to note blunders along this line made by some of the most advanced of the dear members of Christ. The usual sophistry by which the "old man" sets aside this divine rule is to conclude that "it is not applicable in this instance;" or to be persuaded that he does not know how to apply it in his case and must *ask counsel of others*—the very thing he should understand is forbidden by our Lord's words, "Go to him, and between thee and him alone tell him of his fault."

Again, few seem to understand that the conference is not to reprove or rebuke or humiliate or punish the one that be in error. All that is for the Lord to attend to—"The Lord will judge his people." Our object should be merely to get the wrong thing *stopped* and thus to "gain thy brother." It is safe to suppose therefore that our Lord's counsel is generally needed—"First cast out the beam from thine own eye and then shalt thou see clearly to pluck out the mote from thy brother's eye." So then before attempting to apply Matthew 18:15-17, it would be wise to kneel down before God and get our hearts very humble and loving and very free from bitterness, etc., before making the first move. Then read afresh the Scripture and the comments in DAWN-STUDIES, Vol. VI., and then proceed very carefully—fearing to touch amiss matters which involve so much to "one of the least of these."

We quite agree with Brother Hollister, that none of the "members" of Christ could willingly and intentionally lay snares for their own spiritual feet or those of others. We quite agree that *their danger lurks* in their *good intentions* and *over-confidence* in their control of the flesh, and in their forgetting the adversary's cunning, even while not ignorant of his devices. But while urging that there be no evil surmisings we also urge the Apostle's words, "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.) But suppose we could be confident of our own self-mastery and immunity from temptation, how could we judge for others or be sure that it would be so with them? Or, suppose that all truth people had so progressed that they had brought every thought into captivity to obedience to Christ, should they not still let their light so shine before men as to assist them and to glorify their Father in heaven? Note the Apostle's argument—If my eating of meat cause stumbling to others, I will eat no meat. (1 Cor. 8:13.) But let us not suppose our flesh to be dead. It is safer to suppose the reverse and to keep guard against every snare of the adversary to entrap us or others.

PERFORM THY VOWS TO GOD

Realizing that because they are prominent representatives of the truth the adversary would lay special snares for the feet of the pilgrims, the Editor last March sent to all engaged in continuous or occasional "pilgrim" service under the Society's auspices, including all the brethren of the Bible House family, the following letter, which explains itself:

"Without casting the slightest reflection upon any of you, and merely having in view the fact that we are in 'the evil day' mentioned by the Apostle, and that we may be certain that the adversary will be more than ever alert to injure the cause of truth and its servants, we are proposing to each and all of the brethren hereby addressed that each shall bind himself by a vow to the Lord, which we believe will prove helpful, strengthening, and be in some measure a fortification or safe-guarding of the interests we have pledged our lives to serve. We are not requesting that this vow be made to each other, but to the Lord; nevertheless, we shall be pleased to hear from each one who receives this letter if he should take the vow in the name and in the strength of the Lord. Furthermore, the fact that we have taken such a vow may prove helpful to others not only in the pilgrim service, but out of it—yea, amongst all of the Lord's people with whom we are in contact—not by public profession, but wherever it would seem wise and proper by a private one.

"By way of starting the matter, by way of encouraging others to see that the vow proposed is in full harmony with our original surrender of ourselves, and all of our earthly rights to the Lord, and the service of his cause, and by way of suggesting that this is another means by which we may 'bind the sacrifice to the horns of the altar,' the writer hereby informs you all that he himself has made this vow to the Lord.

"The vow is: 'Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve these, and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congre-

gation of the Lord's people, and so far as reasonably possible I will avoid being in the same room with any female alone, unless the door to the room stand wide open—wife, children, mother and sisters excepted.' "

We have received favorable responses from the following: H. C. Rockwell, F. H. Robison, R. H. Hirsh, W. H. Bundy, F. Draper, G. Draper, M. L. McPhail, E. W. Brenneisen, J. F. Rutherford, Hayden Samson, J. A. Parker, F. A. Hall, M. L. Herr, J. D. Wright, C. H. Swingle, C. E. Fowler, O. L. Sullivan, John Harrison, Smith Walker, Isaac Hoskins, W. E. Van Amburgh, H. K. Blinn, J. A. Bohnet, A. E. Burgress, J. A. Bauerlein, F. L. Scheerer, A. G. Wakefield, C. W. Hek, A. E. Williamson, B. H. Barton.

We wish you all could see the precious letters received. They would do good, and abundantly prove the heart-loyalty of these noble brethren. One writes, "I am glad that you got out that mimeograph letter; I am sure that it will be a wonderful help to me and perhaps to others." Another writes, "When I read it I felt that such a vow was particularly hard for me, and also realized it would be specially helpful to me; so after deliberation, I write to assure you I shall humbly strive to fulfil this vow and am glad to take it, and want your prayers, dear brother."

ENLARGING THE SCOPE OF PROTECTION

Yesterday we received a letter from an elder in one of the Ecclesias, saying, that one of the pilgrims had shown him one of the *vow letters*, and that he was so much pleased therewith and felt the matter so helpful, that he had in prayer registered it as his vow to the Lord. This, with Brother Hollister's letter, prompted both this article and the suggestion that colporteur brethren and all church elders and deacons would no doubt be strengthened by the making of this vow. We believe that it will assist greatly in binding the sacrifice to the horns of the Lord's altar.

Do it now! and drop us a postal-card so stating, that we may rejoice with you. But remember, that the vow must be not to us but to the Lord, as a part of your covenant with him and for the protection of the interests of his cause.

A FURTHER SUGGESTION

The foregoing is in type, but we squeeze room to insert something of quite a contrary spirit just clipped from the *Woman's Daily* as follows:—

"There is one church in Chicago that has a wise man in charge of its affairs. He insists on having a regularly fitted-up courting room for the young people, with cozy-corners, screens, chaperons and lamps that can be turned away down. He says courtship is essential to happiness and that it is the province of the church to do everything possible for the happiness of its members."

* * *

Now the suggestion comes to us, why not propose the *vow* above outlined to all the dear brethren, and a corresponding one to all the dear sisters? Would it not safeguard many during the days of special trial we may expect? If good for pilgrims, colporteurs and elders, why not apply it to *your life?*

One dear "pilgrim," against whose conduct there is not a breath of censure, writes us as follows:—

"It has been withal a glorious year to me, and I am indeed thankful to our dear Lord that he has permitted me to have a part in the harvest-field work. Really, dear Brother Russell, I find that the Lord is blessing me more since the vow we took recently, and I am indeed thankful that the Lord put this into your mind to suggest our taking this vow. Some new blessing has been given me almost every day. Now I am more anxious than ever to please him, and I beseech your continued prayers to this end, and that I may be given strength and wisdom from on high, and be kept in humility and love."

* * *

In a back issue (Oct. 15, '04) we published a poem entitled, "Stepping Stones or Stumbling Stones," which we wish all would read afresh. There is in the foregoing suggestion of a vow a stepping stone or a stumbling stone possibly for *you.*

"TO THE FEET OF HIM"

"How beautiful upon the mountains are the feet of him."—Isa. 52:7.

Oh precious "Feet," so weary and so worn,
Make haste to "enter in;" for when 'tis done,
How sweet will be the rest so much desired—
When that last step upon the race is run!

Dear "Feet," so tired, do not, do not forget,
How once those other feet were blest indeed,
When he, our Elder Brother, blessed Lord,
So gently ministered unto their need.

And doth he not today, so stoop and soothe
The "Feet," who yet must "strive to enter in?"
"How beautiful!" Ah, yes, how glorious,
To bring good tidings that "our God doth reign"!

And so, dear "Feet," by him so well beloved,
Come joyfully, attuned with music sweet;
Come hasten on with patient, loving zeal—
"A little while"—we all with him shall meet!

—*Mary H. Robinson.*

ISRAEL'S WRONG COURSE

1 Sam. 8:10-22.—JULY 5.

Golden Text—"By me kings reign, and princes decree justice."—Prov. 8:51.

The International Lesson Studies now return to Israel's history at the point discontinued last December—Samuel's judgeship. It will be remembered that Israel's progress under the judges for 450 years had not been very brilliant. Their government was that of a Republic under divine autocracy and law supervision. They were not a warlike people, and under the divine covenant were merely assisted in conquering the promised land, in proportion as they were faithful and obedient to the Lord. In consequence many of the Canaanites still possessed strong-walled cities in their very midst, including Jerusalem, which was not conquered until the seventh year of King David's reign. Indeed, so far from becoming nationally great the Israelites had experienced some severe defeats in battle with neighboring nations, particularly the Philistines, Moabites, Ammonites, etc. In all they had experienced some eighteen periods of reverse and subjection, during which they were obliged to pay tribute.

Israel's national organization in the times of the judges was merely a voluntary and sentimental one. In reality each tribe managed its own affairs within its own border, and the heads of the tribes constituted its judges in ordinary affairs. The only thing which cemented the union between these tribes was the oneness of their speeeh and blood; but above all, the oneness of their hope toward God, based first upon the covenant made with Abraham, "In thy Seed shall all the families of the earth be blessed." This promise was understood to include the nation of Israel—cemented as a nation by the Law Covenant, which was instituted through Moses its Mediator and which bound the nation to Jehovah as his people and servants, and Jehovah to that nation as its Law-Giver and King. The divine promise to Israel was that so long as they should walk in the statutes of the divine Law they would be God's peculiar people and receive his peculiar blessings in all their temporal affairs as well as in their higher interests of character development. But if they should neglect him and his statutes and ordinances he would chasten them with pestilences, with captivities, etc. Nevertheless, if they should repent and cry unto the Lord and seek again to do his will and to obey his laws, he would hearken unto them and raise up for them deliverers, who as his representatives, would judge them, i. e., would see that they obtained deliverance, help, instruction, guidance.—Judges 2:16, 18.

THEY DESIRED A KING

In harmony with this arrangement Eli had been a judge in Israel of recognized divine appointment, but because of Israel's unfaithfulness captivity to the Philistines ensued at the time of Eli's death. For quite a number of years Israel was subject to the Philistines. Meantime Samuel taught the people and urged them to put away their strange gods and to serve Jehovah only. He assured them that through this turning to the Lord would come divine blessing and favor. The people did so and gathered at Mizpah, where Samuel offered sacrifices on their behalf. Meantime the Philistines, learning of this gathering of the people, anticipated that it meant rebellion from their overlordship and came against them with an army. Then it was that the "Lord thundered with a great thunder on that day against the Philistines and discomfited them; and they were smitten before Israel." (1 Sam. 7:10.) As a result, the Israelites were delivered, and Samuel was recognized by all the tribes as the divine representative and judge of Israel. Throughout his judgeship he traveled hither and thither, apparently hearing and deciding such cases as

were too difficult for the local judges. Under his wise judgeship the Israelites were greatly blessed; but with their returning prosperity came the ambition to be like the nations round about them—to be a united kingdom under the dominion of a king who would lead them in war and rule over them as an entire nation and centralize their power and energy. It is at this point that our lesson really begins.

From every worldly standpoint the people decided wisely, but from the divine standpoint unwisely. They appealed to Samuel as God's representative, to anoint over them a king, and thus establish in their midst a central authority. "Distance lends enchantment to the view," is a common adage, which was true in Israel's case. As they looked at the nations round about them they beheld the glories of the king, his armies, his officers, his chariots. Such kings were warlords to their people, and more or less the dignity, authority and power of these kings represented these qualities in the nations under them. The Israelites saw not the grievous burdens under which many of the people labored as a result of such kingly dignity and glory. They saw merely the outward glitter, and not the anguish and labor of the people who supported these kings. As we look into the matter from the divine standpoint, we may reach the divine conclusion that they were making a poor choice when they preferred to have a kingdom rather than a republic under a divine King. The Lord had forewarned them through Moses of what would be the result if they should at any time choose a monarchial government rather than the one he had arranged for them. (Deut. 17:14-20.) From this standpoint we can see that the republic under divinely appointed judges tended to develop the Israelites individually, while the kingdom, no doubt, would tend to develop them along national lines. However, the individual development, through exercising liberty and individuality, would no doubt have prepared the people the better for the coming of Messiah and a proper acceptance of him. There are chastisements and there are rewards under the divine kingship, and these, represented by the divinely raised up judges, would have developed them along the lines of individual responsibility and faith in God. Be it noticed also that in the Lord's promise of future blessings he declares, "I will restore your judges as at the first, and your lawgivers as at the beginning," thus clearly intimating that the republican form of government under divine supervision was superior to the subsequent kingly regime.

SAMUEL, THE FAITHFUL

Few characters shine out on the pages of history with such a pure light as does Samuel. When the Israelites made the request for a king Samuel was grieved. He knew he had served the people faithfully, that he had been self-sacrificing and generous to the last degree, spending his life in their interest. It seemed strange to him that a people should be so unthankful. But the Lord pointed out that their ingratitude was not to Samuel, but to their great King, Jehovah, saying, "They have not rejected thee but me." Nevertheless, the Lord bade Samuel hearken to the request of the people and anoint them a king, meantime assuring them that the truth of the divine prediction would be fully verified and that they were really choosing second best rather than the best. It was then that Samuel dismissed the people, assuring them that their request would be granted and a king anointed—such a one as the Lord would direct. Meantime Samuel wrote out for the people a statement or report of his judgeship, recorded in chapter 12. In this he shows most distinctly how he had avoided bribery and in everything had sought to do the will of the Lord, and he called upon the people to witness to the truthfulness of this, and they did, and attested it. What a noble character!

It was the custom for the candidates for office in the old Roman republic to go before the people clothed in a white garment, thus representing their purity and spotlessness. But surely remarkably few men have ever left office spotless! In the majority of cases, no doubt, human weaknesses prevail to such a degree that the temptations of high position are overpowering. But notice that in Samuel's case this twelfth chapter and its witness to his purity, imply, figuratively, he had put on his white garment when he resigned his office, and all the people bore witness of his spotlessness, his integrity as a judge.

SAMUEL WAS WELL BORN

We must not forget that Samuel's training was with Eli, and that the sons of the latter turned out to be bribe-takers and generally scandalous in their misinterpretation of the divine law and justice. It was not, therefore, that Samuel was under the best environment and best teachers that would account for his grandeur of character and fidelity to principle. We must look further back, and find it in the fact that his parents consecrated him to the Lord, not only when a child but before his birth, and that this favorable influence contributed to his being well born in the reverence of the Lord. Undoubtedly the thoughts of parents, especially of the mother, during the period of a child's gestation, have great influence upon its mental character. Every child should be born with a large reverence for God, for justice, for truth, for goodness. To be thus born surely signifies a favorable start in the way of righteousness under present conditions. And we may be sure that the child thus begotten and born was well trained up to the time of his presentation to the Lord's service under Eli. Here we have a fresh testimony to the fact that if a child be trained up in the way he should go he is not likely to depart therefrom. Oh, that Christian parents could realize what a responsibility is in their hands in respect to the training of their children, and especially during their most impressionable years!

Respecting Samuel's moral heroism in promptly assisting to incorporate the kingdom, which would displace himself as the Lord's representative and judge in their midst, Professor Elmslie well says, "I think that one of the most magnanimous and majestic and heroic deeds ever done in our world's history was done by Samuel, when, convinced that it was the will of God, he set himself to do what no other man could do—to forsake all his past, to abandon all the lines of action on which he had worked through the best years of his life, and to put into other men's hands fresh possibilities. I call that conduct magnificent."

THE MANNER OF THE KING

In recounting to Israel the manner of a king we are not to understand that the Lord or Samuel his mouthpiece meant that the description given would be the proper one for a proper king; but rather that it would be the general course of a king, of any man raised to such a place of imperial power as the kings of olden time enjoyed. The wrong course of kings is traceable to three conditions: (1) All men are imperfect and fallen, hence any king chosen would be so, and it would be merely a question of the measure of imperfection and tendency to pride and selfishness and the abuse of power. (2) The imperfection of those over whom they reign is a factor, for the recognized imperfection makes possible and to some extent makes reasonable the usurpation of great power. (3) The adversary's derangement of all earthly affairs, putting light for darkness and darkness for light, often makes it seem to rulers and to the ruled that an abuse of power is necessary and really to the advantage of the ruled.

IMMANUEL'S KINGDOM AUTOCRATIC

In view of the danger of placing great power in the hands of a ruler and the advisability of the republican form of government of the people, by the people and for the people, the question arises, How will it be with Immanuel's kingdom? We reply that the Scriptures teach that his empire will be autocratic in the extreme. Nevertheless, no one who understands the matter need have any fear, as he who is to take the throne to be the Emperor of the World is the one who so loved the world as to give himself a ransom for all. Instead of his empire being one of selfishness; which would ruin its subjects for its own aggrandizement, he has shown his Spirit to be the very reverse of this, in that he left the glory of the higher courts and humbled himself to a lower nature and became man's substitute, a ransom for man's penalty, "tasted death for every man." It is this One who is now highly exalted and appointed heir of all things.

Let us remember also that the church now being selected from the world is composed only of such as have their Master's Spirit and delight to lay down their lives for the brethren and for the truth in coöperation with their Lord and Head and Bridegroom! Let us remember that according to the divine predestination none shall be of that elect class save those who are copies of God's dear Son, and that the tests of discipleship are such as to prove them—their love and loyalty to God, to the brethren, to their neighbors, yea, also to their enemies! Who need fear an autocratic government in the hands of such a glorious King? Indeed, we may say that such a government will be the most helpful, the most profitable, that the world could possibly have—wise, just, loving, helpful! While others are seeking for earthly honors, earthly name and fame and substance, let us who have been called to this high calling lay aside every weight and every besetting sin and, by the Lord's assistance, gain this great prize of joint-heirship with our Master in his kingdom and have a share with him in the blessing and uplifting of mankind in general!

SOME INTERESTING LETTERS

Dear Brother Russell:—

I suppose you know that there are a number of publications being circulated by persons who have, at some time, been enlightened by present truth. These publications teach the truth to some extent, but are considerably mixed with error in regard to important doctrines. The channel which the Lord has used for the blessing of his people during this time of the "Harvest" has been the WATCH TOWER BIBLE AND TRACT SOCIETY, and it continues to be so used, and we render praise to our heavenly Father for the benefits so conferred.

Now what shall be our attitude toward those other publications which claim to be channels of instruction? A good many of us have listened to their claims and have bought the publications, only to find that our money (the Lord's money) has been wasted and the publication of pernicious literature has been encouraged. Of the 30,000 TOWER subscribers (more or less) perhaps one-third might be reached by the plea that these other channels contain more "light," and it is no more than a business proposition to put these things on the market, relying on the claim of the truth friends to be "students" in order to sell the goods. No matter how unauthoritative may be the "teaching" how could its claim be investigated without encouraging its circulation?

I realize that all that might be said against buying anything not published by the WATCH TOWER, has been urged upon Nominal Christians to prevent them from being "poisoned" by the truth, and anything we may now say will be used to support the claim that the DAWN readers have become a part of "Babylon," and that these other publications now represent present truth, and are being persecuted because of their unpopularity. In fact, every argument and Scripture may be used in their behalf which we have used in opposing the DAWN teachings against Nominal Churchianity. Which horn of the dilemma shall we take; that of refusing to investigate and open ourselves to the charge that we are not truth-seekers or, on the other hand, risk the encouragement of that which is opposed to the truth?

It seems to me safe to assume that the Lord will supervise the publication of ZION'S WATCH TOWER so long as that help is necessary, inasmuch as it has been used thus far to bring out dispensational truth, and that we may show our faith in the Lord's promises by accepting his provision for our enlightenment by refusing to help the circulation of that which we have good reason to believe to be error. Satan would be highly pleased if he could induce us to investigate the claims of everything purporting to be truth. As we note the spirit and character of those who have been led to investigate these things we feel more sure that insidious error is most safely left entirely alone. "If any man have not the Spirit of Christ he is none of his." We would be glad to have your thought on the subject.

With much Christian love to you and all the Bible House family, in which all here join,

I am, yours in the service of the King of kings,

F. P. S.,—*Cal.*

* * *

[In reply: We appreciate the force of your very well-stated proposition, and endorse its sentiments in every way. It seems to us that this question is one which each WATCH TOWER reader must decide for himself. Accordingly we have refrained, so far as possible, from criticism of the views of others, either publicly or privately. Those who are not our fellow-servants in any sense of the word would doubtless rejoice to have us berate them, and to claim that we were thus fulfilling Matt. 24:48, 49—smiting our fellow-servants. We love fellow-servants too much to wish to smite them, and we trust we are too wise to allow the adversary to draw us aside to squabble with the enemies of the truth, thus to hinder the more important work of scattering the truth.

The Lord said, "It must needs be that offences [stumblings] come, but woe unto that man by whom they come!" Some of the dear friends who have been long acquainted with the truth, and fail to become zealous and active in its service, are, we fear, in danger of being entrapped by the "snares of the fowler" which you mention. Some of them have been so long in the truth that they think they understand it perfectly, while in reality they have forgotten nearly as much as they know. These are just in the attitude where a mixture of truth and sophistry would be likely to catch them. And for aught we know it is a part of the Lord's will that they should be trapped and ensnared, because they have not received the truth in the love of it—with a proper zeal.—2 Thess. 2:10.

So far as our observation carries, the earnest, the zealous, the warm-hearted, are in no danger from these snares. They are protected in various ways: (1) Their love for the truth is so great that they would be continually feeding at the table of the Lord. Their perceptions of the truth are correspondingly clear. Instead of forgetting half of what they knew, these are continually growing in grace and knowledge. (2) They are so satisfied with the Lord's provision of which they have been already partaking that they have no appetite for other food, and are not seeking for it. In this respect they are different from the great mass of mankind, nearly all of whom are in doubt, in perplexity, in bewilderment, hungry for something to satisfy in respect to the life that now is and that which is to come. The class we refer to as being safe under the shadow of the Almighty is able to sing, with the Spirit and with the understanding also, that beautiful hymn:

"I love to tell the story
Because I know it's true;
It satisfies my longings
As nothing else would do.

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest."

In conclusion, then, dear brother, it seems to us that all those who have received the truth half-heartedly, and who do not give heed thereto, do not study it, cannot be expected to have the strength, the knowledge, or the character which would enable them to endure the tests of this "harvest" time, which we expect will become more severe throughout the remaining years. It seems that we would do best to set an example of studiousness, and to a reasonable degree urge the use of the wonderful helps which the Lord has provided us, and not to specially chide or interfere with those who are unsatisfied, if they look further and become confused and entangled. The result with such seems usually to be a complete turning aside into the state of uncertainty in which the world and the nominal church are called, by the Lord in the parable, "outer darkness." Those who receive the truth in good and honest hearts, full of zeal and love, get such a filling, such a satisfaction, become so strong in the truth and its spirit, are so well equipped with the armor, that the "adversary toucheth them not." I think we would make a mistake if we should fail to recognize the Lord's own supervision of this "harvest" work, and the necessity, according to his wisdom, that errors be permitted for the very purpose of sifting the wheat.—EDITOR.]

THE FIRST DAWN-MOBILE

Dear Brother Russell:—

The Lord has seen fit to let us sell our old home and relieve us all of any ties, that we may each be free to go where the work is. And the increased opportunities for service make us all rejoice that we are pilgrims and wanderers in the land, journeying always toward our heavenly home. Our stay here will be but three weeks, by which time (June 6) we hope to have all weights (furniture included) disposed of and enter our new field of labor with renewed energy and zeal.

I have desired very much to express my deep appreciation of the encouragement and help received through yourself and the dear Bible House helpers, especially in regard to the recent experiences in Louisville, Ky. It seems to me such a special leading of the Lord that the territory should be divided among many of us, thus sparing any few from having the entire burden of such trying territory for any great length of time. At first we were inclined to think we would not be permitted to stay there as long as we should wish, but the Lord soon showed us the wisdom of his ways.

I wish also to say that I am more firmly convinced that the Lord knoweth how to take care of his own. First, he provided for us fitting language to present to the public in the house-to-house canvass. As for myself I have always rejoiced in this fact that the Lord saw fit to provide even the words, that I need not depend upon my own poor judgment. I have taken great pleasure in speaking to others about the "successful method" and in watching the results of their change of method, which have always been markedly for the better. Secondly, we find that as our needs are made manifest these are all supplied, for we find we have very little strength left with which to "tote" the books, so now we have the Dawn-Mobiles, which beautifully do that part for us.

It was my good fortune to use the sample wagon in Louisville when delivering several days last week, and I cannot

express my appreciation in words. While it caused some comment and made me a little conspicuous, it was on account of interest in the new invention, which met the approval of all who saw it. I am so thankful, not only for myself but for many other sisters who find their strength insufficient to do the heavy part of the work, which now may be rolled along with any steady hand to guide it. We are anxiously awaiting the announcement that the Dawn-Mobiles are ready for our use. We hope that all needing such a convenience will avail themselves of it.

We are all rejoicing that the Lord has seen fit to bring you back from the old country to Allegheny again. Our prayers are with you and "the family" daily that you all may have strength to keep the sacrifice so pleasing to him on the altar until soon entirely consumed. God bless you!

I am your sister by his grace,

CHARLOTTE WHITE,—*Iowa.*

THE DAWN-MOBILES READY

For a long time we have been on the lookout for some device which would aid our colporteur sisters in making delivery of their books. Fifty books weigh forty pounds and are too great a strain on the delicate of either sex.

Colporteur Brother Cole has solved the problem splendidly. He has contrived a device having two wheels which may be attached to any ordinary "suit-case" in five minutes, and without injury to the latter except two holes. In use the wheels support the weight of the books and are easily guided by the hand on the suit-case handle. On a car the wheels fold up against the side of the suit-case. The mechanism is of light weight. The device will be supplied at cost to any colporteur—$2.50 plus express charges.

A GENEROUS PROPOSITION

Knowing that few of the sisters can do better than meet their expenses at colporteuring, Brother Cole makes the following generous proposal: Through our Society's Colporteur Department Brother Cole offers one of these attachments *free* to each Colporteur sister now working and who has worked on a *regular assignment of territory* during the six months ending June 1, 1908, to the extent of sending in *regular reports,* and paying for not less than sixty dollars worth of books in that time. Orders may be sent in at once, naming your express company.

Should these limitations *barely* bar out some struggling sisters, such may write us particulars and we will see what, if anything, can be done for them.

VOL. XXIX ALLEGHENY, PA., JULY 1, 1908 No. 13

VIEWS FROM THE WATCH TOWER

SEES THINGS COMING

"GIGANTIC STRUGGLE BETWEEN LABOR AND CAPITAL"

Secretary Taft made an address before the Order of Railway Conductors in which he said:—

"Men who control capital, as well as men who work for wages, must combine," said Secretary Taft to the conductors. "Combinations of capital within the bounds of the law are necessary for business expediency and for cost reduction. And because of these combinations among employers, the laboring men must combine also in order to obtain that independence to which they are entitled.

LOOKS FOR GIANTS' STRUGGLE

"Every man who understands welcomes the lawful combination of capital and the combinations of the laboring men. Yet there is no denying the fact that we must look forward to a gigantic controversy between labor and capital, hoping and trusting that it will be settled peaceably. That controversy, when it comes, will decide once for all how capital and labor shall share the joint-profits which they create.

"For the past three years we have been doing some housecleaning. We needed it. President Roosevelt was the chief of those who called a halt and convinced the people that no one in this country is above the law. I do not say that all rich men are wicked. We take pride in those who by energy, intelligence, and honesty have accumulated wealth. But there are men in this country who by means devious and contrary to law have become multi-millionaires. These must be made to know that their lawless methods cannot be successful in the future."

How evidently our Lord's teachings and those of his apostles were not to the world, but to "the called according to his purpose." To those he said, "Ye are not of the world, for I have chosen you out of the world."

The purpose of their call is also made clear: That they should be holy, and, as his consecrated "little flock," learn important lessons and be developed to the full in love and loyalty to God and to each other and to all the principles of righteousness to the intent that being thus qualified for service they may be made members of the royal family, the kingdom class, which shall rule the nations with a rod of iron, wielded by a hand of love, during the Millennium.

Surely no other explanation fits the facts of history and the records of the Bible. Blessed are the eyes of all who see these things and still more blessed are those whose hearts respond fully and who thus by the Lord's assisting grace make their calling and election sure to a place in that kingdom.

LONDON GONE MAD OVER OCCULTISM

The London correspondent of the *Toronto Globe* says: "Mayfair's great army of clairvoyants, soothsayers, table-rappers and seventh-day sisters have been greatly encouraged by Sir Oliver Lodge's declarations concerning communications received from beyond the grave by the Psychical Research Society. The police prosecutions of a few years ago caused a genuine stampede from the luxuriously-appointed temples of mystery in the fashionable streets of the West End, but most of those who ran away have returned or are returning—bolder and more mysterious than ever.

"It is declared on good authority that dabblers in the occult among fashionable society are numerically greater than ever before, and this statement is borne out by the rushing business being done by the men and women of mystery. In Oxford Circus and Piccadilly are daily to be seen sandwich men in large numbers bearing advertisement boards telling of the wonderfully accurate predictions made by Mme. X., and how Mme. Z., by timely warning to a lady of high title, prevented a dreadful domestic catastrophe.

"Quite a separate division of the futurity-reading industry is that of the sporting 'prophets,' who are doing so well financially that they are able to spend large sums for advertisements in the newspapers. A special crusade against this form of clairvoyance has been started by the Bishop of Hereford. He has used his influence to have a committee of the Upper House of the Convocation of Canterbury appointed to deal with the subject, and wholesale prosecutions, both of newspapers printing the advertisements and of those placing them, are threatened."

METHODISTS WANT CREED RESTATED

Presbyterians are having great comfort from their restatement of their Faith for the public. They claim that it is just the same in meaning as their Westminster Confession. The new creed states so little and so vaguely that it mates well with the "new theology," which denies the Atonement, the pre-existence of Jesus, etc. But now Methodists are feeling their need of a similarly colorless creed, as is shown by the following from the *Portland Evening Telegram:*

At the meeting of the Methodist Episcopal ministers today at Taylor Street church, Rev. C. E. Cline read a paper on "Restating the Articles of Our Religion," which was in line with the general movement of that church to restate the present articles, which were originally taken from the Episcopal creed.

Rev. Clarence True Wilson, D. D., said he found the articles needed restating, as he had often been embarrassed by the inadequacy of the present Discipline.

"Why, the other day," he said, "a Unitarian wrote me for information about our belief, and do you think I could send our Discipline? No, indeed not. Had I done so every minister present today would have criticised me. I happened to meet a Presbyterian minister who was in receipt of a letter from this same Unitarian and I asked him what he was going to do about it. 'Why, send him our Articles,' said he. I then said, 'Sign my name to it, too.'

"*We don't believe in the idea of Christ's atonement,* yet we have it in our Discipline, and several other things, such as *Original Sin being inherited.* There can be no such thing, and no minister of our church believes there is."

A CANDID CONFESSION TRULY, FROM A PROMINENT MAN

The Rev. Dr. Day, Chancellor of the Syracuse University, recently, in an address to the Y. M. C. A., is reported by

the public press to have voiced sentiments which we have reason to believe are shared by vast numbers of humanity, though seldom expressed. We quote from the *New York Press:*

"Wouldn't you rather live in America than in heaven? I would. I'd like to go to heaven when I can't be here. In fact, I think I'd be rather discontented in heaven till I got adjusted. You can get anything you want here. You can live under forty odd governments, meet all the nations of the world, eat all the fruits of the world and get any kind of climate that you choose. So America is the best place to live; but I think when a man can't stay here any longer he ought to steer for heaven.

"For my part, I've never been much fascinated with the idea of corner-lots and mansions in the skies, and songs and harps and such things. I like a place because it's busy, and the more business there is the better I like it. Give me lots of work and lots of people to oppose me and then I'm happy.

"The business of the country isn't going to stagnate, or wither. It is going on. There's too much wealth in the interior, too much property on the surface, too much harvest on its broad acres, too many factories, too much money that's got to be invested to be safe for us to halt long. We've had a little scare, it's true, but nothing more."

* * *

Such a truthful expression will doubtless do good. Hypocrisy is never advantageous nor commendable. If all spoke out their true sentiments, Christianity would be rudely shaken and surprised, but the result would be good; the few really energized by the heavenly promises would be manifested and separated from the nominal mass to their great advantage.

The Apostle Paul spoke of such as "loved the present world" (2 Tim. 4:10), as thus giving evidence that they had departed from the faith and departed from all relationship to Christ as his disciples. We remember also the inspired Word, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

Those who have really "tasted of the heavenly gift and the powers of the world (age) to come, and been made partakers of the holy Spirit," possessing this illumination of the eyes of their understanding, can never be satisfied with present conditions under the rule of the prince of darkness, can never be satisfied by the present "reign of sin and death," under which "the whole creation groaneth and travaileth in pain."

Dissatisfied with all that the present evil world can offer, they are content, nevertheless, because of their faith in God's promises of future blessings to the church and the world; content because of God's assurance that the present evils will ultimately work out blessings under divine guidance—helpful both to the church and the world. We will be satisfied when our polishing as the Lord's jewels is completed—when we awake in his likeness in the resurrection. And the groaning creation—the poor as well as the rich—will be satisfied when the Millennium shall have blessed and uplifted all from sin and degradation and selfishness and shall have established amongst men equity and love, the fulfilling of the divine law. And all not then satisfied will be utterly destroyed.—Acts 3:23.

GIVING LIFE TO THE IMAGE

Many of our readers know that for years we have been waiting for a fulfilment of the symbolic statement about the two-horned beast of Revelation 13:15. Our expectation has been that the church of England, represented in the two-horned beast, would give life to the Protestant Image of Papacy, viz., the Protestant Evangelical Alliance. Just what we have been waiting for may yet occur—Episcopal ordination may be granted to the "clergy" of other denominations; *but possibly* the action of the Episcopal House of Bishops some months ago is all that we should expect. By opening Episcopal pulpits to other Orthodox Protestant ministers it tacitly acknowledged *their ordination* and thus gave them sanction, acknowledgment, *validity*—life. This, at least, is the view taken by some of their own "clergy," as the following will show:—

FOUR EPISCOPAL MINISTERS QUIT AND DENOUNCE THE OPEN PULPIT

Dramatic scenes marked the departure of the Rev. William McGarvey and his three assistants from St. Elizabeth's Episcopal church, Philadelphia.

The four clergymen of the church decided they could no longer remain in the Episcopal church when the "open pulpit" canon was adopted.

THEY EXPLAIN ACTION

They distributed a circular letter in part as follows:—

"It is due to you that we should tell you plainly why we are leaving you and going forth to begin our lives anew. When we were ordained we were persuaded that the Catholic religion in its fulness was the faith of the Episcopal church. Animated by this persuasion, we gave ourselves freely to her ministry and would gladly have laid down our lives in her service. Misgivings with regard to the legitimacy of our position were first aroused when certain of the bishops a year or two ago began to invite non-Episcopal ministers into the pulpits.

"Such action was not, of course, the action of the Episcopal church, although its proceedings from bishops gives it a serious import. But when the whole house of bishops, without a dissenting vote, indorsed this practice by incorporating into the discipline of the Episcopal church explicit provision for an open pulpit, it was manifest that either the non-Episcopal ministers had already the same ministerial status as ministers of the word with those ordained by bishops of the Episcopal church, or that the Episcopal church had by her enactment of the open pulpit canon seriously compromised the doctrine of holy order which we had supposed that she held in its integrity.

"Had such a canon been enacted prior to our ordination our consciences would never for a moment have allowed us to receive ordination in the Episcopal church. And now that the canon was enacted it was plain that we must, as honest men, reconsider our whole position. We set a time for prayer and thought that we might know God's will and might do nothing hastily.

"That time has now expired, and it has been made abundantly clear to us that the Episcopal church, in making possible the admission of all sorts of Protestant ministers as teachers of her people, has rightly interpreted her own essential spirit. She now stands forth before the world in the character which belongs to her, and by which she desires to be known. She is as she calls herself, as in the last general convention she has demonstrated herself to be, and as most of her members regard her—a Protestant church."

"SUNDAY SCHOOL TIMES" TELLS THE TRUTH

"Sheol and Hades are respectively the Old and the New Testament words for the place of the dead—all dead, whether saved or lost. Gehenna is the name of the place of the dead who are lost."—Issue May 2, 1908, p. 214.

THE DESTRUCTION OF SODOM

"A streak of fire passing rapidly through the air would precipitate nitric acid. So would a bolt of lightning. A bolt of lightning moving for a distance of 200 feet without the zigzag breaks in its course would throw down nitric acid out of the air, for a territory a mile in diameter.

"Now, suppose a bolt of lightning did dart through the air in the immediate vicinity of what is now the Dead Sea. Suppose that bolt to have traversed a long distance, with its course unbroken by a common zigzag movement of lightning. Enough nitric acid would be thrown down to change all the surface of the earth for miles around to nitrates. And, in my opinion, that is exactly what did happen, causing not only the transformation of Lot's wife into a pillar of salt, but also causing the Dead Sea to become 'dead.'" —*Lyell M. Rider, professor of chemistry.*

SOCIALISM VS. ANARCHISM

BERLIN—The police today discovered guns, ammunition and other material supposed to belong to Russian Terrorists in the house of the *Socialist* Municipal Councilor (member of the city council), Kerfien.

There were many pistols with so called dumdum bullets, and an electric apparatus for the igniting of explosives at a distance, double shirt bosoms for the smuggling of forbidden literature into Russia, etc. A whole dray load of such articles was being removed.—Translated from the German.

GATHERING NATURAL ISRAEL

The correspondent of the *Jewish Daily News* reports that the Hungarian Minister of the Interior ordered a thorough investigation of the status of Russian Jews who live in Budapest. Those who are unable to show that they have certain means of livelihood should be expelled from the capital. This order affects the fate of nearly 10,000 Jews, for the Galician Jews living in Budapest will be included in that edict, and most of these belong to the poorest classes. A cable dispatch received by the above journal announces that 1,500 Jews have already been expelled from Budapest.

THE CHOICE OF A KING

1 Sam. 10:1-27.—JULY 12.

Golden Text:—"He that ruleth over men must be just, ruling in the fear of God."—2 Sam. 23:3.

Samuel informed Israel that God acceded to their request for a change in the form of their government; that they might have a king like the nations round about them. This lesson details the process by which God's choosing of a king was indicated. Viewed from the standpoint of faith it contains lessons for us daily, indicating how divine supervision takes cognizance of human reason and operates in harmony therewith.

A well-to-do farmer named Kish, residing not far from the present site of Jerusalem, had a son named Saul; tall, manly, well-balanced mentally, but not specially religious. This son was God's choice for Israel's king. In the carrying out of the divine programme, a herd of asses, under Saul's care, was lost, and, after vainly searching for them, he finally bethought him to consult God's prophet, Samuel, who lived not a great distance away. We can see how this lesson itself would be helpful to the young man—drawing out his thought to the fact that all things are known to God, and that the prophet was God's special representative. Samuel's ability to locate the asses gave Saul an increased faith in him as a man of God, and in the message which he gave him, when later the prophet told Saul that he was God's choice for king over Israel, and poured upon him the oil anointing him to that office. It was, doubtless, in harmony with the prophet's advice, that Saul kept the matter of his anointing secret, and went about his business until such time as the Lord's providence should make him known to Israel as the divinely chosen king.

Saul was well suited to the office in various respects. First, he belonged to the small tribe of Benjamin, whose territory lay between that of the two principal tribes, Judah and Ephraim; he would, consequently, be more likely to have the sympathy and coöperation of the people of the most influential tribes, who would have been more likely to have feelings of opposition and jealousy toward any man from an important tribe. We read that he stood head and shoulders above his fellows, and the intimation is that he was quite muscular. In olden times, when physical force had so much to do with military fighting, we can readily see that such a type of man appealed strongly to the sentiments of the people.

Various Scripture lessons convey to us the thought that God's foreknowledge has much to do with many things that to men may appear accidental. Thus, for instance, with Saul of Tarsus, who became the Apostle Paul. The Scriptures inform us that he was chosen of God to be a special vessel, or servant, from his mother's womb, implying a divine supervision of the prenatal conditions, which affected the general caliber and balance both of his mind and of his body. We think it not unreasonable to assume similarly in respect to King Saul; that his noble stature and physique may have been the result of divine foreordination. However, this divine foreordination and interposition did not affect the free agency of either of these men, of the same name and the same tribe and born more than a thousand years apart. With the conditions favorable in both cases, the free will, free agency was untrammeled; as, for instance, King Saul, later in life, chose an evil way and was not hindered by the Lord from taking it; while Saul of Tarsus, when shown the right way, manifested his loyalty of heart most remarkably. The latter states, however, that notwithstanding the blessing conferred upon him from his mother's womb and the honor that later came to him as an Apostle, he might still, by rejecting the Lord, become a castaway as respects a share in the coming kingdom.

Another suggestion that may appeal to all the Lord's people is that, while known unto the Lord are all his works from the foundation of the world, these are not known to us, and hence all of us should reverence the Lord and recognize his supervision in the affairs of his consecrated people; specially should they be on the lookout for divine providences and be prompt to follow them. A constant temptation is to view matters from the worldly standpoint and to conclude that our destiny is entirely in our own hands and to forget divine providence in our affairs. Every day this lesson should become more deeply impressed upon us. With each year of Christian experience we should learn to look into the facts and circumstances of life from the standpoint of faith, seeking to note the will of the Lord concerning us in things small as well as great. True, the Lord is not now selecting from amongst his saints a king for Israel, but he is making selections for the body of the Great King, the Messiah, whose Head is the Lord Jesus Christ and whose members are the "more than conquerors" of this Gospel age.

"LITTLE IN THINE OWN EYES"

Although Saul was tall and athletic, a wonderful man in his way, he was humble withal, as the Lord testified: "Thou wast little in thine own sight." (1 Sam. 15:17.) This is another characteristic which belongs to those whom the Lord is now choosing to be kings and priests unto God under their Lord in the Millennium. They must really be taller than their fellows in respect to character as new creatures, even if not according to the flesh; but they must be humble, "little in their own sight." They must realize that they are not worthy of such honor, that it is only of God's grace, and that the honor thus conferred upon them is not merely for themselves, but that they may be used of the Lord in connection with the blessing which he intends to confer upon humanity in and through the kingdom of his dear Son.

Respecting Saul's homeward journey we read: "And it was so that when he had turned his back to go from Samuel, God gave him another heart, and the Spirit of the Lord came upon him." (1 Sam. 10:9, 10.) Verse 6 declares that he "was turned into another man." Forthwith he joined himself to one of the schools of the prophets, which Samuel had established, through which the better education of Israel might be accomplished, especially with respect to religious truths and influences. We may be in doubt as to just what is meant by this statement of Saul's change, but we can have no doubt that it would not signify that God's holy Spirit came upon him as it came upon the church at Pentecost and as it is with all of the consecrated from that time to the present; because this Pentecost blessing is a seal of sonship and grants an enlightenment of the mind respecting the deep things of God's Word and plan, such as was not granted to any previous to our Lord's anointing with the Spirit. Respecting this Pentecostal sealing we are informed that the holy Spirit was not yet given, even to the disciples, because Jesus was not yet glorified. Not until Jesus' glorification was the holy Spirit sent forth, because the penalty for sin being upon the race none could be fully accepted of God to the begetting of the holy Spirit to the heavenly nature until after the ransom price for sinners had been paid by our Lord's sacrifice.

The Spirit of God upon Saul was more physical in its manifestation, controlling his words and actions rather than enlightening his mind in respect to the deep things of God. This was true of all the prophets who spake and wrote as they were moved by the holy Spirit, but who did not understand in full degree the things which they uttered.—1 Pet. 1:10; 2 Pet. 1:21.

Saul's experience gave him practical demonstration of a divine power outside of himself, and thus tended to fix his mind upon the more sober things of life and God's relationship to these. The result was that, returning to his duties as a farmer, he was thereafter a changed man, or had a new heart, a new purpose. The experience through which he had passed led his mind out into new channels, new ambitions. The sports of life in which he had previously spent considerable time were unworthy of his attention now, because he had been lifted to a higher plane and had his mind full of conjectures and resolutions respecting the kingdom; wondering, perhaps, how the Lord would bring it to pass that one so obscure as himself should come to a place of such political prominence in the nation.

Similarly we may suggest that those who believe God's message and accept the anointing of the holy Spirit, typified by the oil poured upon Saul, also find new aims, new impulses, new hopes, new desires, and are also disposed to join themselves to a school of the prophets, to associate with those who are studying the divine Word and will. And similarly these in all of life's affairs are changed men. Yet not similarly either, because the change to these is much greater and of a different kind, as we have already suggested. The Scriptures explain to us that the Lord's people, now being selected for joint-heirship in his Millennial kingdom, are changed in a most remarkable manner. All things become new to them, and things which they once loved now they hate, and things which once they hated now they love. The ambitions of these are too high to permit of waste of time and energy in the follies of life, which engage the attention of the worldly. The thoughts of the kingdom fill their hearts and they study to make their calling and their election sure, requiring their time and attention to such a degree that previous pleasures are dead and unsatisfactory in comparison.

GOD'S CHOICE OF SAUL INDICATED

When we read that Samuel called all the people together at Mizpeh, we should understand that it signifies that according to their national organization all the people were represented, not only as twelve tribes, but by persons representing the different tribes proportionate to the number of persons in the tribe. The proper persons to represent the tribes, we are informed, were chosen by lot; but no matter how, all the tribes were represented, and not all the people were expected to go to Mizpeh.

At the proper time the prophet Samuel stood forth and explained to the people afresh, that they had not done wisely in appealing for a king instead of continuing the Lord's arrangement, but that the Lord was willing to give them an experience along the line which they had preferred, and that they were now come together to ascertain from the Lord who of the hosts of Israel should occupy the important position of king. Accordingly they first inquired of the Lord respecting the tribe in which was the person of his choice. The testing of the twelve rods, representing the twelve tribes, gave the answer that the expected one should be from the tribe of Benjamin. Next the testing as to the different families of the chosen tribe, and next as to which member of the chosen family, the choice falling upon Saul, the son of Kish, as Samuel already knew it would, and as Saul also knew because of Samuel's words and the anointing oil. Thus the Lord dealt with the minds of the people to show them his choice and to teach them to look for divine direction in their various interests.

There is a lesson here for the Lord's people in respect to the choosing of elders and deacons in the various ecclesias. Each of the consecrated should recognize that in doing his part in the election he should merely act as the Lord's agent and that the Lord's will should be done fully, completely. Personal preference should be ignored, wire-pulling and attempting to influence the minds of those who would vote should be merely along Scriptural lines in respect to character, and nothing should be done for strife or vain-glory, but all to the glory of God. Earthly relationship should have no influence in this question, as his people should speak as the oracles of God, recognizing that the matter is in their hands to be decided according to the directions of the holy Word and Spirit.

The record shows that when the announcement was made that Saul, the son of Kish, was to be the king, there was a general search and none knew his whereabouts. Inquiry of the Lord revealed the fact that he was hidden amongst the stuff, the baggage of these tribes. The modesty of Saul is commendable. He knew that he would be the choice on this occasion, for the Lord had indicated this by his anointing, but he modestly withdrew. As much modesty of heart, even though differently expressed, should be found amongst all the Lord's dear people, specially amongst those who are chosen to serve the Lord's flock in any capacity. The man should be hiding himself rather than aspiring to the position of service, however much he may appreciate the honor of being a servant of the Lord and of his flock.

Saul's modesty is further evidenced by the fact that after being chosen he did not assume a dictatorial spirit and authority, but reasonably, properly went to his own farm to attend to its interest until such time as the Lord would indicate some forward movement on his part—until the Lord would bless him with the kingdom. And it is so with us; we are to do as the Apostle tells us: "Let every man abide in the same calling wherein he was called," not necessarily forever, but until such time as the Lord's providence should open the door and call him forth to service for the Lord and his people. If the matter is of the Lord at all, he will give the opportunity and the wisdom to use it properly. If it is not of the Lord, the service would better never be entered upon in any degree.

"WHOSE HEARTS GOD HAD TOUCHED"

Verse 26 tells us that a band of men accompanied Saul to his home—men whose hearts God had touched. And on the other hand the following verse tells us that there were other "sons of Belial," who despised him, brought him no present, but said: "How shall this man save us?" Apparently the latter class were more numerous than the band who accompanied Saul. The whole account reminds us of our Lord after his anointing, when a band of the people were drawn to him, "Those whose hearts God had touched." These became his disciples and followers, and the Apostle tells us that the number of them was about five hundred. There were certain sons of Belial who withstood Jesus, of whom the prophet tells us saying, "We hid, as it were, our faces from him; there was no beauty that we should desire him." They said in effect, "How can this man save us?" There was nothing desirable in him in their estimation.

The same thing is true of the Lord's people and cause ever since, and particularly true of those who occupy any place of prominence in his service. Some approve God's dealings, recognizing his providences, and act in harmony with their faith. These are the ones whose hearts God has touched. God's directings and touchings in the present time are mainly through the truth, "Thy Word is truth;" "Sanctify them through thy truth." The sanctified are looking for the Lord's leadings, and they are assisted in discerning them. On the other hand, as there were in Saul's day and in our Lord's time, so there have been since, sons of Belial, contentious, unwilling to be guided by the Lord's providences and the words of his prophet. These sons of strife are not always dissolute either; as, for instance, in our Lord's time they included scribes, Pharisees and doctors of the law, who were moved, we are told, with envy and jealousy; those Satanic qualities which trouble the entire human family so much. The lesson to us is that we should never forget the Lord in our personal affairs, and specially in the affairs of his kingdom. And the recognition of this should make us very careful respecting every step, we take "Lest haply we be found even to fight against God."—Acts 5:39.

PROMPT TO USE OPPORTUNITIES

In the Lord's providence an opportunity came to Saul, and his promptness in seizing it endeared him to the hearts of the majority of the people. An enemy, the Moabites, made an attack upon the city of Jabesh, overpowering it. They then sent a message to the people offering to spare their lives, but on condition that their eyes should be put out. Saul promptly sent a message to all of the tribes to come to the help of their brethren, and with the recruits thus gathered drove off the enemy and delivered the people. May we not draw an illustration from this also as respects those whom the Lord anointed with the holy Spirit, with a view to their becoming ultimately joint-heirs with Jesus in the kingdom. After being anointed of the Spirit we should expect some opportunity for divine service, and should be on the lookout for the same, even while, as the Apostle urges, we abide in the same calling wherein we were called. We also know of an enemy who has blinded some of the Lord's people and who is threatening others with blindness. The circumstance should become to us a call, and we should go forth in the name and the strength of the Lord, and with all the assistance we can command in harmony with his arrangement for the delivering of our brethren from the power of the blinding forces. Whoever sees such an opportunity and fails to avail himself of it, gives evidence that he is not in a proper condition of heart for one of the royal priesthood; he needs more love for God and for his people.

APPLYING OUR GOLDEN TEXT

After Saul had been indicated as the king the prophet "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord"—probably in the ark. The book probably set forth the rights and prerogatives of the king and the rights and duties of the people with a view to having each recognize the responsibility. Nevertheless, this was merely a statement of how matters should be; and, as a matter of fact, we find that neither Saul's kingdom nor any other kingdom was free from imperfection. God, however, in his book, the Bible, has set before us the laws of his kingdom, the laws which will be in force when the Millennial kingdom shall be established and which, when rightly enforced, will bless all the families of the earth, instructing and uplifting them.

Our Golden Text is in harmony with this thought, declaring that "he that ruleth over men must be just, ruling in the fear of God." This is the meaning of the Lord's careful selection and instruction, and disciplining and judging and proving his people whom he is now calling to a position in the Millennial kingdom. They must judge justly and they must rule in the fear of the Lord, and none will be selected or elected who are of a different disposition. The Lord makes this clear when he tells us through the Apostle that all of these who will have a share in the kingdom must be copies of God's dear Son.—Rom. 8:29; Col. 1:13.

However, while justice will be the rule of the kingdom it is not the rule of those who are under instruction and preparation for the kingdom. Justice is not the Lord's rule for his people in the present time when they themselves are weak and imperfect and when their judgment of others would necessarily be imperfect also. He therefore tells us to "Judge no man before the time." The time will come when we shall judge the world (1 Cor. 6:2), but by that time we shall be qualified by our glorious first resurrection change, which

will make us like our dear Redeemer and Lord. On the other hand, we must remember that the force of this Scripture is that we must do no judging in the present time; instead of seeking to execute judgment upon others we may strive to exercise it upon ourselves; but toward others we must exercise love, sympathy, compassion. This is one of the great lessons to be learned and whoever fails to learn it will fail to get into the kingdom. Whoever does learn this lesson may understand that in proportion as he himself is forgiving in that measure shall he be forgiven, for, "If ye from your hearts forgive not every one his brother their trespasses," "Neither will your Father forgive your trespasses." As we prove every matter of doctrine by the touchstone of the ransom, so let us learn to prove every word and act and thought by the touchstone of love. Whatsoever is not of love is sin; will prove injurious to ourselves and possibly to others.

THE SIN OF INGRATITUDE

1 Sam. 12:1-25.—JULY 19.

Golden Text:—"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."

After Saul had been duly anointed, accepted and installed in office came the time for his coronation. This is in full line with the custom of the present time. The present king of England was not crowned for nearly a year after he had assumed his office. The interim had given time for the development of an appreciation for their king on the part of the people by reason of his prompt action and good success in dealing with the situation at Jabesh, referred to in our last lesson. The people rejoiced much more in the coronation of their king than they would have done immediately after his choice under divine direction. If we carry out this thought and its application to the Christ, the lesson would be that the influence of the church in the present time under the divine anointing and before the coronation, after the first recognition, will have a helpful influence upon the world. Mankind will then discover that the adversary's blinding influences upon them would have been still greater, still more pernicious, had it not been for the intervention of the royal priesthood, who laid down their lives in the service of the truth under the guidance of their Head.

Concerning the attitude of the world toward the new kingdom of Messiah when established, we remember the declaration of the Scriptures, "Many people shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "The desire of all nations shall come." (Micah 4:2; Hag. 2:7.) All nations have been desiring the very blessing that God has in store for them during the Millennium; but the enemies of truth and righteousness have deceived them, putting light for darkness and darkness for light. When once they see clearly out of obscurity, the effects will be magical. Eventually every knee shall bow and every tongue confess Immanuel.

Samuel chose the occasion of Saul's coronation for a public rendering up of his own accounts. As God's servant, he had occupied the place of a Chief Justice to the nation, but the choice of a king relieved the prophet of political influence and responsibility. He called upon them as a whole people to declare whether or not he had ever taken from them aught that could be construed as a bride, aught that in any sense of the word could be said to influence his judgment or decision of their matters. With one voice, the people declared that he had been faithful; and he in turn called upon the king and upon the Almighty Sovereign to witness this declaration of the people as a safeguard against anything that could ever be said against him in the future.

The statesmanship of Moses and Samuel stand out upon the pages of history as noble examples of courage and faithfulness to God and to the people. While it is true that few if any of the saints of God of this Gospel age have occupied or are occupying positions of special political influence, nevertheless, the principle here set forth should be appreciated by all of God's saints under all conditions. Similar principles apply in the home, in the family. Every father ought to be able to make a similar appeal to his family as respects his nobility of purpose and honorableness in dealing with them. They should be able to witness that he had not been self-seeking in any sense of the word; that he had been faithful to his responsibility as a husband and as a father, seeking to use wisely the opportunities and responsibilities which were his by divine arrangement, caring for those under his charge, spending his life in considerable degree in their interest and certainly never against their interests. Every mother, every son, every daughter, in the family ought similarly to be able to call the fellow-members of the family to witness their faithfulness, their loyalty. The person who would be loyal in the family would be loyal to his nation, which is merely a larger family. Although Samuel had sons, he had not sought to put them forward for political preferment. His faithfulness to the interests of Israel meant primarily his faithfulness to God. So it is always with God's people. They are not to trust in their own judgment merely in serving their family. They are to seek the wisdom from above; and this implies prayer and the study of the teachings of the Scriptures.

A SEVERE ARRAIGNMENT

In verses 6-12, the prophet recounted God's faithfulness to the people of Israel, and their ingratitude in return. He reminded them that Moses and Aaron, those noble characters who had served them so faithfully, were of divine appointment; and that their success was because of their faithfulness to the Lord. He said, "Now, therefore, stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers." He rehearsed to them their sins of idolatry, forgetfulness of the Lord's favor, and reminded them that chastisements were sent upon them not in anger, but in love, because the Lord desired to have them as his people, and because the chastisements were necessary for their good. He mentioned the names of a number of the prominent judges under whom the Lord had blessed them in recovering them from the power of their enemies. This is in full accord with the subsequent statements of the Lord on this subject. Through Isaiah the prophet, the Lord reminds the people that he used these enemies as "The rod of his anger" (Isa. 10:5); and through the Psalmist he reminds them of how he had cleansed them from their defilements and brought them back to himself, saying, "Moab is my washpot." (Psa. 108:9.) Thus for several centuries Israel had been under divine supervision, blessed according to the covenant which God had made with them through Moses, when between the mountains of Ebal and Gerizim he caused to be pronounced upon them the blessing that would be theirs if they would be faithful to him, and the evil that would befall them if they forsook the Lord —evil that would be not only retributive but also purgative, intended to retrieve them from their evil tendencies.

The Israelites had not been rightly appreciative of the favor they enjoyed, rather they forgot, ignored the Lord in their affairs; and taking worldly wisdom on the subject, they concluded that their disasters had not been punishments from the Lord and blessings in disguise, but merely the result of their failure to be organized as a kingdom under an earthly head. This, Samuel related to them, saying, "When ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us; when the Lord your God was your King."

Fallen human nature is considerably the same at all times and in all places; and so we find that amongst those who have named the name of the Lord during this Gospel Age, there have been similar tendencies to overlook the Lord as the great Head of the church, the great protector of its interests, the great governor of its affairs. Two centuries of the Gospel age had not passed when the worldly spirit called out for more organization than the Lord had established through Jesus and the apostles. First it was the partizan spirit, whereby the people in various parts sought headship for their bishops, contrary to the arrangement which the Lord had made for them. This was the very spirit which the Apostle had reproved, saying, While ye say, I am of Paul, I am of Apollos, and I of Peter, are ye not carnal? Is not this sectarian spirit an evidence that you are not in the proper relationship to the Lord? Paul did not die for you; neither did Peter; neither did Apollos. (1 Cor. 1:11-13.) Your Redeemer is the only Head which should be recognized in this particular way. Though Paul and Apollos and Peter, and all of the Lord's faithful ones may be recognized and appreciated for their work's sake, it must be remembered that they are nothing more than the Lord's mouth-pieces and representatives, and that he alone is to be considered the Head of the church. Such are to be appreciated only as they are faithful and loyal to him. Repeatedly during the last thirty years we have reminded the Lord's faithful of the

experience of John on the Isle of Patmos. When receiving revelation of divine things, he fell down before the angel that showed him these things, to worship him. The Apostle John in a measure represented the faithful of the Lord's people in the end of this age. The more wonderful things of the divine plan are being revealed; and some might be in danger of worshiping the angel through whom the enlightenment was sent. It is well that all should remember the lesson given in that connection, in which the angel of the Lord rebuked anything that would be in the nature of personal idolatry, saying, "See thou do it not: I am thy fellow-servant, . . . worship God."—Rev. 19:10.

This same spirit of forsaking God as the real ruler and protector of all the interests of his people was further emphasized in the third century, when the rivalry of the bishops became pronounced, ultimately leading to the recognition of one of these as Primate or Pope. The Lord did not interfere to hinder the establishment of the papal views in the church, even as he did not interfere to hinder natural Israel from choosing a king. Although they had chosen unwisely and contrary to divine instruction, the Lord would still be gracious to such as would seek to keep his way even under the new arrangement. He would be faithful, even though his people were not faithful. He would still do them all the good possible, but they would find that those conditions which they had made for themselves were injurious to their better interests, and thus might ultimately learn a lesson as respects the wisdom of God and its superiority to the wisdom and desires of their own fallen judgment.

In other words, as the Israelites were far better under such leaders as the Lord raised up from time to time—Moses, Aaron, Joshua, Jerubbaal, Bedan, Jephthah and Samuel—he would, nevertheless, bless them as much as would be possible according to their course under the new arrangement which they desired. He would overrule the further experiences they would have under their kings, so that they might from these learn a great lesson in respect to the wisdom of God. So, too, in spiritual Israel, the Lord has not forsaken Israelites indeed, even in the midst of spiritual Babylon; but as related in the parable which foretold present conditions, the Lord said, Let both wheat and tares grow together until the harvest; in the time of harvest shall be the separating; so now the Lord, still mindful of his true saints in Babylon, sends forth the call, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.) Those desirous of being under the Lord's direction have constituted a little flock, for whose shepherding and care the Lord himself has always been responsible, sending assistance and messages from time to time through under-shepherds who were never recognized by the great systems, but merely by those who had an ear to hear and the right condition of heart to appreciate the message of truth and grace.

GOD'S LOVE FOR THEM NOT QUENCHED

From verses 13-18, the prophet reviews the present situation of the people. They had rejected the Lord from being their King, but he had not rejected them and would not do so. They had not chosen the best, but the Lord did not cross them in this matter. He, therefore, had anointed their king as his representative, and their future blessings would depend now upon how truly they and their king would remain in accord with the Lord. Under the new arrangement, the king of their choice represented them, and a sin on his part, a deflection from obedience to the Lord would mean a national sin, for which the people as well as the king would be punishable; whereas, before, under the judges whom the Lord had raised up, if the judge was faulty, he was the Lord's agent and was punished as such; and, if the people were faulty, the punishment was theirs. Thus they had run a great risk in choosing a representative, in placing power in his hands, because the weakness and selfishness of humanity is such that the one thus exalted would be the more liable to transgress the divine statutes. In harmony with this, note how the sin of David was esteemed a national sin and brought a national penalty.—1 Chron. 21:12-27.

In summing up by the Lord's direction, Samuel gave a sign to corroborate his declaration that their calling for a king was a rejection of the Lord as their king, and a sin on the part of the people. There should be a thunderstorm in the midst of their harvest-time, an occurrence said to be very rare in southern Palestine. Coming promptly as a fulfilment of Samuel's prediction, it appealed to the people, convincing them for the first time that their course was a reprehensible one and a sin of gross ingratitude. They said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

THE SIN OF INGRATITUDE

Of all crimes, ingratitude appears to be one of the most inexcusable, and has so been esteemed amongst all people and at all times. Lycurgus, the great law-giver and statesman of Greece, wrote, "I make no law, perhaps, punishing ingratitude; I leave that for the gods to punish." Amongst the Athenians, if a slave, being freed, was afterward convicted of ingratitude toward his liberator, he was sent back again into slavery. Someone has written, "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." Shakespeare wrote:

> "This was the most unkindest cut of all;
> For when the noble Cæsar saw him stab,
> Ingratitude, more strong than traitor's arms,
> Quite vanquished him; then burst his mighty heart."

Gratitude not only is a fragrant flower, but is indigenous to the soul of every true and noble heart. Accepting this standard, we are bound to conclude that comparatively few of the human family are noble in this respect. Even amongst the Lord's people the grateful seem to be comparatively few in number. This agrees well with the Apostle's statement that amongst the called are "not many noble"—chiefly the mean things of this world." (1 Cor. 1:26-29.) But this describes what we were when we were called. Who shall say that amongst those who have accepted the divine call and been made partakers of the divine favors granted to all the sons of God, begotten of the Spirit—who shall say that these will remain ungrateful? Who shall say that the grace of God would not have a transforming influence on their hearts, so that however ungrateful they might be by nature, they would be so changed by grace that gratitude would be one of the chief elements of their disposition?

We believe that this is true; and that the Lord's people may in considerable degree measure their spiritual growth and development in this manner. If they find in themselves a spirit of murmuring and complaining against the Lord, it is a sure sign that they are ungrateful; for we know that he is faithful, and faith tells us that it is surely true that all the experiences of life permitted to come to us are working for our good. (Rom. 8:28.) Whoever has this faith can give thanks to the Lord and can rejoice even through his trial and sorrow. And if we have gratitude to God for his blessings and favors, if we cultivate the true nobility of heart which is impulsed by love and appreciation of divine care, it will make us appreciative of all the affairs of life and of all those with whom we have contact. We shall appreciate their good qualities, even if we cannot endorse all of their course; and whoever may do us kindness in the least degree must have our gratitude, our appreciation. Yea, with the Christian the standard must be still higher than this; for this should be the world's standard; as our Lord expressed it, "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." (Luke 6:32.) The standard for the Lord's people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us, and who say all manner of evil against us falsely. Such as attain this degree of character-likeness to their Lord receive an extra blessing from him in proportion, and are bidden to rejoice and be exceeding glad, and to know that they will have a reward in heaven.

Gratitude is therefore a keeping power in our hearts, there to repel the suggestions of the evil one, and to stop our imperfect fleshly mind if it attempts to assert itself. Gratitude is closely akin to love; and where they dwell together in the heart, there is little room for the adversary to get in his work. On the contrary, ingratitude signifies a blindness of the mind in respect to justice. It speaks a low standard of character, in which the fruits of the Spirit of the Lord have not been well developed. Surely in any heart in which the love of God has been "shed abroad," ingratitude to him or anybody would be an impossibility. But where ingratitude gains a foothold, it admits its relatives—selfishness, pride, anger, malice, hatred, strife, evil surmisings, slander, backbitings and other qualities which the Apostle enumerates as "works of the flesh and the devil." The Lord's consecrated people should daily search their hearts for any manifestations of selfishness or ingratitude, and should look well to the growing development therein of love and thankfulness and appreciation toward the Giver of all good, toward the brethren of the household of faith, yea, toward all with whom we have to do.

"FORBID, THAT I SHOULD SIN AGAINST THE LORD"

After assuring the Israelites that they need not fear the Lord, that he is gracious, and that if they should follow him

faithfully under a king or otherwise, he would surely never forsake them, the prophet proceeds to answer their query respecting his praying for them. He said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you." What a sublime character is thus brought to our view! It is the more remarkable when we note that Samuel did not belong to the Spirit dispensation; that he therefore had not all the advantages which we, the Lord's people of this Gospel-age since Pentecost, enjoy, and yet, alas! how few of the Spirit-begotten ones manifest this spirit, this same degree of likeness to the Lord's character and spirit! In how many would the natural mind rise up and say, You have a king now, I have foretold you that it was a sin of ingratitude against the Almighty and against me, now go your way and see if what I have told you does not come true, and that you will be worse off.

On the contrary, notice the prophet's words. They show that he felt that he had a duty toward the people of Israel as his brethren, whether they felt similarly toward him or not. Although they had rejected him after his faithful service of many years, he assured them that he would pray for them and consider their very highest welfare, and that he would consider the matter from the very best standpoint, viz.: that it was a part of his duty, if he would be in harmony with the Lord, and that he could do nothing less than pray for them and seek their every good. How is it with those who slight us? Has the new spirit, the new mind of Christ, gained sufficiency of foothold for us to say as Samuel did, "God forbid that I should sin against the Lord and cease to pray for you." Our Master's words instruct us even upon this, and say, "Love your enemies, . . . pray for them which despitefully use you; that ye may be the children of your Father which is in heaven." (Matt. 5:44, 45.) Oh, yes! Those whose hearts are loving to their enemies, and loving to the household of faith, and above all, loving to the Lord, these would indeed be exceedingly sensitive if their hearts got into any attitude in which they would not be seeking the welfare of others, and praying for them. In such hearts there would be no room for anger, bitterness, strife, envying. In such hearts the love of God is shed abroad as represented by the holy anointing oil, the unction from the Holy One, which lubricates all of the sensibilities, smoothing not only the countenance, but also the tongue and the heart; for "out of the abundance of the heart the mouth speaketh," and bitter water cannot come from a pure fountain.—Luke 6:45; James 3:11.

"THE LORD HATH DONE GREAT THINGS FOR US"

After assuring them of his prayers on their behalf, Samuel told that he would continue to instruct them in the good and right way, and that he would do all of his duty toward them so far as their attitude of heart would permit. Then he urges the words of our Golden Text, "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." It is well that we note the distinction between the outward service and that of the heart, the mind, the affections. Outward service that does not spring from the heart will soon wither away, whether under adversity or prosperity. Hence the Lord always appeals to our hearts, "Give me thine heart." (Prov. 23:26.) So long as our heart is loyal to the Lord, it will control all of the products of life, because it will lead us to seek to know the Lord's will in everything. This will take us to the Lord in prayer. It will take us to the Word for instruction, and it will assist us in understanding the Word, giving us more and more the spirit of a sound mind.

The prophet gives us a lesson in the statement, "Consider how great things he hath done for you." Oh, yes! The difficulty generally is that consideration of these favors of God are crowded out of our hearts by other considerations, often selfish ones. The Israelites had passed through several centuries of divine guidance under the judges, and we have comparatively little knowledge of their progress during that time, the history of that period being much less ample than that which followed their organization as a kingdom; but we may be sure, nevertheless, that their spiritual interests were really forwarded more under the judges than under the kings. Centralization of government does not always mean greater blessing and progress. It usually means less in individuality and personal progress. A similar condition of things is noticed in the history of the church. We have no history whatever of that period which followed the days of the apostles for more than a century, for the same reason that we have no history regarding the real church, which is unrecognized of men. "The world knoweth us not." That the rule of the judges was superior to that of the kings is evident from the Lord's promise to Israel, "I will restore thy judges as at the first, and thy counsellors as at the beginning." (Isa. 1:26.) The lawgivers as at the first will be the greater than Moses—the Christ, Head and body. The judges as at the beginning will be the ancient worthies, in full authority as the prophets or teachers and judges amongst men, under the supervision of Immanuel's heavenly kingdom.

Samuel appealed to fleshly Israel to remember the great things that God had done for them, as a ground for thankfulness and faithfulness—their delivery from Egypt, their guidance through the wilderness and their entrance into the land of Israel; but if we apply these words to Spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into our mouths, even the loving kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or foretaste through the holy Spirit, an earnest of our inheritance.

Who that has gratitude of heart to the Lord for these blessings, who that is appreciative and thankful, would not be indeed seeking to serve the Lord in truth with all his heart! Who that is of this attitude of mind would fail to remember the Lord's Word and to seek divine assistance in complying with its requirements, remembering the statement, "If ye love me, keep my commandments." To such daily the commandments of the Lord amplify, enlarge. Daily he sees new forces, new meanings in these commandments. If he be thankful, if he be appreciative of the Lord's providence toward him in the past, the depths of meaning to God's commands would not be grievous to him; but he will still rejoice to go on day by day in sympathy with our Lord's words, "I delight to do thy will, O my God; Thy law is written in my heart." So it will be with us. As the Apostle says, We shall do his commandments, and they will not be grievous unto us, and this will be the evidence to us that we love God and that we are loved of him, and being sealed, impressed more and more by his Spirit, the spirit of truth.—1 John 5:2, 3.

"YE SHALL BE CONSUMED"

Of course there is an alternative. Those who do not enter into the Lord's service of a truth, with all their heart, those who do not continually and repeatedly consider how great things God has done for them, those who lack appreciation of his kindness and are resentful of his arrangement and leading, will be esteemed of him as wicked and as unfit for the glorious things which he has in reservation for the faithful. The Lord has made provision for the forgiveness of all of our inherited imperfections and weaknesses, and he has also made provision for our growth in grace and knowledge and love. While he is willing to cover our blemishes from his sight through the merit of the precious blood, he insists that we under that covenant shall develop the character which he has delineated and exemplified, the character of which love is the essence, and he rejects those who refuse to come to this standard of perfect love, or refuse all the provisions of divine grace; for it is not the Father's proposition to associate with his Son in glory any except those who shall be copies of his character. This he has predestinated.—Rom. 8:29.

THE LONDON, ENG., CONVENTION

Dear Brother Russell:—

The convention just closed has been one of the most helpful seasons of refreshing we have been permitted to enjoy. From the first meeting to the last there was a deep and calm feeling of sweet communion, and the consciousness that we were to meet with the Lord as we met with each other; and already there are many evidences that the windows of heaven have been opened and the abundant blessings received. Besides the quickening of those who have long been consecrated to the Lord, there has been in the hearts of several who attended a decision to consecration, and we rejoice in having new brothers and sisters walking with us in the narrow way. The Psalmist said, "O taste and see that the Lord is good," but here we have had such abundance out of the storehouse of heavenly grace, that we have been *feasting* at the divinely provided table, and surely our Lord has been fulfilling Luke 12:37. We thought that your recent visit to the various centers might cause a diminution as to the attendance, but though we know

some were prevented through local activities the convention came up to the general average. Indeed, owing to growth of interest in London there was a rather better average attendance than last year—so, at least, it seemed to us. About 650 were in attendance, though some meetings had many more than that number.

The convention was opened by a word of welcome from Brother Hemery, representing the Watch Tower Bible and Tract Society. He expressed the hope that all would look out for one of the best times we could expect to have; that each should prepare his heart and mind to receive much from the Lord, and to be as ready to seek the good of each as he was to get good for himself. Brother F. W. Williamson also spoke briefly, carrying a message of love from yourself, and making us long for a renewal of the sweet fellowship we had with you so recently. Brothers Bull and Bilsbrough led us away into thoughts of the fulness of the divine plan—Brother Bull by a talk on the "Oneness" which is desired now and to which God is working, when all things shall be brought into subjection to Christ; Brother Bilsbrough by reminding us of the "Glory-Filled Earth" soon to be. In the evening Brother Hemery spoke on "Perfecting holiness in the fear of the Lord," and surely the Lord helped us to see the need of the work yet to be done in each heart. Sunday was a happy day, spent in Testimony and Praise and meditation upon the Word. Brother Edgar gave a helpful address on "Humility," and in the evening Brother Williamson spoke to a crowded house on "Which is the True Gospel." On Monday there was an immersion service in a fine chapel kindly lent to us for the occasion. We rejoiced with 72 brothers and sisters who symbolized their consecration to the Lord, in this manner testifying to their death and resurrection as new creatures in Christ Jesus. There were many wet eyes in the meeting, though the tears were mostly those which came from joy rather than sorrow; though we know tears were shed by some because they had not then given themselves to the Lord and could not share in the immersion. How gladly we would wipe these tears away by helping the weepers into the kingdom, and into the joy of the Lord!

After the baptismal service we had a long afternoon and evening; more testimonies were given. That was a short but particularly blessed part of the day, for we were just a large family talking of the common love for our Head. Profitable and helpful talks by Brother Guard and again by Brother Williamson brought the afternoon to a close. In the evening Brother Hemery talked on our present privilege of "Fellowship with God"—our fellowship is (now) with the Father and with the Son. We parted with a love-feast of hand-shaking, bidding one another "good-bye" and wishing each other a real "fare-well," of which, indeed, we are confident, since our Father's hand provides for us! and since we are under his special care. Some present had never before attended such meetings, and the loving interest which the brethren showed in each other's welfare, and the fulness of experience in the Lord which so many had, were sources of surprise; but these soon proved to be of the best helps of the convention.

We were very glad to have dear Brother F. W. Williamson and Sister Williamson with us, and they go on their visit to other friends with many prayers that they may be used of the Lord and that they may be fitted in all ways for the Master's use.

This year we had only three days of convention, but many of the visiting friends have spent some days in getting a closer acquaintance with the London brethren, and such times have been spent in helping each other to a closer walk with God. All the evidences seem to show that there is a great work for the Lord waiting to be done; many are asking after the Truth, and of this "Way." A Christian brother unknown by sight to us, writes asking how he and others with him can coöperate in the work of Harvest, for they are interested in this clearer knowledge of the Christian's hope. Since the beginning of May we have sent out from here over 700,000 of the 1908 Volunteer matter and already many inquiries are coming in. Surely there are thousands of hearts waiting for the cheer of the only "hopeful" message. Continue to pray for us, dear brother, as we pray for you, that we may be faithful to our calling and to our opportunities of service.

With loving remembrances and good wishes, I am, dear brother, yours affectionately, in the Lord,

J. HEMERY.

* * *

As already expressed we have great expectations respecting the harvest-work in Great Britain. The fact that the colporteur work there is less successful than we had hoped must not deter us. We must look for other doors also. We rejoice to learn that the volunteer tract distribution progresses so well and is yielding results. This should lead to increasing zeal in that department of service. The Society is prepared to *supply all the tracts you can use*—FREE and freight paid. Let us by word and example double the output.

We fancy that *Sharp-shooting* would do much good to all of the dear friends, as well as do *much* to spread the truth. "Sharp-shooting" is the circulating of DAWNS and booklets amongst your friends and neighbors, accompanying the introduction with a word of testimony respecting their effect upon your own head, heart and daily living. The effect will be beneficial to yourself as well as to your friends.—EDITOR.

LETTERS COMMENDING THE VOW

A CORRECTION

Several earnest friends of the truth, residing in or near Birmingham, Eng., have written us that they think we were misinformed respecting Bro. B. C. Hughes; that in their opinion he was a most exemplary elder. We are glad to make note of their testimony in his favor. However, nothing in our report was intended unkindly; we have always thought of him as conscientious.—EDITOR.

Beloved Brother Russell:—

I am just in receipt of June 15th TOWER, and so far as read have been much edified by it. It is my pleasure to inform you promptly that the "Vow to the Lord" which you suggest, is very earnestly and readily made to him; in fact, it is but a renewal under different language of a vow very understandingly (on my part) made some years ago, and in which I have been very abundantly blessed. No doubt a fervent recalling and renewal will bring further blessing, and I am rejoiced at the opportunity of so doing and in a more open and public manner. I shall make a similar statement to our Waukesha and Milwaukee classes, to both of which I expect to minister the coming Sunday.

Surely the article was very timely, and may it, and the blessed vow, be but "stepping-stones" to all. We know they will prove *only* so to the "*very elect.*" The truth, and complete information as to how to serve it in detail, are always a "savor of life unto life, or death unto death." Those who "stumble at the Word, being disobedient," are "appointed thereunto," and while we for a time may be in sorrow through such and other "manifold" trials, we remember that they are for the testing of our faith, which is of much more value than gold that perisheth, even though it be tried by fire, and which will "be found unto praise, and honor and glory, at the appearing of Jesus Christ." So let us "endure hardness as good soldiers of Jesus Christ."

Since the topic is up, the occasion seems to be appropriate for a suggestion that I want to make, knowing you will accept it in the spirit of love in which it is made, and use it so far as wisdom indicates to be proper. The dear colporteurs are going out in groups of mixed sexes and unmarried. Owing to inexperience, ardentness of spirit, inherent fleshly defects, and unfeigned brotherly love, it is easy for these—in fact, almost impossible for them not to overstep the bounds of prudence in apparent or surface fleshly relations—which the sound judgment of the world on this subject has established—while every thought and word and deed is pure. To the pure all this will be pure; but the world is not pure, and readily speaks and imputes evil. Therefore, the church of God must avoid all appearance of evil, and do nothing, make no arrangements that *seem* to abet evil. The point is, cannot these groups or camps when arranged, be wholly male and wholly female; no groups of both sexes being sent to the same places?

A little incident occurred at Madison, Wis., at the time of your recent visit there which I believe will interest you.

Sister Hanson, of Kansas City, writing Sister Rutherford, who is summering here, makes statement as follows:

"I wrote my nephew, who was a student in Madison, about Brother Russell's being there; he attended both services and thought them fine. He believes the truth. He tells me that some of the students that were there, and had intended to jeer and make fun, said that if the Bible is true, that is the truth."

Knowing the quality of the students at the large Universities, and recognizing that they would be more or less stirred up to mischief by the title of your discourse, I had rather anticipated that a united attempt would be made to interrupt your address. It seems that the Great One who is overruling our affairs, is able also on occasions like this to overrule for benefits, and I know that you as well as we, who already know of this instance, will be cheered and edified by the outcome.

I rejoice, dear brother, to attest again to you my full appreciation of your labor in the Lord, my fullest confidence and my earnest, warm and unfeigned brotherly love. I hope ere long to see you again face to face. Give all the Bible House household our warm love and greeting. Yours in him,

W. E. PAGE,—*Wis.*

[IN REPLY:—The Society has similarly advised the dear colporteurs, and at the risk of being misunderstood, has adhered to its rule of not making mixed assignments. However, we consider that our duty on this subject ceases there. Where the dear friends, for reasons of their own, work on each other's assignment we do not feel it incumbent to object further, knowing well that their heart-desires are of the very best.]

Dear Brother in Christ:—

It is now about five years since I came into the light of present truth, and the Lord has blessed me with the privilege of having the six volumes of DAWN, and the TOWERS from 1890, all of which I have carefully gone through, and from which I have received a course of Bible Study, a knowledge of our heavenly Father, and our dear Lord, and the plans and purposes and my relation thereto, sufficient thanks for which would indeed be hard for me to put in words. But I have the privilege of thanking you for the service rendered unto me, for I knew nothing of the Bible, although a reader of it from boyhood, until the Lord in his own due time placed in my hands the "meat in due season" from your hands.

I have in these past years learned to go to these helps (TOWERS and DAWNS) for all points that have perplexed me, and with very few exceptions have always received a reasonable Scriptural explanation that made things plain to my mind. Until now if a point comes up that I do not grasp I go for help, using the assistance the Lord has provided in them for me and for all the watching ones. The exceptions I have written to you about, and you know they have been few, and in thanking you I am thanking our dear Lord and Head, who "has girded himself" and is "now serving the table." Our heavenly Father I also thank.

I have practised medicine here since 1889 and had quite an extensive practice up to the present time, and since coming into the Truth Sister Senor and I have used up in the truth, one way or another, as we thought the Lord would have us use it, all above our living expenses (and a provision for those dependent upon us, a reasonable one we hope, until 1914), by sending TOWERS, DAWNS, etc., over the counties near by.

Your brother in Christ, S. D. SENOR,—*Missouri.*

"SHE HATH DONE WHAT SHE COULD"

The Feast was spread at Simon's house, and as they sat at meat,
A woman came and silent stood within the open door—
Close pressed against her throbbing heart an alabaster box
Of purest spikenard, costly, rare, she held. With modest fear,
She dreaded to attract the curious gaze of those within,
And yet her well-beloved Friend was there, her Master, Lord.
With wondrous intuition she divined that this might be
Her last, her only opportunity to show her love;
She thought of all that he had done for her, the holy hours
She spent enraptured at his feet, unmindful of all else,
If only she might hear those words of *Truth*, those words of *Life*.
She thought of that dark hour when Lazarus lay within the tomb
And how he turned her night to day, her weeping into joy.
Her fair face flushed, with deepening gratitude her pure eyes shone.
With swift, light step she crossed the crowded room. She bravely met
Those questioning eyes (for Love will find its way through paths where lions
Fear to tread); with trembling hands she broke the seal and poured
The precious contents of the box upon her Savior's feet,
And all the house was filled with fragrance wonderful and sweet.
She could not speak, her heart's devotion was too deep, her tears
Fell softly, while she took her chiefest ornament, her long
And silken hair and wiped his sacred feet,—when suddenly
A rude voice broke the golden silence with, "What waste! this might
Have sold for much, *to feed the poor!*" She lower bent her head—
To her it seemed so mean a gift for love so great to make!
Again a voice re-echoed through the room, her blessed Lord's.
(He half arose and gently laid his hand upon her hair)—
And how it thrilled her fainting heart to hear him sweetly say,
"Rebuke her not, for she hath wrought a good work, what she could;
Aforehand, to anoint me for my burying she hath come,
And this her deed of love throughout the ages shall be told!"

* * *

How oft since first I read the story of this saint of old,
My own poor heart has burned with fervent, longing, deep desire,
That *I* might thus have ministered unto my Lord and King—
"The chiefest of ten thousand, altogether lovely One."
And now, to learn—Oh! precious thought, 'tis *not too late*, I still
May pour Love's priceless ointment on "the members" of his Feet!
Dear Lord, I pray, Oh! help me break with sacrificial hand
The seal of Self, and pour the pent-up odors of my heart
Upon thy "Feet!" Oh! let me spend my days and nights in toil,
That I, perchance, may save from needless wandering, and help
To keep them in the narrow way that leads to light and life.
Oh! let me lay within their trembling hands a rose of love,
A lily's pure and holy inspiration on their breast!
Dear Master, let me kneel with them in dark Gethsemane;
Oh! help me boldly stand and meekly bear the scoffs and jeers
Of cruel, mocking tongues! Oh! may I count no cost, e'en
Life itself, too great to *serve*, to *bless*, to *comfort thy dear "Feet,"*
And when the last drop of my heart's devotion has been shed,
Oh! may I hear thy sweet voice say, "*She hath done what she could!*"

—*G. W. Seibert,—April, 1908.*

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VIEWS FROM THE WATCH TOWER

NOMINAL CHURCH DYING, SAYS DR. EATON

"Brethren, I say to you this morning that the American church is dying. It is dying! It is dying! Don't forget it! Ten years from now if I lie in my grave I would be willing to have you confront me at the judgment seat of God with that statement. By that statement I mean that Protestant Christianity is dying with marvelous rapidity."

So spoke Rev. Charles A. Eaton at the Euclid Avenue Baptist church, Cleveland. This was his seventh anniversary sermon before this congregation and with passionate earnestness he strove to bring vividly before his hearers the effects of commercialism which he contends is sapping the religious life in the United States. He showed that churches, instead of gaining, were losing throughout the world.

Dr. Eaton's sermon on "The Impending Crisis in American Christianity" is, in part, as follows:

"Throughout the entire Christian world we are swiftly passing into a period of profound religious depression, amounting to almost complete failure on the part of the church.

"In Italy the headquarters of the great Roman Catholic church, one-third of the people at the very outside, are more or less nominal followers of the church of Rome; another third, possibly, are more or less sympathetic toward the church, because it is politically useful; while another third are out and out continually and completely antagonistic, apparently not only to the church of Rome, but to all forms of Christianity. This is the land where the church of St. Peter has had an unbroken existence for nineteen centuries.

BRITAIN'S GREAT LOSSES

"You enter France—the same story is true, only aggravated and multiplied a thousand fold.

"You enter Great Britain, which I consider to be the last citadel of Christianity in the world, with a people more robust and sane in their religious interests and sympathies than any other people. And what is the condition there? The other day Mr. Shakespeare, the great leader of our Baptist church in England, appeared before the Baptist convention and delivered an address upon the arrested progress of British Christianity. That, he said, covered the whole field of all the churches, but especially, of course, with reference to the Baptists.

"He pointed out that the nonconformist churches of Great Britain last year not only made no progress, but met, according to their statistics, with an absolute loss of 18,000; that the Baptist church of Great Britain last year not only made no progress but according to their published statistics lost 5,000 people.

AMERICAN CHURCH DWINDLING

"You cross to America. We have one man in this country who I believe is doing more to educate the American church, to arouse us to a realization of our condition, than any other—I refer to Josiah Strong. Dr. Strong tells that if eighty represents the gain of our churches on the population during the first half of the nineteenth century, twenty represents that gain during the last half. Four represents that gain during the last twenty years, and one represents that gain during the last ten years.

"In the year 1905 there were nearly 7,000 Presbyterian, Congregationalist and Methodist churches that had not one single member unite with them in twelve months. In a recent year in New York city, according to the statement of Dr. Aked, of the Fifth Avenue Baptist church, 335 Protestant churches reported a net gain that year of 386 members. That is to say 335 churches gained one member apiece and fifty of them gained two in twelve months. In a city of 4,000,000 people, those churches comprise in their membership the mightiest men in finance, in commerce, in politics, that this nation has—which means that there is heaped up a fund of potential power, the like of which can be found in no other organization of that great city.

CAMPAIGN OF FAILURE

"And they stood there in the midst of 4,000,000 people pouring out their money like water, following the leadership of the great preachers of the American continent, following them week in and week out, for twelve long months, and all that they could do was to get one person out of four million in each church to accept the Lord Jesus Christ. These are facts.

"The American people for the last generation have seized that marvelous instrument furnished them by science, and have gone out to give themselves unreservedly to the material development of their nation. We are proud of the fact that we are a commercial and business people. Our art is now made the servant of our commerce. No longer do we build the glorious churches and cathedrals, except in certain instances, in our great cities, to express the artistic sense of our people. We build banks in this present age, decorate them with a lavish splendor worthy of God Almighty himself. We have turned the intelligence of our people, as keen and resourceful as any in the world, to this one question, 'How shall we produce material gain?'

RICHES HIGHEST GOOD

"Today we are not in the midst of a religious epidemic. We have not enough thought on the subject to create even a revival, let alone an epidemic. But we have today a financial epidemic. That is today the thing we think most of—the thing that we place at the bottom of our life, the thing that we hail as our highest good.

"That is the thing that men have gone mad over today, and so, sweeping over our land like a gigantic shadow, is this awful fear of financial ruin, which constitutes a commercial epidemic in our midst.

"The hope of the church today lies in a rediscovery of Jesus. It does not lie in more organization. We have too much now. It does not lie in more wealth. We have all the wealth we need, if we had the head to use it. It does not lie in more culture. We have all the gifts that any group of people could possibly ask for. It does not lie in any lack of consciousness of need. We know the needs of the people as perhaps we never knew them before. It lies in a new acquaintance with Jesus.

THE CHURCH DYING

"Brethren, I say to you this morning, that the American church is dying—it is dying! It is dying! Don't forget it.

"Now, in closing, I sound the note of experience. I want to say to my members here, that *the next seven years upon which this church is entering are going to be twice as hard as the seven years just gone by.* I want to say to you men, that it will be harder for you to be a Christian tomorrow than it is today. I want to say to you, young men and middle-aged, whose hearts are stirring in response to the appeal of Christ, ponder well your step because you cannot follow Jesus unless you break in your hands the box of precious ointment.

"I want to say to you who have meditated about surrendering your lives to the age, that that is the common tendency of all, and if you do it, no matter what your name may be, you have ceased to be Christians. I want to say to you Christians who are looking for the place that is easier than what you have now, that there is no longer any easier place. The next thirty years will be harder. They will stir the evil tendencies of this nation completely from center to circumference."

THE RELIGION OF SOCIALISM

Socialism, according to Mr. Richard Whiteing, does not, at present, seem to "want a religion of its own," but it is his belief that it will sooner or later come to want one. The Socialist movement everywhere, and especially that in England, he avers, will find that its foundation-principle "as a mere economic theory is absolutely inadequate. To get its full driving force it must have a faith of its own." At the present moment, as he sees the matter, "Socialists are content with the discovery that all existing creeds may, and even must, lead to their platform." This is the deduction derived from the fact that at a Socialist gathering almost every profession of faith is represented—"ardent Anglicans and Roman Catholics, Freethinkers, Moral Persuasionists, Ethical Theorists, and the rest of them." Mr. Whiteing, who is the author of "No. 5 John Street" and "Ring Out the New," is an ardent Socialist, and gives his views here quoted in the *London Daily Mail*. He looks upon the Rev. R. J. Campbell as typifying the tendency he here sketches. Mr. Campbell, he says, "has long been engaged in a process which might be not irreverently described as the cleaning of a picture—the picture being that of the Founder of the Christian faith. It is an attempt to remove all the incrustations of dogma and traditional belief, and to reach the great original beneath." This pure image, he asserts, "will prove to be that of the first Socialist." The faith which Socialism will ultimately accept as its own is visioned by Mr. Whiteing as the following:

"As I have tried to express it elsewhere, 'There must come to men the Appointed One, who will show them by his shining example what the religion is to be. We may only guess at his message, but surely it will be the purified conscience as the Word of God, no more no less, and never a line of text. Then saints, hierarchies, and choirs celestial will seem but poets' playthings. Taken seriously, they have given us the whole of that unhappy fakir tribe who are capable of thinking of their Maker to the total exclusion of the thing he has made. Will not the Appointed One bid us leave that Maker—Jehovah, God or Lord, First Cause or Universal Soul—to contemplations of his own nature more within the measure of his own powers, and listen merely for the voice of him in the purified breast, especially for the undertones in which the sweetness of its message lies? Then when, haply, the voice says charity, in its larger rendering of love, brotherhood, self-sacrifice, obey it, and leave the metaphysics of the question to take care of itself. Above all, without waiting for any behest, burn the later doctors of the church (not by any means the earlier), as the madman's housekeeper burned his books. So will come the great change, and the democracy will step forth armed and equipped for its conquest of the world. The old mystery of regeneration is true as ever as a principle, in spite of its fantastic setting in the creeds of the hour.

" 'Democracy must get rid of the natural man of each for himself, and have a new birth into the spiritual man, the ideal self of each for all. This is its great lesson. The monstrous heresy of self-worship, self-absorption, whether as capitalist, artist, bonze, or merely greedy fellow with storage for one and an appetite for two, is the essentially irreligious idea.

" 'Democracy is a religion, or nothing, with its doctrine, its form, its ritual, its ceremonies, its cenobites, its government as a church—above all, its organized sacrifice of the altar, the sacrifice of self. This is the deepest craving of human nature. All attempts to reconcile man's heroism to his interests have ever failed. His goodness must make him smart.'

"This is what is coming because this must come. Meantime I think many of us are trying to reduce all religions to their common denominator of liberty, equality, and fraternity, otherwise brotherly love. It is perfectly certain that the masses are growing more and more indifferent to the image of the Founder of Christianity in his present setting. If he is to appeal to them he must lay aside his crown of jewels of modern symbolism and resume his crown of thorns."

The mass of humble believers interpret the conception of

the "Son of God—the Man of Sorrows"—says Mr. Whiteing, as "the great comrade who tried to get lowly and foolish and baffled people righted, and died for it—worse luck." But such a one, he maintains, "they don't find in the existing systems." The composite personality of the Son of God—the Second Person of the Trinity—"all that 'the church' holds most dear, leaves them quite mystified and, I must say it, quite cold." Mr. Whiteing goes on:

"One day I ventured to call a Hyde Park orator a Christian Socialist by way of compliment, but he flew into a great rage. 'Nothing of the sort, *if* you please—a Socialist Christian, at best. Don't put the cart before the horse.' He meant that the Socialism was the touchstone, not the Christianity, as they understand it in the churches now. You could not be a Socialist without being a Christian, whether you knew it or not. You might easily think yourself a Christian without being the other thing, and the Socialism was the root of the matter. Just that and nothing more.

"The image of the Christ in the popular mind is that of one who came to bring more happiness in this world to poor men and women beaten in the struggle—material happiness. Do not be in any doubt about that—a more equal distribution of right-down pounds, shillings, and pence, the second loaf in the cupboard, good shoes and stockings for all the children, and the Sunday suit for all.

"What they think, what they say, when they are able to say it, is that the rich people and the theologians between them, often working hand in hand, have 'nobbled' the churches, and made their symbolic cup a mere opiate for hard luck, instead of the healing draft. The parsons are paid to keep people quiet, that is the ruling idea. They cannot get their money for current expenses without the rich, and so getting it, of course, they preach the rich man's creed.

"The attempt to substitute feasts, fasts, and festivals of the church for all this, with elaborate processions, will, historically, I feel convinced, mark the end of the present religious system. Let our Anglican revivalists just try to recognize how a poor, dim creature, born into everlasting short-commons, without volition or vocation, stands apart from all that, and sees nothing in it but embroidered garments and futile excitements about Quinquagesima Sunday and other functions with long names that touch him no more than a birthday at court!

"Believe me, as I once ventured to say, people in West Ham look on your ecclesiastical anchorites as mere 'ammytures' in the artistry of privation, with the sacred institution ever behind them as an ark of refuge to save them from the worst. Be out of work for six weeks, and out of earnings that never rise to more than the docker's tanner, and see what you'll think of St. Francis and his flirtation with the lady of poverty then.

"No, no, 'Here and now.' That is how the church began. The clever fellows got hold of it as a going concern, 'imperialized' it, and so started to make it pretty much what it is today. Charity is still its abortive message; justice is what the others want."—*Literary Digest.*

WAS JESUS A SOCIALIST

Among Socialists Jesus has frequently been claimed as one of themselves. "One would like to say that he was," observes a writer in *The Interior* (Chicago), for he was "social in the largest sense because he sacrificed himself for the welfare of other men." But since "socialist" in the modern world has come to mean (the writer interprets) "the adherent of an economic cult that would reorganize society on the public ownership of property," he does not allow the ranking of Jesus among them. Against what he calls the "rash assertions of agitators," he places this "proposition" as capable of being established from the gospels:

"*Neither socialism nor any other economic doctrine ever entered into the teachings of Jesus of Nazareth.*

"He simply paid no attention to the economic phases of life. He treated industrial questions exactly as he treated political questions; he let them alone.

"There were doubtless two reasons for this. Jesus didn't come into the world to meddle with the clock of human progress. Some day the world would learn that democracy is better government than despotism, free labor a better industrial system than slavery, and would get hold of the facts all the stronger for having had to dig them out. Jesus had no time to stop to teach the world what it would eventually come at on its own account.

"The second and positive reason why he did not concern himself with social questions was because it was part of his mission to throw temporal considerations into the background.

"*His principal teaching business was to spread a doctrine of life that made a man's economic condition a secondary matter.*

"Here Jesus differs from Socialism the whole length of the diameter. The thorough-going Socialist thinks poverty the worst thing that can happen to a man. His great plea is to abolish poverty. Jesus didn't think being poor mattered much—not at all if the man was the right sort. He was poor himself, and didn't care in the least.

"The overmastering principle that decides how Jesus looks at any or all human circumstances on this earth is this:

"*If a man does the will of the Father in heaven, nothing in his earthly circumstances can be wrong.*

"This confidence is half a faith that the Father will compel circumstances to turn out favorably; half a faith that a man who lives for the Father can be happy in any circumstances."

The nearest Jesus ever came to an economic question, the writer points out, was "when he saw that some certain man's economic condition was hindering his development in unselfish, God-loving and man-loving character." He goes on:

"Modern social philosophers say it is the poor who don't have a fair chance at fine character, but Jesus thought different—he considered the rich the most handicapped.

"When with his marvelous inlook into the heart the Master understood that the rich young ruler thought so much about his wealth that he couldn't think much about his neighbors, the prescription for cure was instantaneous and unsparing: 'Sell that which thou hast and give to the poor.' Jesus didn't speak so out of hate for the property but out of yearning for the man. If he could in this way give the youth a big heart full of spontaneous impulse to help people, he knew it would be worth the price.

"But where he didn't find worldly possessions hindering the growth of a man's nobler character, he simply ignored them. Giving half delivered Zaccheus from the bondage of avarice, and Jesus asked no more. He was equally at home with the poor and with the rich. He loved both for common qualities which are counted in no coin of earth.

"*Jesus taught neighbor-love absolutely, not as an incident but as an essential of religion, but he never so much as hinted at a social programme for demonstrating that aspect of religion.*

"Jesus was no programme-builder. This is one of the very hardest things for the modern age to comprehend in the Master. The latter day must have an organization at work or it thinks it has nothing. But Jesus had an unbounded faith in the power of a spirit at work in and through the lives of individual men. He did not organize even his church; he simply put the motive of it in a few lives, and trusted that motive to make an organism.

"Likewise, when he said, 'Thou shalt love thy neighbor as thyself,' he did not deposit the dynamic of that love in some artificial social body, either then existent or afterward to be created, but he imparted it by contact to the affections and wills of his friends, and left them to extend it in the same manner.

"Their first expression of it—the communism of the Jerusalem church—was economically faulty; it wouldn't work. Taught by their experience, the early church leaders did not attempt the same system elsewhere. But the spirit which their initial communism crudely manifested did not disappear with that experiment. In that generation and in all generations after, adjusting itself more and more to the laws of society as they are continually better known, the manward love of Jesus Christ has found, and is yet to find, an ever larger and more adequate demonstration."—*Literary Digest.*

A NEW JERUSALEM IS BUILDING

Adolph Sterner writing from Jerusalem to a friend in this country says:

"People here are not goaded on by competition and their surroundings make for indolence and stagnation. Nevertheless a spirit of progress has developed which commands respect. If you lived here you would know what a new house in Jerusalem means and you would stand aghast. I did when I was told that two hundred had been completed in the last three months. At Jaffa the improvements have been more extensive. An art school under the direction of Boris Schatz, who was at the head of the Bulgarian Academy of Fine Arts at Sofia, is flourishing, and carpet and rug-weaving, carving, modeling and metal working are taught to boys and girls who are of the same class as children who years ago were taught to beg from the tourists. Jerusalem is shaking off its garb of antiquity—a new Jerusalem is building."—*The American Hebrew.*

MIRACLE WHEAT

NEW VARIETY PRODUCED YIELDING 277 BUSHELS OF GRAIN TO ACRE

Wheat with stalks like sugar cane and yielding 277 bushels of highly nutritious kernels to the acre has been produced

as a result of experiments made in Idaho by Allen Adams of Minneapolis.

The new wheat has been named "Alaska" because of its hardiness. It is either spring or winter wheat, just as the farmer desires to sow. It is so sturdy that storms that ruin other stock affect its giant stems but little, and the heads remain upright through ordinary hailstorms.

The yield shows that Adams has been able to obtain an increase of 222 fold. One head of the giant wheat was planted in the fall of 1904. The seeds from that head were planted the next year and seven pounds of seed obtained. This was sown in the spring of 1906, and from the seven pounds were harvested 1,554 pounds that fall. In the fall of the same year he sowed it as winter wheat, but conditions were adverse. Almost all the "blue stem" and "club" were destroyed, and only a third of the crop of experimental wheat came to maturity, yet there was a yield of 50,000 pounds. A heavy hailstorm in July was the cause of the ruined wheat crop, which left scarcely any of the ordinary wheat standing.

Further experiments brought forth a yield of 277 bushels to an acre. The Idaho College of Agriculture has made a laboratory test of the wheat and reports the grain plump and sound and that it should make better bread than the ordinary wheat.—*Beloit Free Press.*

THE CZAR IN THE NET OF SPIRITISTS

What we have been hearing rumored, now seems to be certain, namely, that the Czar is being counciled into the snare of spiritists. This hard-pressed and unfortunate man gets his future foretold by spiritualistic mediums. His judicious premier, Herr Stolypin, has called his attention to the danger and it appears that he was warned repeatedly, but without success. The spirit mediums have earnestly warned the Czar against Stolypin, wherefore the latter has to guard himself from saying anything further. The physician advised the Czarina to leave the country for her health, but a spirit medium communicated to her that her youngest son will die if she leaves Russia. Thereupon she decided to remain at home. The mother of the Czar sought to drive away the mediums, but in doing this she only succeeded in falling into the Czar's disfavor. It is a repetition, in the case of Nicholas II., of the story of Saul, who, in the time of need, betook himself to the Witch of Endor.—*Translated from the Apologete, Cincinnati, Ohio.*

"OBEDIENCE BETTER THAN SACRIFICE"

1 Sam. 15:1-35.—JULY 26.

Golden Text:—"The Lord our God will we serve, and his voice will we obey."—Josh. 24:24.

Our lesson tells of the testing of King Saul, of his failure to stand the tests, and of the consequent rejection of his family and himself from the kingdom. His history may be divided into four parts: (1) The favorable opportunities of his youth—energetic, fine looking, modest, his choice as the king of Israel was generally conceded to be an excellent one. (2) In the earlier years of his reign he was a successful general and an able organizer of his kingdom. (3) In his testing time he failed and was rejected, partially at first, more thoroughly subsequently. (4) The decline of his manhood, his almost loss of reason, and finally the tragic death of himself and his sons. Today's lesson deals specially with the third of these epochs—his testing.

The Philistines exercised a kind of overlordship in Palestine, presumably collecting taxes as the consideration for permitting the people to have a measure of peace and possession of the country. Apparently they had fortified cities in various parts of Israel's territory, and from their representatives in these the word came that the Israelites had anointed Saul to be their king, a circumstance which was understood to imply the throwing off of the Philistine yoke, a declaration of independence. At once the Philistines assembled an army wherewith to overthrow the new kingdom. The record that they had thirty thousand chariots is supposed to have been a copyist's error for three thousand; for the number of horsemen, two to each chariot, is given as six thousand. This considerable army marched into Palestine; and a battle ensued between them and the Israelites. King Saul evidently desired to be in harmony with the Lord, and realized still that without divine interposition he would be powerless to repel an invader of such strength. The prophet Samuel was communicated with, and he promised to come within seven days to offer sacrifice to God on Israel's behalf, that the Lord's blessing might attend his people and bring them the victory, in harmony with the divine covenant.

King Saul waited for six days, and meantime saw his army melting from desertion, for the Israelites were poorly armed and greatly in fear. They had practically no weapons, merely their agricultural implements for weapons of war. Apparently the Philistines had previously deprived them of fighting weapons, and in some manner had hindered the Kenites, who were the smiths of the time, from serving them in the manufacture of swords and spears. When the seventh day had come, King Saul, wearied of waiting for Samuel, offered the sacrifice himself, contrary to the divine order. Immediately Samuel appeared, and, pointing out to Saul his failure, stated that obedience to God would have been more appreciated by the Almighty than were the sacrifices. Samuel also pointed out that the sacrifice under the circumstances was a sin, and that the result of this disobedience was that God would not permit Saul and his kingdom to be perpetuated, though he promised that the battle immediately before them would be successful for Israel's sake and for the furtherance of God's own cause.

The difficulty was Saul's failure to respect the divine arrangement, his presumption in undertaking to do what had not been committed to his care, but was under the charge of another. The Lord's cause was not hindered; but King Saul's own prosperity was interfered with by his neglect of the divine arrangement.

THE LESSON FOR SPIRITUAL ISRAELITES

What lesson may we draw from this incident? If for the moment we think of Saul as representing those who have been favored of God, and called to joint-heirship with Jesus in his kingdom and anointed with the holy Spirit, we may see in his early victories a picture of our good beginning, when we trusted God implicitly, and sought to do merely as he directed, and to wait patiently and trustfully for him to guide in all of our affairs. As Saul should have made progress and become stronger in his faith and patience and obedience, so should our earliest experiences as the Lord's servants bring to us increasing patience, perseverance, faith, confidence, implicit obedience. But as this was not the case with King Saul, so it is not the case with many of those who have been anointed for joint-heirship with the Lord in his kingdom. Many of these have similar experiences to that of Saul. Instead of their growing more dependent upon the Lord, the favors received at his hand make them less particular to know and to do his will. They still reverence the Lord; they still recognize that without him they could do nothing; but they are not sufficiently careful to note just what he would have them to do. Sometimes they undertake to do the work of others, and to that extent are "busy-bodies in other man's matters," as King Saul busy-bodied and sinned in attempting to do the work that belonged to the prophet.

We should see that in the divine mind obedience is one of the most important elements of character. The Lord has us in training in the school of Christ for a great work in the future; and the first prerequisite for future honors and opportunities very properly must be our obedience to the opportunities and directions of the Lord in the present time. This our Lord explained clearly in his parables, saying that to some of his servants he had entrusted more talents than to others; that each would be called upon to give an account for the proper exercise of the talents, responsibilities and commands that had been put upon him, and that each would be rewarded in proportion as he used the talents given to him. Our Lord's expression on the subject is, "He that is faithful in that which is least is faithful also in much."—Luke 16:10.

Here, then, is our lesson, "Obedience is better than sacrifice" in God's sight. He will not either approve or reward carelessness on our part in this matter. On the contrary, inattention to his direct will would mark us as proportionately unfit for his direct service, either here or hereafter. This implies on our part such a loyalty to the Lord, such a carefulness in respect to his service, such a recognition of each other in respect to the Lord and his service, that we would go about very carefully in our endeavors to serve his cause. So the Apostle exhorts, "Let us walk circumspectly," carefully, scrutinizingly.—Eph. 5:15.

As the mariner guides the course of his ship by certain charts which show hidden rocks and shoals, and by the stars in their courses, so the Christian is furnished with a chart which shows him the course which he should pursue, and the things which would be displeasing to God and injurious to

himself. That chart is the Bible, and whoever would be in harmony with God must not only hearken for his message but keep track also of the hidden dangers which beset his course. Each one of us is on trial. This Gospel age is our Day of Judgment, of testing. The Lord himself is scrutinizing the course we are taking. It is not sufficient to him that we shall have zeal. The zeal which he will approve is that which operates from love and along the lines of his instruction. The zeal which disregards the divine instruction is not approved; it leads to shipwreck.

The Apostle gives some suggestions along this line, saying that every member of the body of Christ is necessary (1 Cor. 12:12-26); none is to be despised or hindered from having his part in the general work of building up the Body in the most holy faith. The Apostle illustrates that the eye cannot say to the hand or the foot, "I have no need of you;" and contrariwise the hand or the foot cannot say that it has no need of the eye nor of the ear. Every member is necessary; and above all every member of the Body is to move only in accord with the will of the Head. And that will is to be sought for in every incident of life, great or small. We are not to think of the Lord's cause as being wholly dependent upon us. We are to remember the mistake which Uzzah made —When he saw the ark of the Lord jostled in the road, he put forth his hand to steady it, and died because of his disobedience. It was not in his province to steady the ark. The Lord had that matter under his own supervision, and only the priest might even touch it. Let us all then be zealous, not only to serve the Lord, but also to know the way in which he would have us render that service. Let us be sure that service rendered in any other way than as divinely directed will not be acceptable and will not bring blessing upon us, but on the contrary bring us the Lord's proportionate disfavor. Obedience is better than sacrifice.

THE SLAUGHTER OF THE AMALEKITES

Evidently quite a number of years intervened between the incidents to which we have just referred and those which constitute the main part of today's lesson—King Saul's second test. In the interim Israel had grown strong as a nation; and the time had come for the carrying out of a divine declaration made long before; namely, that the Amalekites should be utterly destroyed. As one branch of Esau's family, they were related to the Israelites and to the Arabs of today. Like the latter they were horsemen, and a kind of brigand, who flourished by pillaging their neighbors. Not strong enough themselves to injure the Israelites they associated themselves with others of the enemies of Israel, either directly participating in war or indirectly, following after battles to gather up the spoils. It will be remembered that they fought against the Israelites in the wilderness when on their way toward Canaan. (Exod. 17:8-16.) It will be remembered also that they again opposed the Israelites in conquering the land of promise; and that the Lord had declared through Moses that these should be utterly destroyed, and had given Israel this command.—Deut. 25:17-19.

The fulfilling of these commands was deferred, probably for two reasons. First, the Israelites had no cavalry and would have found it difficult to cope with these marauders, who would swoop down upon them and be off. Secondly, it is probable that the Lord permitted the Amalekites to continue as a thorn in the side of the Israelites for their chastening. But now in Samuel's day the message came to King Saul to destroy utterly the Amalekites, not only all the people, great and small, but all of their belongings—sheep, cattle, horses—everything. The Israelites were to do this as the sword of the Lord, as inflicting the judgment which God had decreed. It must not be said of them that they had turned brigands and thieves, to war against their neighbors and to profit by their pelf. This must be a witness not only to the nations round about, but to the Israelites themselves; it must be a lesson. They must not get the impression that warfare against their neighbors would be undertaken for any selfish, mercenary motives. They were God's scourge in this instance. We are not to draw the inference that today God gives any command to any nation to blot out another people. We are to remember, on the contrary, that Israel was a picture-nation, a type nation; and that through their experience and history the Lord dealt peculiarly to illustrate principles; that he used Israel as his sword, as his pen, as his mouthpiece.

NOT TO AN ETERNAL DOOM

Infidels hold this experience of the Israelites with the Amalekites as an awful picture of cruelty, entirely opposed to justice; and earnest, honest minds have stumbled through a misapprehension of the principles involved. Many would be inclined to say, "Why did not God send Saul and the Israelites with the Gospel to preach to the Amalekites? Why did he send Israel to destroy their lives, and thus to end their probation and thrust them into eternal torment?"

We answer that eternal torment had nothing whatever to do with their case; for God has made no such threat and inflicts no such penalty for their sin, nor for any sin. According to the Scriptures, "The wages of sin is death." (Rom. 6:23.) And death was the wage which God authorized Israel to inflict upon the Amalekites, a death penalty. Their execution was along exactly the same lines as courts of justice today command the execution of murderers, except that in this case the Lord himself acted as judge of the court, read the decision and imposed the penalty.

The Israelites preached the Gospel to nobody, because no Gospel could be preached until first of all Christ had come and had paid the penalty for Adam's sin. On the basis of that work of Christ, God commands all men everywhere to repent, because he has appointed a day of trial, a day of judgment. (Acts 17:31.) God did not end their day of trial; for it had not yet come to them. Like all the remainder of the race they were under death sentence for Adam's sin, and it matters not to justice how they die, whether of pestilence or of general decay or by the sword. The fact that their death was a divine punishment, was better shown by their execution in harmony with the divine command, than had it come upon them in some other manner. The incident furnished a lesson to typical Israel, as it still furnishes a lesson to Spiritual Israel. Those Amalekites, let us remember, were all redeemed by the provision of God's love, by the death of Jesus. In due time they are all to have the testimony that Christ died for their sins, and to have the opportunity during the Millennial age day, the world's judgment day, to return to full harmony with God and to live.

KING SAUL'S SECOND TEST

That a good many years had passed, and that King Saul had made good use of his opportunities as an organizer of the kingdom, is evidenced by the fact that a large army was assembled in harmony with the Lord's command to the prophet: "Two hundred thousand footmen and ten thousand men of Judah." This army was evidently so disposed of as to intercept any of the Amalekites who might flee. Meantime word was sent to the Kenites, who dwelt amongst the Amalekites, advising them to leave that they might not suffer in the punishment of the Amalekites; and the explanation made was that as the Kenites had favored the Lord's people, they were spared in recognition of this fact; for the destruction of the Amalekites was in harmony with the divine decree, because of their opposition to Israel.

The people were all slaughtered except the King, whom King Saul spared, keeping him as a kind of trophy. The animals also were all destroyed, except the choicest of the flocks and herds, which additionally was contrary to the divine command.

When the prophet Samuel came to the king, the latter saluted him as God's representative and reported that he had done according to the divine command. Then came the inquiry, "If so, what means the bleating of the sheep and the lowing of the cattle?" Saul's answer was probably a prevarication; that these were kept in order to be offered to the Lord in sacrifice. Then Samuel reproved him, pointing out that he had violated the command of the Lord in preserving any of them. The king, however, protested that the people had kept them; that Israel had desired them; and we can readily suppose that there would have been amongst the Israelites quite an opposition to the waste of the good things of the Amalekites, so accustomed were people of that time, as well as of today, to desire valuables. Saul might have indeed complied with the divine decree by rendering obedience to the Lord and thus put himself in disfavor with the people; but he would have maintained the divine approval thereby. As it was, the prophet expressed the divine disapproval, saying, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken (better) than the fat of rams."

TESTS OF THE ROYAL PRIESTHOOD

Let us see if there are not corresponding tests upon the royal priesthood. Frequently tests come to this class after they have been a long while in the school of Christ. Speaking to some such, the Apostle says, "For when for the time ye ought to be teachers ye have need that one teach you again what be the first principles of the oracles of God," the doctrines (teachings) of Christ. (Heb. 5:12.) We are sometimes surprised at others, sometimes at ourselves, that we have been so slow in making progress; that we have apparently gained so little victory in character building and appreciation of the principles which should govern

amongst those who are the Lord's anointed and in preparation for the throne. Saul's difficulty and tests may represent some of ours.

(1) A selfish spirit, a desire for some of the best of the things which the Lord has condemned; a willingness to spare these because they appeal to us from a selfish viewpoint, the fleshly viewpoint.

(2) A man-fearing spirit. As Saul feared to bring upon himself the reproaches of the people, fearing to be thought too narrow on the one hand and too wasteful on the other, so a temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Prov. 29:25.) We are ensnared by the spirit of the world. Of such the Lord says, "How can ye believe [continue in proper discipleship] which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44.

(3) Saul's third difficulty was that he had too slack an appreciation of the Lord's Word; and this is the difficulty which specially besets nearly every one of the Lord's followers who stray away into error of doctrine or of conduct. With what care ought we to guard ourselves, lest having become partakers of so great a blessing as our anointing implies, any of us should seem to come short in its glorious realization in the kingdom. Let us see to it that we put away all love of sin in its every form, and that we esteem the Lord's favor so highly that the consideration of human friendships would not have a particle of weight or influence with us, except as the same should be in full accord with the divine programme; and in order to the maintenance of these proper relationships, let us take heed to his Word.

Let us remember the Apostle's words that we wrestle not with flesh and blood, but with wicked spirits in high positions. (Eph. 6:12.) Let us remember that these wicked spirits have the power in some degree to favor in us wrong sentiments; that in proportion as we would give our minds into any selfish, sinful or ignoble channel, in that same proportion these unseen adversaries of the saints would have power over them. Let us remember, on the contrary, that in proportion as our hearts are loyal to the Lord and his Word and to the spirit of the truth, the spirit of love, in that same proportion we are surrounded by a halo of influence which would protect us, so that of such it may be written, "The wicked one toucheth him not."—John 5:18.

THE TEST OF PERFECT LOVE

The Scriptures clearly indicate a great trial and testing for the Church in the next few years. It will determine with very many what Saul's testing determined for him, whether or not God's favor will continue, with its kingdom privileges and opportunities. To the faithful the Lord says, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." The others will be answered as was Saul, "Obedience is better than sacrifice;" thou art rejected. Through the Revelator the Lord tells us how the Philadelphian stage of the church would be saved from the great "hour of trial that is come upon all the world, to try them that dwell upon the earth." (Rev. 3:10.) There are trials coming upon the Laodicean church, living at the time of the presence of the Son of Man, when he stands at the door and knocks. (Rev. 3:20.) In that trial, we are told, that a thousand shall fall at the side and ten thousand at the right hand of the one body, the true church, of which Jesus is the Head. The Apostle Peter, in figurative language, describes the heavens as being on fire (2 Pet. 3:12), symbolically picturing the ecclesiastical influence of our day; and St. Paul tells of the "fire that shall try every man's work of what sort it is." (1 Cor. 3:13.) We are assured that only the gold, silver and precious stones of the divine character and doctrine will abide the fiery ordeal. Surely none of the Lord's people can afford to ignore such testings as these; particularly none of those who with us believe that we are now in that trial period; and that the next seven years will be preëminently a testing time.

If the test of character approved of God, is love—perfect love for God, for the brethren, yea, also for our enemies—then let that thought be continually before all of our minds to the intent that we be not overtaken, that we be not deceived by the great adversary, who still would fain put darkness for light and light for darkness, on this as upon every other subject. Our anticipation is that the great conflict which will ultimately reach the world, and eventuate in the anarchy which will overthrow all law and order, will begin with the church; begin with the consecrated, the sanctified, the enlightened. Does not the Lord forewarn us, that in all things judgment must begin at the house of God? (1 Pet. 4:17.) Necessarily it must begin with those who are highest up in that house as respects light, knowledge and privileges.

Are we prepared for these tests, of which we read that they would deceive, if it were possible, the very elect? We still believe that these tests will be along the lines of perfect love. Love and selfishness are the two great powers that are moving the world and each individual therein. We have already seen that the selfishness, which will overwhelm the world shortly, will mean lovelessness to the extent that the Scriptures declare, "Every man's hand shall be against his neighbor, and no peace to him that goeth out nor to him that cometh in." (Zech. 8:10; 11:6.) Is that same condition of things to be expected in the church—every man's hand against his neighbor, the tongue of every brother against every other brother in the Lord? Are anger, malice, hatred, envy and strife to be permitted to overwhelm the church of Christ? Could such things have any place or power of influence against those who have knowledge of the truth? We are of the opinion that this is just what we are to expect.

We are in the habit of supposing that our Lord's words, "Brother shall deliver up brother to death," applied merely to our Lord's time and during the dark ages. Do we forget that similar conditions may be expected in the end of this age? The delivering up may not be physical, however; the crucifying, the scourging and the roasting may not be literal; but we believe that very much the same things may be expected with only such limits as our civilization will compel. Apparently it is not enough of a test to us to be "hated of all men for my name's sake." We must be tested by the hatred, the malice, the evil speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of the present things of divine bounty at the table of the Lord, the spiritual food. Ah! If this be so then we may indeed expect for the closing days of the church, the body of Christ, experiences not dissimilar to those which came to the Master in Gethsemane, one of the most trying of which must have been the Judas kiss.

BRETHREN, WHAT SHALL WE DO?

When some of those who heard the Apostles on Pentecost day came to an understanding of what was the real situation of affairs, and that they and their rulers had crucified the Prince of Life—some of them actually and some of them by failing to protest—those who were right-minded were cut to the heart and cried out, "What must we do?" The Apostle assured them of forgiveness because they did it ignorantly. And so with us. If any of us find that under any snare, or delusion of the Adversary, we have been entrapped into wrong-doing toward a brother, we should immediately feel cut to the heart, and should go to the Lord for divine forgiveness and to those whom we have wronged, for their part of it, that thus we might turn defeat in the hands of the adversary to victory.

Undoubtedly just such a storm is coming; and as the prophet expresses it, the question is not, Who shall fall, but "Who shall be able to stand?" (Mal. 3:2.) A thousand shall fall to one who will stand. The very elect will not be deceived, but the question is, Are we of the very elect? and our answer must be that the Lord will decide this matter according to the manner in which we decide when under the test. It is impossible for us to surmise what may be the various apparent grounds for unbrotherliness, for the loss of a brother's love. If we give heed to the adversary, he will make us think it proper to break away from the regular rule of procedure, and, if we are willing, make us to feel that we are fully justified in violating all the various directions which the Lord our God has given us. It will require of all of us loving faithfulness to the Lord and to the brethren to enable us to withstand the trials of this day; and we cannot at this point refrain from reminding the dear followers of the Lord afresh of what we have already amplified in DAWN-STUDIES, Vol. VI, Chap. 9, the course which the new creature should take in every matter in which he feels that a brother has offended him, outlined by our Lord in Matt. 18:15-17.

Let us be sure that the adversary will use every means to turn us aside from this plainly stated rule of love; that he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. Let our answer to all such suggestions of Satan be, "Get thee behind me." We write thus pointedly, because in various parts we have intimations from the brethren of misunderstandings and in some instances the manifestation of a loveless spirit, a hypercritical spirit, an unbrotherly spirit, a spirit in direct opposition to the

Golden Rule and to the Lord's instructions, to go to him alone, to seek to win thy brother, and not to cast him off nor excommunicate him. On the contrary, be ready to die for him. "We ought also to lay down our lives for the brethren."—1 John 3:16.

Let us remember, also, that this loveless condition of the heart, this hypercritical spirit, does not come in suddenly; it develops gradually. Hence every day each of the Lord's people should have a searching of his heart to see whether or not he can find there toward anybody, saint or sinner, any of the spirit of malice which the Lord figuratively represented as leaven, contaminating in its influence. "A little leaven leaveneth the whole lump." (1 Cor. 5:6.) A little envy, a little malice, a little anger, a little hatred, and a little strife, may leaven our hearts completely, and in a comparatively short time turn the sweets of our new nature, the spirit of love, into acid bitterness. Moreover, the leaven is not likely to be confined to one, but spreads to others; and thus many may be defiled. The poet has said:—

"We are not worst at once;
The course of evil begins so slowly, and from such slight sources,
An infant's hand might stem its breach with clay;
But let the stream get deeper, and philosophy,
Ah! and religion, too, shall strive in vain
To turn the headlong current."

GOD'S CHOICE

1 Samuel 16:1-13.—AUGUST 2.

Golden Text:—"Man looketh on the outward appearance, but the Lord looketh on the heart."—V. 7.

The record is, "Samuel came no more to see Saul until the day of his death." That is to say, God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. The record, however, implies that Samuel had great sympathy for Saul and mourned for him. So it is sometimes with the Lord's children of this Gospel dispensation. We feel a deep interest in matters and persons of our intimate association, and at times might almost be tempted to think that the Lord had made some mistake in his dealings with them—especially if they be near and dear to us by the ties of blood or fellowship. It is for us to learn, as did Saul, not to question the ways of the Lord, but to rely upon his unerring wisdom in the management of his own cause. With a slight reproof the Lord sent Samuel to anoint Saul's successor, saying, "Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king amongst his sons." So sometimes, when our hopes and aims have failed us, the Lord bids us look in another direction and to behold that he is not dependent upon any, but is supervising his own cause, working his sovereign will. He has sent us a message which, rightly appreciated, should give us comfort amongst all the discouragements that might come to us. That message reads, "My word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." The poet has expressed the same thought saying,

"God moves in a mysterious way
His wonders to perform."

THE TRUTH—NOT THE WHOLE TRUTH

Samuel was a wise man, and knew instinctively that while Saul had been ready enough to receive the anointing himself he would never consent to have another anointed as his successor in the kingdom, but would desire to retain the authority, the position, for the members of his own family. He therefore replied to the Lord, "How can I go?" Will not my mission be interrupted if Saul learns of my intention, and I shall not even have the opportunity to carry it out, for he will kill me, and justify his action under the plea that I was a traitor to the king. The Lord replied, "Take an heifer with thee, and say, I am come to sacrifice unto the Lord."

Many of the Lord's dear people, evidently lacking a proper balance of mind on this subject, would be inclined to repudiate such an avowal as being a lie—an untruth. Their argument would be, No, Samuel's real purpose and the Lord's was that he should anoint a king, and the offering by sacrifice was merely a subterfuge and misrepresentation—a falsehood out of the whole cloth. Among such, hesitancy to brand such a course as both speaking and acting a lie, would merely be because it was the Lord who gave this direction and his inspired prophet who carried it out; but the principle involved is the same whoever may be the ones carrying it out. If such a course had been wrong for Samuel or for any other man, it would have been still more wrong for the Almighty God. But if, as we claim, it was right and proper for the Almighty, it would be an equally proper course for any one to take.

It would not have been proper to say that he was going to sacrifice if there had been no intention to sacrifice, but merely to anoint! As a matter of fact, the sacrifice was the whole purpose of the visit, so far as the people of Bethlehem were concerned, the matter of anointing being purely the Lord's business and that of Jesse and his family. As the anointing was none of the business of the people of Bethlehem, it was entirely proper that it should not be mentioned to them. Our Lord followed the same course during his ministry, telling facts only in part. Sometimes he spake in parables, that the multitude might hear and not understand the true import of his message, and this he explained to the apostles saying, "To you it is given to know the mystery of the kingdom of God; but unto outsiders these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand." (Mark 4:11, 12.) Again he said to the disciples, "I have many things to tell you, but ye cannot bear them now." (John 16:12.) It is a great mistake, therefore, to suppose that it is wrong to withhold a part of the truth, if it is withheld for the benefit of the hearer; if the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. But if, on the contrary, we should withhold truth from selfish motives, and to the injury of other men, the course would be reprehensible, contrary to the law of love. To see this principle will be very helpful to many of the Lord's people, and will assist them in appreciating and acting upon the Master's words, "Be ye wise as serpents and harmless as doves."

"COMEST THOU PEACEABLY?"

In fulfilment of the Lord's will Samuel went to Bethlehem. So great was the reverence for him as the Lord's prophet and ex-judge that the elders of the city came to meet him, trembling and fearing that he had come with some message of denunciation from the Lord, to reprove some wickedness, to show up some graft, to pronounce some penalty. All this implies that the people had great confidence in the prophet as God's mouthpiece and great respect and reverence for the Lord, etc., and that the rule of God through the judges had deeply impressed certain lessons.

In reply to the query, "Comest thou peaceably?"—does your coming mean judgments of the Lord upon us or blessings—Samuel replied: I am come peaceably to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice. Amongst others he sanctified Jesse and his sons, and called them to the sacrifice. The sacrificing represented an acknowledgment of sin and thankfulness to the Lord for his mercy in respect to it, and in general a consecration of obedience to the Lord. A certain portion of the sacrifice was usually burned unto the Lord and another portion of it was eaten by the participants, as representing the reception of the blessings. The account is evidently not a complete one. We may suppose that after all who wished to draw near unto the Lord through the sacrifice had attended, and that matter and the feast were entirely at an end, Samuel went with Jesse to his home and there looked over his sons, waiting for guidance from the Lord as to which of them should be anointed.

"THE LORD LOOKETH UPON THE HEART"

Apparently Jesse had been asked to send his sons one by one to the prophet and they came, the elder first. When Samuel looked upon Eliab he said within himself, Surely the Lord's anointed is before me; but the Lord answered, "Look not on his countenance, neither on the height of his stature, because I have rejected him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." What a wonderful lesson is here applicable to every member of the human family! The Lord Jesus used nearly similar language, saying, "That which is highly esteemed amongst men is an abomination in the sight of the Lord." (Luke 16:15.) Judge not by outward appearance. Saul in outward appearance was handsome, and head and shoulders above the majority of the people of Israel. The Lord permitted him to be chosen king,

and gave an exhibition of the fact that outward appearance is not always a sure token of the attitude of heart pleasing to him. So seven of Jesse's sons passed before Samuel, and the Lord rejected all of them; there was some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel, would have concluded otherwise. Then Samuel, evidently surprised, said to Jesse, "Are here all thy children?" and he replied, "There remainest yet the youngest, and, behold, he keepeth the sheep." And Samuel said, "Send and fetch him, for we will not sit down until he come hither, and he sent and brought him." The youngest son was David, and we read, "He was ruddy, and withal of beautiful countenance and goodly to look upon." The description is thought to indicate that David was fair-complexioned and of auburn hair. It is supposed that he was in his eighteenth year.

"ANOINT HIM, FOR THIS IS HE"

The Lord said to Samuel, "Arise, and anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren." The question properly arises here. Why did the Lord choose David instead of one of his brethren or some other man of the nation? That there was a definite, positive choice cannot be questioned; and a similar choice on the Lord's part in other cases is scripturally noted. For instance, the Apostle Paul calls attention to the fact that Isaac and not Ishmael was the promised seed of Abraham, and that Jacob and not Esau was chosen amongst his seed, and that this choice was indicated before their birth, saying, "The elder shall serve the younger." We are bound to suppose from all the information granted us, that the Lord in times past, while recognizing the free will, the free agency of every human being, has nevertheless, to some extent, interposed in some instances to grant prenatal influences helpful to the development of such characters as he desired for his service. This same thought is brought to our attention in connection with the birth of John the Baptist, and the declaration of a prenatal influence in that case. Similarly the Apostle Paul calls attention to the fact that the Lord chose him from his mother's womb. To our understanding this signifies that divine wisdom and power supervised the influences which more or less controlled his mother's mind during the period of gestation, and which impressed a certain amount of character upon the babe. This, as we have already pointed out in (DAWN-STUDIES, Vol. VI.), should stimulate parents to give to their offspring the very best possible mental endowment—as respects justice, wisdom, love, and all the finer qualities of disposition. Were all children so born, while it would never entirely take away the taint of sin and imperfection, never produce perfect children, because none can bring a clean thing out of an unclean, it would, however, mean a great blessing for the human family, a great uplift.

Nothing in connection with what we have suggested implies an interference with the human will, but merely the preparation of a better-balanced and constituted mind. It was still possible for St. Paul to repel all the grace of God—not only that received through prenatal influences, but also that received through the varying experiences by which the Lord subsequently led him and under which the Apostle, by faith and consecration, was accepted as a prospective joint-heir with Christ in the kingdom. As the Apostle himself declared, it would still have been possible, after preaching the Gospel to others, for himself to become a castaway. (1 Cor. 9:27.) And so it is with us. The preparation, the information and the call and the subsequent supervision of our best interests, all leave our wills inviolate and permit us, if we choose, to reject the Lord's favor.

In no other manner than the one we have suggested could we account for some of the wonderful characters of Scriptural history—Abraham, Moses, David. Elijah, John the Baptist, the Apostle Paul and others. We may not even surely know that the Lord's providence did not affect Pharaoh by some prenatal influence, which tended to make him stubborn to the last degree, in harmony with the Scriptures which say, "For this very purpose have I raised thee up [to the throne] that I might show forth my power in thee"—in a manner that could not be shown forth had a man of different natural disposition been in the throne.

Subsequently history shows that David's brethren did not understand that he had been anointed to be king. Samuel may have let Jesse into the secret, and may subsequently have whispered something to David on the subject; but most evidently the matter was kept a profound secret, with the understanding that David's anointing would give him no authority of kingship until in the providence of God the authority should be fully taken from the hands of Saul and put into David's hands; and with the full understanding also that David himself was to have nothing whatever to do with grasping the power. His anointing was a prophecy respecting his future, and also a type of the anointing of the Christ. David's brethren may have thought of the anointing as signifying that their brother was designed eventually to become a prophet of the Lord instead of Samuel at the death of the latter; or they may have understood it as meaning some special blessing in connection with the sanctifying and sacrificing in which they themselves had participated. Certain it is that the youthful David conducted himself most modestly, most becomingly, and that the experiences through which he subsequently passed in the Lord's providence in following his vocation were very helpful to him, fitting and preparing him for the office of king, which came to him in due time.

THE CHURCH, THE ANTITYPICAL DAVID

The name David signifies beloved, and as such well represents the Christ, Head and body. Of him it is written, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7.) When in due time God sent forth his Son to be the world's Redeemer and anointed King and Restorer, divine Providence ordered that he should be born in the same city of David—Bethlehem. He also had a humble position amongst all those of his time; his brethren of the Jewish nation considered him one of the least fitted to be the Deliverer—"They hid, as it were, their faces from him"—in shame. He was anointed of the Lord, however, to be the Deliverer; not only were the angels of heaven passed by, but also the great ones of earth. Neither did he begin his reign immediately after being anointed with the Spirit; rather he needed first various testings, trials, provings such as came to the typical David. And the same principle obtains in respect to all of the church, his body. Little known, not highly esteemed amongst men, not many of them great, wise or noble, the Lord is anointing all of the David class, the beloved class in the present time. They do not at once begin to reign, but do at once enter a school of experience designed by their Father to be helpful in preparing them for the duties and privileges of the kingdom when the due time shall come for the kingdom to be given to them. The world knoweth us not, saith the Apostle. Very true. They know not that we are anointed. Indeed, even many of our brethren who perceived the anointing know not what it signifies; they perceive not that we are anointed to be kings and joint-heirs with our Redeemer. However, the matter is communicated to us; as the Apostle declares, "Ye have an unction from the Holy One, and ye all know it." (1 John 2:20.) Under this unction, this blessing of the Lord, we are to develop more and more in preparation for our position of royalty, to which we shall attain in our change in the First Resurrection.

"FROM THAT DAY FORWARD"

"And the Spirit of the Lord came mightily upon David from that day forward." We are not to understand from this that David was begotten of the holy Spirit, as are the members of the body of Christ, the church, during this Gospel age. No; ours is a special and peculiar blessing from the Lord, the like of which never came before Pentecost, except in the one case of our Lord's baptism of the Spirit at Jordan, when he received the holy Spirit without measure. The Spirit, influence, power of God upon David was similar in its operation and effect to what it had been upon Samuel and the prophets. Undoubtedly it gave him wisdom, strength and courage and enabled him wisely to appropriate to himself the various opportunities for the learning of the imperfect lessons in connection with his daily experiences, all of which were a schooling or preparation for his future work as king.

Similarly, only in a higher and fuller sense and degree, the Lord's people of this Gospel age, from the time they come under the influence of the holy Spirit of begetting, which was poured upon the Church at Pentecost—from that time onward they should be exercised by this Spirit of the Lord, and, as the Apostle expresses it, should be filled with the Spirit, "filled with all the fulness of God," filled more and more with a knowledge of God's will and with the spirit of obedience thereto. This feeling increases as we receive of the holy Spirit, and as it abounds and is shed forth in our hearts we are enlightened; our appreciation of God, our appreciation of our own privileges, our appreciation of his calling us to the high position of joint-heirship with Jesus and our appreciation of the necessity for learning the lessons which would fit us for that glorious position, is increased.

Apropos of God's choice of David rather than any of his brethren the *Sunday School Times* remarks:—

"Never forget for a moment that no face can be so beautiful, or any form so divine, but that a bad heart or a wicked heart may make it hateful or worthless. In such beauty there

is always a cloud, a film, a veil. Through all its masks and shams the gaze of God goes straight to the heart and soul.

"It often happens that men neglect the very person, young or poor or obscure, whom God has chosen for highest honor; but whoever men may choose to crown, the real feast cannot proceed till God's candidate has been discovered. Sometimes our stupid wits never make the discovery, and the coronation of God's saints and heroes is reserved for the day of surprises in heaven. Let us try to honor men as God honors them!"—*Dr. Bushnell.*

WHAT A VOW SIGNIFIES

It is not remarkable that the adversary and the deceitfulness of our own flesh should conspire to hinder every work of grace, and of course present arguments, and if possible Scripture proofs. Let us not be deceived thereby, but take our stand firmly for truth and righteousness, and for everything which would protect the brethren and honor the Lord's cause. We state and answer the objections to the Vow as follows:—

(1) To take a vow is to swear, and we are cautioned, "Swear not at all."

This is a mistake; a vow is not an oath, but a *solemn affirmation.* It is suggested to be made not to man but to God. It is in full accord with the Scripture, which says, "Pay thy vows unto the Lord." How could one pay his vows if he never made any, or if it were wrong to make such vows?

(2) To make such a vow is to put one's self under the law; and the Apostle says, "If ye be under the law Christ shall profit you nothing."

This is also an error. Christians are under God's law in the sense that they have agreed to do his will in all things to the extent of their ability. "The righteousness of the law is fulfilled in us who are walking not after the flesh but after the Spirit." The vow proposed is merely to assist in this walk, and is in full accord with St. Paul's exhortation, "Make straight paths for your feet lest that which is lame be turned out of the way." We have pointed out that the world's path will be very crooked indeed during the next few years, and hence the greater need of such a vow to help those in the narrow way. The Apostle reproved those who sought to *justify themselves* by keeping the Law, ignoring Christ. This vow acknowledging Christ and our justification through faith in the blood of Christ, is to assist us in following in his steps.

(3) The vow I took in consecration includes all that this proposed vow sets forth.

This is true in a certain sense; and to that extent it surely is not objectionable. Our vow of consecration really meant the doing of anything that would honor our Lord or assist the brethren—even to the extent of laying down life itself. It equally meant the avoidance of anything which would injure the Lord's cause or possibly stumble the brethren. Hence our consecration vow indirectly covers all that the proposed vow includes and excludes, and those who see it thus need not hesitate to take the proposed vow.

The Word of God forbids adultery, fornication, lasciviousness or uncleanness in thought, word and act, and all this we clearly understood when we made our consecration vow. But the Scriptures nowhere forbid a pure, "holy kiss," nor stipulate other items of the proposed vow; hence we had not these in mind when we made the consecration. But as that vow included our all, even unto death, it really included the new vow, which is really another item of our *self-sacrifice,* made in the interest of the general cause, and likely to prove beneficial to ourselves also.

Our space permits the publication of only a few of the many encouraging letters received on this subject from both brothers and sisters.

My Dear Brother Russell:—

It seems to me the most timely article that has ever appeared in the WATCH TOWER is the one in the June 15th number, under the caption, "Pay thy vows unto the Lord." I have wondered at times where this fleshly manifestation of love between opposite sexes would end, but I thank the Lord now that I believe nearly all, if not all, will end in all who are truly his taking the proposed *vow.* I am positive the dear friends have had not the least evil motive, and rejoice that the Lord has moved you to present the matter in so loving a manner, together with the suggestion of the vow, which should prove an impregnable barrier against further besetments along this line.

This is to advise you that I have with much appreciation made this vow to the Lord. I have taken it in the name of Christ our Lord, whose strength is sufficient in *every* time of need. The Lord bless thee and keep thee and all thy house. With fervent love, yours faithfully in Christ,

JOHN HOSKINS,—*Minn.*

Dearly Beloved Pastor:—

The contents of June 15th TOWER have brought great joy to my heart, and I believe it pleasing to the Lord to express my appreciation of the same to you personally.

In Louisville, last April, Brother Rutherford so kindly told me of the "Pilgrim vow," which by the Lord's favor came to me at the "due time," when *he* had *prepared* my heart to receive it as the blessed privilege which it is.

How can I express to you the joy and happiness I have experienced in the Lord's love and favor since taking this sacred vow before him on April 24th! I do thank the Lord, especially for his surpassing favor in revealing this privilege to me *when* he did. The intervening nine weeks up to the present time have been *filled* with many lessons in love and humility, revealing an unusual gentleness in his leadings and care for me. May I ever grow in love for him and all of his, never lacking in appreciation of his manifold blessings—always striving to please him.

Our prayers have been with you many times daily, that you may have comfort and strength to perform your vows unto him; thanking him on every remembrance of you for the rich blessings which he has used you to bring to us.

I am confident, dear Brother Russell, that we colporteurs have had your prayers that we, too, may be faithful to our vows in letter and in spirit, even unto the end—which prayers will avail much for us and are a great comfort to our hearts. We grow more thankful each day for our share in the harvest work.

With much love and prayer, I remain, yours in the blessed harvest work,

SISTER ———.

AN INTERESTING LETTER

Dear Brother Russell:—

You have clearly shown that Elijah was a type of the Church in the flesh, and that his 3½ years correspond to the 1260 years of Papacy's power (a day for a year), during which the Church was in the wilderness condition, fed as it were by ravens. (Vol. II., p. 256.) Now I want to ask whether the subsequent experiences of Elijah do not typify some of the experiences of the Church from 1799 to 1914, as follows:

(1) The rain (1 Kings 18:41-45)—spread of truth in publication and dissemination of Bibles and in the organization of Bible Societies.

(2) Slaying of false prophets—overthrow of false doctrines, etc.—1 Kings 18:40.

(3) Subsequent flight to save his life—the complete separation of a class from the power of Jezebel in the interest of the new life, 1829 to 1846, corresponding to the Cleansed Sanctuary Class.—1 Kings 19:1-4; Vol. III., pp. 83-119.

(4) Elijah's first awakening (19:5) corresponds to the spiritual awakening of this class, known as the "Miller Movement." Special food was now due, viz.: the Ransom, the return of our Lord, and an understanding of prophecy.

(5) "Fell asleep." "The Bridegroom tarried, and they all slumbered and slept." (Matt. 25:5.) See Vol. III., pp. 92-93. This covers the period of 1844 to 1874.

(6) Second awakening, 1874 to 1914, *during* which time all the Elijah class shall be reached (touched) by the angel (messenger) whom the Lord has been using since 1874. This angel is the same one referred to in Rev. 3:14 and Luke 12:42. The food offered is Present Truth. This angel mentions a definite object before us, "a journey," and so the Lord's servant has clearly shown us the hope of our calling—that is, to be joint-heirs with our Lord. Never since the apostles fell asleep has the hope of the Church been as clearly shown as in the DAWNS and TOWERS prepared by this angel. Elijah was told that the "journey is too great for thee" unless strengthened by partaking of the food. So we are assured that only those who now put on the "whole armor of God" can (or rather, *shall*) "stand" and make the journey to the heavenly phase of the kingdom—"the mount of God"

—Horeb. This was the same mount from which the Law Covenant was delivered at the hands of Moses. Paul shows that this represents the heavenly kingdom. (Heb. 12:18-25.) The parable of the virgins shows that only those who appreciate present truth enter into the marriage since 1874. They must appreciate the "Presence."

The forty days' and forty nights' journey (a day for a year, as in previous type of 1260 days) gives the length of the journey (time) from the beginning of the awakening by "that servant," angel, in 1874, until the last member of the Elijah class shall have reached the kingdom (Mount of God, Heb. 12:22) "in [by] the strength of *that* food"—present truth. Then we shall meet our Lord and see him as he is.

The subsequent manifestation of power shows, as you have told us, the three features of the overthrow of the present kingdoms of this world: (a) The winds (wars) now held back, show that the overthrow of present institutions will not take place until after the Elijah class has reached the Mount of God—actually changed. However, the elements are being prepared for the conflict before them. (b) Earthquake (social disorder) next follows. (c) Anarchy is the fire that completes the work. God was not in them in the sense that they were not of divine institution; nevertheless they were overruled to accomplish his purposes. (d) "The still small voice" (God's Word) which now speaks only to the listening ear (he that hath an "ear to hear") will then speak with authority in the kingdom, saying, "Peace, be still." Verse 13—It seems that the type here changes to teach lessons regarding our present privileges and responsibilities.

Yours in the One Hope, C. E. FOWLER.

OUR LORD'S LAST DAYS

CONNECTED BIBLE READING WHICH ACCOUNTS FOR EVERY DAY AND NIGHT OF THE LORD'S LIFE, FROM THE 9TH TO THE 16TH OF NISAN, PROVING THAT HIS DEATH TOOK PLACE ON THE AFTERNOON OF FRIDAY, THE 14TH.

BY C. J. WOODWORTH

9th Nisan, 6.00 P.M. Saturday to 6.00 P.M. Sunday:
John 12:1. "Then Jesus, six days before the passover, came to Bethany." This accounts for *Sunday afternoon.*

10th Nisan, 6.00 P.M. Sunday to 6.00 P.M. Monday:
John 12:2-11. Mary breaks the alabaster box. *Sunday night.*
John 12:12-15 and Mark 11:1-10. Triumphal entry. *Monday forenoon.*

11th Nisan, 6.00 P.M. Monday to 6.00 P.M. Tuesday:
Mark 11:11. Lodged at Bethany. *Monday night.*
Mark 11:12-18. Cursing the fig tree; cleansing the temple. *Tuesday forenoon.*

12th Nisan, 6.00 P.M. Tuesday to 6.00 P.M. Wednesday:
Mark 11:19. Lodged out of the city. *Tuesday night.*
Mark 11:20; 13:37. Many parables delivered. *Wednesday forenoon and afternoon.*

13th Nisan, 6.00 P.M Wednesday to 6.00 P.M. Thursday:
Mark 14:1-11. One of the two days before the passover, beginning on *Wednesday night.*
Mark 14:12-16. The apostles make arrangements for the last supper, *Thursday, daytime.*

14th Nisan, 6.00 P.M. Thursday to 6.00 P.M. Friday, the day before the Jewish passover, called the "Day of Preparation:"
Mark 14:17-65. Last supper, Gethsemane, trial before high priest, *Thursday night.*
Mark 15:1-34 and Luke 23:44-52. Trial before Pilate, crucifixion, body laid in tomb, *Friday forenoon and afternoon.*
Luke 23:54. Here it is distinctly stated that the death of Christ took place on the "Day of Preparation."
This day is reckoned as the first day and night which Christ spent in the tomb.

15th Nisan, 6.00 P.M. Friday to 6.00 P.M. Saturday, Jewish passover Sabbath:
Luke 23:54 and John 19:42. The Jewish Sabbath begins just as the "Day of Preparation" closes, at 6:00 P.M. *Friday night.*
Matt. 27:62. The chief priests ask Pilate to place a guard about the tomb, *Saturday morning.*
This day is reckoned as the second day and night which Christ spent in the tomb.

16th Nisan, 6.00 P.M. Saturday to 6.00 P.M. Sunday, First day of week:
Matt. 27:66. Watch set over tomb throughout *Saturday night.*
Matt. 28:1, Mark 16:1, 2, Luke 24:1 and John 20:1. The women come to the tomb early on *Sunday morning* and find the Lord is risen.
This day is reckoned as the third day and night which Christ spent in the tomb.

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"IF GOD BE FOR US WHO CAN BE AGAINST US?"

Romans 8:31.

What wonderful thoughts these words arouse! God *for* us! God on *our* side! It means almighty wisdom enlisted in our interest, almighty power exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. What immeasurable lengths and breadths, heights and depths of infinite grace are here so forcibly and so concisely set before the mind!

But we notice a limitation: The Apostle's suggestion is not that God is for every one, but for "*us.*" To whom does he refer by this word "us?" Is it possible that divine love and energy, wisdom and power are not being exerted on behalf of the world, but only on behalf of the church in this present time?

Christian people are divided in their opinion respecting this matter. Our Methodist friends and generally Universalists and Unitarians hold that God is not for *us*, the church, specially; but that he is for everybody, everywhere. They hold that he is today trying to save everybody, and that he has been so trying for the past six thousand years. They must of course admit, when making such a claim, that thus far the divine plan has failed of success for six thousand years; because men are not saved and only a small proportion have yet had the necessary opportunity for salvation; namely, a knowledge of the only "name given under heaven or amongst men whereby we must be saved." They must realize that the logic of facts is against their contention and against all hope that by present methods and arrangements the world would ever be converted; for they are aware that while it is claimed in a general way that nearly a million heathen have been converted during the last century (and it is safe to say that a very large proportion of these are not so thoroughly converted as might be desired; that comparatively few of them could be termed "saints"), yet, during the same time it is estimated that the numbers of the heathen have increased, in a natural way, to the enormous sum of two hundred millions. How long would it require at this rate, at this ratio of conversion, one million converts to two hundred million births, to convert the world? All can see that such hopes are quite illogical. Nevertheless, we can sympathize with and greatly appreciate the warmth of heart on the part of many of these whose theology we now criticise. Many of them—at least the founders of the systems—were forced to such conclusions, namely, that God is doing the best he can do for the world, in opposition to the doctrine of election and foreordination, as it has heretofore been misunderstood.

On the other hand, the great majority of Christian people, namely, the various branches of the Presbyterian, the Episcopal, the Lutheran, the Baptist and the Congregationalist churches *deny the theory* that God has been trying to save the world for the past six thousand years and has failed of his purpose. They hold, to the contrary, that his purpose has been to select or elect out of the world a church and that this work of election has been progressing and will finally be consummated; and that thus God's Word through the prophets shall be fulfilled, "My Word that goeth forth out of my mouth shall not return unto me void; but it shall *accomplish that which I please,* and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) They hold that, since all of God's purposes shall be accomplished, it cannot have been his purpose either to convert the world or to bring every creature to a knowledge of Christ during the past six thousand years; because neither thing has been accomplished, therefore neither things could have been purposed.

We were about to say that we agree with the last mentioned numerous families of Christians in reference to the doctrine of election; but we cannot make so broad a state-

ment. While we find in the Scriptures the declaration that an election is in progress during this age especially, and to some extent during all the past, yet it is not the *kind of election* to which such large numbers of our Christian friends hold. Their view of divine foreordination implies not only the election of a church, but the damnation of all who are not elected; and here we must differ; for we find nothing of this kind in the Word of the Lord. We find nothing in it to imply that all the non-elect are hopelessly lost; but, on the contrary, the teaching that the election of the church (Christ the Head, the church his body), during this Gospel age, is for the very purpose that they, as the "Seed of Abraham," may fulfil the divine plan as expressed in God's promise to Abraham, namely, that in this Seed (Christ and the church—Gal. 3:16, 29), as the heirs of the divine promise and benevolent intention, "all the families of the earth shall be blessed." Not only is the *character* of the Scriptural election a very different one from that which has generally been held by Calvinism, but the *object* of the election is as widely as possible different from their conception. We would use the same language as our Calvinistic friends in speaking of the "*us*" of our text, in that we would say that it refers to the elect church, but we deny that the damnation of all others is either stated or implied.

In the preceding verses (29, 30) the Apostle explains the character and methods of the divine selection of the elect church, and we cannot do better than notice its details, because so much depends upon this point. If we can find in the Apostle's description good and sufficient evidence to assure us that we are of this elect church then we shall have great cause for thankfulness, confidence and joy, in realizing that God with all his almighty power and wisdom and love is enlisted on our behalf. A great difficulty with many seems to be, not that they doubt that there is such an election in progress, nor that they doubt that God is *for* some, but that they doubt that they belong to that elect class—doubt, therefore, that they are of the "us," and that God is for them; and that he is causing all things to work together for good to them.

By reason of their natural constitution, some of the humble-minded of the Lord's people lack the confidence which they should have, while in some instances others who have such confidence have no real basis for it. Knowledge, therefore, clear knowledge of the Apostle's argument, is essential to proper faith respecting this subject, and proper confidence in God's care over those who have been adopted into his family and are seeking to make their calling and election sure. Our faith is made necessarily dependent to a large extent upon our understanding of the divine revelation on these subjects. Let us, therefore, critically examine the Apostle's statement with reference to the various steps in this election, and note our own connection with the same, step by step, that we may know to a certainty whether or not we are of the "*us*" class which he mentions, on behalf of whom the Lord's power and wisdom are and will be exerted.

The Apostle begins by asserting divine foreknowledge; a divine attribute which will not be questioned by any Christian. God not only foreknew the sin that would enter into the world through the liberty given to father Adam and mother Eve, but he also foresaw the fall that would take place as the result of his own sentence, and the mental, moral and physical degradation which have resulted. Moreover, he foreknew that in due time he would send his "Only Begotten Son," our Lord, to ransom all from sin and its penalty, so that ultimately he might be the Deliverer of all who desire to return to harmony with their Creator. He not only foreknew the humiliation of our Lord, his First Begotten Son, from his condition of glory and spiritual nature to the lower conditions of human nature, but he foreknew his trials, and his faithfulness through them, even unto death, even the death of the cross. In all this he foresaw our redemption sacrifice. He foresaw also the glory which he designed to bestow upon our Lord Jesus following his obedience, as expressed by the Apostle Paul, saying, "Him hath God highly exalted, and given him a name [title, honor, etc.], above every name."

But our heavenly Father foreknew and foreordained still more than all this—the selection of the church to be the "body" of Christ, the "bride" of Christ, his associate, not only in the sufferings and trials of the present life, but also in the subsequent glory and great work of "blessing all the families of the earth." This is distinctly stated by the same Apostle in his letter to the Ephesians (1:4), where he declares that "God hath chosen us in him [Christ] before the foundation of the world." The same foreordination is distinctly stated by the Apostle Peter, who writes to consecrated believers, addressing them, "elect according to the foreknowledge of God, the Father, through sanctification of the spirit," etc.—1 Pet. 1:2.

But the *predestination* of this verse (Rom. 8:29) is not at all what has generally been understood: it is not said that God predestinates that some should go to heaven and others to eternal torment. That is where false human reasoning has corrupted the testimony of God's Word and made it of none effect, or worse—of bad effect. The Apostle's statement is clear, that God predestinated that all who shall be of this elect, foreknown and foreordained church in glory must first be "*conformed to the image of his Son*"; or as the literal reading would give it, "copies of his Son." How reasonable this predestination! How unreasonable the false view! God is calling a number of sons to "glory, honor and immortality," and has made Christ Jesus the Only Begotten, faithful in every trial, the Head or Captain of this foreordained company, whom he has since been calling, testing and preparing for the foreordained glory. And as it was but a reasonable thing that God should determine that if our Lord Jesus would be faithful he should receive the highest exaltation, so it was equally right and proper that the divine will should be forcibly asserted and that he should predestinate that none could be of that glorified "body of Christ," except as they would become imitators of Jesus, who is the firstborn among these his "brethren."

Having thus stated the matter concisely, the Apostle proceeds to apply it to the church individually, and to show the steps which God is taking during this Gospel age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle gives the particulars in the following verse (30); and although it is simply stated, it has very generally been stumbled over, not only by believers in general, but also by theologians, because of two things. (1) The last word of this verse translated "glorified" should be translated 'honored"; and should be understood to refer to the honor conferred upon all who, during this age, are brought to any knowledge of Christ—the true light. This *honor* went first to the Jews, and selected a "remnant"; but when that nation proved unworthy of this "*honor*" it was turned to the Gentiles, to gather out of them a peculiar people, a holy nation, to bear the name of Christ. (Acts 15:14.) (2) The reader naturally expects the Apostle to begin with present conditions and trace them up to the grand result—the glorified church—while on the contrary the Apostle very properly begins at the other end, and traces the results downward. He does not begin, as is generally supposed, by saying, God honored you with the knowledge of the gospel of Christ, and when you believed he justified you, and after you were justified he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because many are honored with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge, do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen": few "make their calling and election sure."

But the Apostle argues the matter from the only proper and logical standpoint: having stated that God has foreknown or fore-intended the election of the church, he steps forward to the time when God's purpose and intention will have been completed, accomplished—the time when the election will be finished and the church accepted to glory. From that future standpoint he indicates the various steps *which led up to it*, saying, All those of the foreknown ones, glorified, will previously have been called; because it is a matter of grace, and no man taketh this honor unto himself, but "he that is called of God"—as the "Head of the body," so each member of the body. And, says the Apostle, every one thus "called" will previously have been "justified"; because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "*justified*" and might be thus *prepared* to be "called." It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere and at any time. And when they repent, the Lord engages that in due time he will point them to

"The fountain filled with blood,
Drawn from Immanuel's veins;
Where sinners, plunged beneath that flood,
Lose all their guilty stains."

When they have lost their guilty stains, through repentance and faith in the Redeemer, they reach the condition of *justification*, and are ready to be "called" to sonship and joint-heirship. But the Apostle is still going backward in the

argument and, having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favored or "honored" (not glorified): honored or favored with a *knowledge of the truth*, a knowledge of the Gospel.

Perhaps only a comparatively small number of Christians have realized what a great honor was conferred upon them in the first knowledge brought to them of the "Lamb of God that taketh away the sin of the world." This "*honor*" has been so widely dispensed that many forget that it is a special honor, a special favor, just as they forget to recognize as special blessings the sunshine and the rain. But this "honor" is not yet as common as some other of God's blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," throughout the whole world: but not so the gospel sunlight and the spiritual showers. These blessings have been general only in certain quarters.

"THE LIGHT OF THE WORLD IS JESUS"

When Christ as the "Great Light" arose in Palestine, and when on the day of Pentecost the church was illuminated by him, as a light for the world, that light was not sent southward into the darkness of Africa: the Africans were not "honored" with having the gospel of Christ. Neither was it sent eastward through India to its hundreds of millions: India was not "honored" with the gospel of Christ. Neither was it sent still farther East to the hundreds of millions of China: China was not "honored" with the gospel of Christ. But it was sent northward and westward through Europe and America. These lands were "honored," these peoples "have seen a great light," and with that light have received a great blessing. But how comparatively *few* have really seen this light, even when it shone around them on every hand. Alas! like the partly cured blind man of old they see a brightness and can discern something, but see nothing clearly. The Apostle explains their case, saying, "The god of this world hath blinded the eyes of them that believe not."—2 Cor. 4:4.

Having followed the Apostle's reasoning, we are enabled to see clearly each step of divine providence taken in connection with the divine purpose and foreordination.

(1) We see that first of all, to a certain extent, God was "*for*" us, *for* the people of Europe and North America: he was for them or *favorable* to them to the extent of "honoring" or favoring them with the light of grace "as it shines in the face of Jesus Christ, our Lord."

(2) In a still fuller sense God was "*for*" or favorable towards those who accept the light of truth, those who through repentance and faith in the precious blood are "justified" from sin through his grace.

(3) He was yet more "*for*" these justified ones, to the extent that he "called" them to suffer with Christ during this Gospel age, and by and by to share his glory.

(4) In a still fuller sense he is "*for*" all those who accept the call and who are seeking to "make their calling and election sure." God is in an especial sense "*for*" all these who are so running as to obtain the prize which he offers. "They shall be *mine*, in that day when I make up *my jewels.*"

It is to this called and faithfully running class that the Apostle speaks as "us." He and those whom he addressed ("called to be saints"—Rom. 1:6, 7) had first been "honored" with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been "called"; fourth, they had accepted the calling and given themselves wholly to the Lord. And with the Apostle and the early church all who today can recognize themselves in this same position, as having taken these same steps, may properly apply to themselves the Apostle's words and say, God is *for us;* who can be against us!

All the "saints" throughout the whole world, who have taken the afore-mentioned steps, are probably altogether not a great multitude; but rather, comparatively, a "little flock": yet each one of these may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words—God is *for us.* He may endeavor to grasp the significance of these words, but he will surely fail to get all of their wonderful meaning. It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be *for us,* with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, cherubim and seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are *for us*—all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's, and Christ is God's."

The view granted to Elisha's servant, of countless horses, chariots, and horsemen of fire or like fire, was of course merely a *vision,* nevertheless it represented a truth—that divine power is round about God's people on every hand for their protection and their deliverance. "The angel of the Lord encampeth round about them that are his and delivereth them." "Are they [the angels] not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" (Heb. 1:14.) Our Lord expressed the same thing, saying of his "faithful followers": "Their angels [messengers] do always behold the face of my Father." It matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same; it matters not by which means the Lord would deliver them from the evil and help them in trial and adversity. The fact that God is "*for us,*" and that he is making all things work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."

How wonderful is all this! Let us cast our minds for a moment over the world with its fifteen hundred millions of inhabitants. Let us remember that they are all under the "curse," under the sentence of divine displeasure, except the few who have heard of the redemption—of the Way, the Truth and the Life—and who have by faith and obedience "escaped the condemnation that is on the world" and come back into harmony with the Father and into fellowship with his Son. Let us imagine, if we can, this "little flock" of the "honored," "justified" and "called," heaven-led and heaven-blessed, scattered here and there amongst the fifteen hundred million fellow-creatures. Oh, what joy, what comfort, what peace, what strength the thought must bring to each one who can realize that he has taken all of these steps thus far, and that he is still pressing "toward the mark for the prize of the high calling!" This joy is not dimmed, but is greatly enhanced, by the thought that soon, in conformity with God's gracious foreordination all the "elect" may have a share in the great work of blessing with the knowledge of the True Light the masses who are yet in darkness, "without God and having no hope" in him. For although a redemption has been provided for all, the knowledge of God's grace has not yet reached any but the favored or "honored" minority.

As the Apostle declares in this very same chapter (Rom. 8:22), it is indeed a groaning creation; it has been groaning ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his kingdom, and shall have rolled back the "curse" of death and depravity. Oh, what riches of grace have come to "*us*" through Jesus Christ, our Lord! And yet, as the Apostle says, although we have all this blessing and favor, we have also with it certain trials, difficulties and painful experiences, which the Father sees necessary for our development in order that we may come up to the terms of his predestination, "copies of his Son." And in consequence of this, as the Apostle declares, "We ourselves also [as well as the whole creation] groan within ourselves [while suffering *with* the world we suppress the groan, 'We lay our burdens at his feet and bear a song away'] waiting for the adoption, to wit, the redemption of our body"—"the body of Christ," the elect church.

The word *if* in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is for "*us,*" in the preceding verses, and now uses *if* as though he said, If I have proved that God is for us, then who can be against us!

"WHO CAN BE AGAINST US?"

Who can be against us, if God is for us? The Apostle does not mean that, having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us? Their name is legion. The devil is against us; as the Apostle declares, "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." The Apostle Paul assures us that we must contend against "the wiles of the devil." St. James declares that we must "resist the devil." The Apostle informs us that Satan is cunning and deceitful, as well as desperately wicked; and says that therefore we must have a battle, and as good soldiers we must have on the armor of God and use it faithfully. Thus we are to resist the devil, and he will flee from us. We are to "quench all

the fiery darts of the adversary" in open attacks, and yet to remember that we battle not with flesh and blood, but with a demon host; with "principalities and powers and spiritual wickedness in high places."—Eph. 6:12.

Nor is this all: we have a great enemy in ourselves, the "carnal mind," "the old man," *reckoned* dead, which must be kept in subjection. Perhaps the greatest battles and the greatest trials which we are called upon as "new creatures" to endure, are these battles of the new self, the mind of Christ, against the old fallen self, the mind of the flesh.

Furthermore: we have the "world" as "children of darkness" arrayed in opposition to us. They love the darkness and consequently hate not only the light, but also the "children of the light." This our Master declared, saying, "Ye are not of the world, for I have chosen you out of the world." "Marvel not if the world hate you; you know it hated me before it hated you." "If ye were of the world, the world would love its own; but now ye are not of the world, therefore the world hateth you." And the world's hatred is not conducted along honorable lines of warfare. It would be ashamed to declare that it loved darkness, and ashamed to declare that it hated us because of the light. Its policy, rather, guided by the great adversary, is to "put light for darkness and darkness for light"; to misrepresent our best efforts as evil and selfish, and to misrepresent its own selfish efforts as honorable and good. "Marvel not, if the world hate you." "The darkness hateth the light."

Nor are these great adversaries the only ones to oppose us: we must expect to endure from still another quarter. As our Lord declared, "A man's foes shall be they of his own household." Those whom you have dearly loved of your own family circle, and with whom you have had Christian fellowship, may turn against you and hate you for the truth's sake. Nor will this always be because of wickedness of intention: sometimes at least the persecutions will come conscientiously; as for instance, Saul of Tarsus, who afterward became the great Apostle Paul, was once a persecutor of "this way," and ignorantly did many things against Jesus and those who loved him. He himself tells us that he obtained mercy because he did it ignorantly, thinking that he did God service. And so doubtless it has been with much of the persecution that has come to the Lord's faithful ones in every age. Much of it has been inflicted conscientiously. It is quite remarkable, too, how the adversary succeeds sometimes in deceiving those who once knew better into thinking that anger, malice, hatred, strife, bitter words and slander, "works of the flesh and the devil," are *duty*. Alas, how blinding is the spirit of the adversary!

All these adversaries must be resisted unto blood, unto death, if need be; must not be permitted to hinder our walking in the footsteps of him who set us an example; must not be permitted to prevent us from becoming copies of our Lord and thus making our calling and election sure. But while resisting them with all our might, we must avoid carnal weapons and not render railing for railing; rather, so far as possible, we should use the Sword of the Spirit, the Word of God, and, Michael-like, say, "The Lord rebuke thee." God is "*for us*," and declares that in his due time he will right present wrongs and falsehoods, saying, "Vengance is mine, I will render recompences." Indeed, toward the class who war against us ignorantly and conscientiously we should feel no bitterness, but rather sympathy, love and an earnest desire and effort for an opening of the eyes of their understanding.

The Apostle was not ignoring all of these great adversaries which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary, his thought is, that *notwithstanding* all these things which are against us, we may realize that God is *for us*, that he has predestinated a church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that *all* wisdom, power and love shall be exerted on our behalf down to the very end of the race course, if we continue to abide in Christ faithfully.

What shall we fear? What could oppose our way so as to hinder it, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with us, and for us, and leading us, makes us mighty indeed, stronger than all these adversaries with all their arts and wiles and perversity, and able through his grace to come off conquerors, yea, more than conquerors through him who loved us and bought us with his own precious blood.

We urge that each reader mark the various steps of progress through which divine grace has already led him, and that, whatever he finds to be his present standpoint, he go on as the Lord leads, not content with anything short of "the whole counsel of God." The reader has been "honored" with a knowledge of the grace of God in Christ: if he has not yet accepted, let him quickly accept this grace by repentance for sin and with faith in the *ransom*. If he has done this and has received the grace of justification, and, as the Apostle expresses it, has "joy and peace through believing," then let him remember that still there's more to follow, and that the justified are "called." Not called to glory merely, but called to *obedience*, called to present their bodies living sacrifices to God in his service, holy and acceptable through Christ.

Alas! how many who have received the grace of justification stop there: they hear the call to suffer with Christ for the truth's sake, they hear the invitation to stand up for Jesus, in their thoughts and words and deeds, but heed not. They perceive that such a full consecration would necessarily mean not only the giving up of sinful pleasures, but also the giving up of some not sinful, that they might devote their words and thoughts and deeds as far as possible as he did, doing good to others. But of those who hear the call to present themselves, how few obey it, how few surrender themselves to him who bought them with his own precious blood! Yes, many are called; though few are chosen. All the justified are called to self-surrender, full obedience, full trust in the Lord and full submission to his will. And of those who do accept the call and who have made the covenant, and who are therefore of the "us" class mentioned by the Apostle, how many become "overcharged with the cares of this life, or the deceitfulness of riches," or the perplexities of poverty and so fail to obtain the fulness of heart-obedience, and consequently will fail to make their calling and election sure!

We are not now discussing what will be the *fate* of those who fail to be victors and to gain a crown and to sit with Christ in his throne; we are considering, rather, the *privileges* of those who have been "honored" of the Lord and led step by step up to present attainments of knowledge and privilege. We are seeking to bring before our minds at least a faint conception of the wonderful provisions of divine grace, and the full ability of every one so called to make his calling and election sure by laying hold of this grace of God, provided in Christ, by which, to them, all things shall work together for good, because they love God and are the called ones according to his purpose.

VICTORY NOT TO THE STRONG

1 Samuel 17:38-49.—AUGUST 9.

Golden Text:—"In the Lord put I my trust."—Psalm 11:1.

Not long after David's anointing he became the hero of a most remarkable battle. The Philistines, residing on the seashore of Palestine, were the enemies of the Israelites from earliest times, and, as we have already seen, they held mastery over them at the time of Saul's coronation. Subsequently the victory gained over them by Saul was not complete, and they still occupied the city of Gath and considerable territory in the land given to Israel. In Gath dwelt Goliath, a descendant of the giants or Anakim, whose sight terrified the spies of Israel when they first essayed to enter the promised land. Goliath was a Philistine therefore, not by birth but by naturalization, as people of various nationalities become Americans. Goliath was in the prime of his manhood, proud of his size and strength. The Philistines, too, were vigilant and thought that with this champion and leader they might gain another victory over the Israelites. As a result they organized an army and marched northwesterly toward Jerusalem. King Saul, apprised of the fact, recruited an army to oppose them. The two armies faced each other on opposite slopes of the valley Elah. Evidently the opposing forces were fairly well matched and neither cared to make the attack. The Philistines, resorting to a method already known in history, proposed that a war be averted and that the issues between the two armies be decided by a personal battle. They sent forth Goliath as their champion and dared the Israelites to meet him. Similarly the Romans and the Albans, B. C. 667, settled the war by having three Roman Horatii and three Alban Curatii engage in mortal combat. The victory came to

the Romans, inasmuch as one of their number survived. Similarly later, Sir Henry d'Bonham fought with Robert Bruce between the two contending armies in Scotland.

Goliath was a giant indeed. His six cubits and a span, if estimated on the 16-inch cubit, would represent 8 ft. 8 in., or counted by the 18-inch cubit would represent 9 ft. 9 in. A cubit is the length of the human arm from the elbow to the tip of the little finger; a span is half a cubit. Encyclopedia Britannica refers to several giants: one a Scotchman, whose height was 8 ft. 3 in.; another an Arabian of 9 ft.; Charles Birne, an Irishman, measured 8 ft. 4 in.; Patrick Cotter, 8 ft. 7¾ in.; a Russian giant, 9 ft. 8 in. There is nothing, therefore, impossible or improbable in the story of Goliath. The giant was elaborately armored and practically invulnerable.

ISRAEL AND ISRAEL'S GOD DEFIED

At that time each nation apparently stood for a religious system and their prosperity and influence were largely credited to the favor of their god or gods. For forty days Goliath, clothed in his resplendent, gleaming armor, with a loud voice had shouted defiance to the men of Israel and incidentally to the God they worshipped, thus endeavoring to shame them and drive them to an unequal contest, of which he felt sure he would be the victor. We cannot wonder that no Israelite was found foolhardy enough to undertake a battle with the giant on the terms and conditions then prevalent—a battle with sword and spear and javelin; ordinarily anyone would have been but a child at the mercy of the foe.

Jesse at Bethlehem was only about twenty miles distant from the camp of the army, and on the fortieth day he sent David with greetings and delicacies for three of his elder sons who were in Saul's army and to bring back word of the progress of events. The ruddy youth, the shepherd boy David, with little knowledge of warfare, was surprised to see the challenger and that the God of Israel was thus defied by the heathen. By nature and by experience in the keeping of his sheep and the defending of them from wild animals David was courageous, fearless. Besides, he evidently was well born as respects reverence for God and faith in him. It was Goliath's defiance of the God of Israel that seemed to strike him most forcibly. He made inquiries as to why none of the Israelites in the name of the Lord had undertaken the battle, implying his own willingness to do so. Many of those with whom he communed on the subject were evidently impressed with his faith and ardor. But his own brethren were less appreciative, and sneered. However, the matter spread from mouth to mouth until it reached the ear of King Saul, who sent for David.

Although the king for some years had been out of favor with the Lord, he nevertheless had good reason for believing in divine power, as it had already been manifested in his own experiences. He evidently queried if this proposition of David, his only hope, might not be of the Lord. David explained briefly his own prowess in connection with the slaying of a lion and at another time a bear in defence of his flocks. The king admired the youth, his courage and his faith, and consented that he should undertake the battle with the giant, hoping doubtless that God would favor his people with a victory even against such odds of physical strength. King Saul had the best armor, of course, amongst all the Israelites, and he proposed that David use it. But when the latter tried it on he felt himself constrained and declared that he would have less confidence in it than out of it. He went forth to meet Goliath in his own way, armed merely with a shepherd's oak stick and with a sling and a shepherd's bag. Selecting five smooth stones for use in his sling he approached the giant as the latter came forth as usual to dare the Israelites.

The story of the conflict is quickly told. The Philistine was indignant that he should be asked to fight with a boy unarmored, and he cursed David in the name of his gods, saying, "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field." David's reply was characteristic—full of that faith in God which marks his entire history from the first to last, and on account of which the Lord speaks of him as a man after his own heart. He said to Goliath, "Thou comest to me with sword and spear and with javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." Thus the issue was seen by both Philistines and Israelites to be as between the Lord, his people and their enemies. Hastening forward David threw his first stone, which struck the giant in the forehead and caused him to fall senseless. Directly David finished the conflict with Goliath's own sword, beheading him while the Israelites, their faith reviving, attacked the Philistines, whose courage fled.

It is supposed that Goliath wore a helmet with moveable front common in those days, and that he laughed at the youth who was coming against him, and in so doing threw back his head, allowing the vizor of his helmet to open, exposing his forehead. Others suppose that he reached for his javelin, which he carried in a sheath between his shoulders, and in reaching back for the javelin the helmet opened at the opportune moment and admitted David's stone. However the matter happened we cannot doubt that David was quite correct in his understanding of the matter; that divine providence supervised the entire transaction and brought the victory. Nor was such markmanship with the sling an unusual thing in those times, for we read how on another occasion 700 men of the tribe of Benjamin threw stones "to a hair's breadth."—Judges 20:16.

THE CHRISTIAN'S ADVERSARY AND CONFLICT

What lesson can the "New Creation" of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified the Christ, Head and body. His experiences with Goliath illustrate well first of all our Lord's conflict with the Adversary during the forty-days' temptation in the wilderness. Our Lord's victory over Satan on that occasion, his loyalty to the Father and the work entrusted to him, his own self-sacrifice, meant the victory for all the world of mankind desirous of being in harmony with God and his arrangement. Did he not declare to us, "Fear not, I have overcome the world"? In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth—"It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declares, "I beheld Satan fall from heaven," and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name to similarly battle in his strength and to come off conqueror and to ultimately share with him in his kingdom, which is to "bless all the families of the earth."

It is written of the Lord's faithful disciples, who shall constitute the church of glory, that they must walk in his steps as he set the example. This means to them as to him a warfare against sin, its great representative and leader Satan, and all the hosts of deceived humanity who are on his side. Does not the Apostle intimate this when he says, We wrestle not with flesh and blood, but with wicked spirits in influential positions? (Eph. 6:12.) Our enemy is a giant in whose presence we are feeble indeed. The Apostle calls him a wily foe and our Lord taught us to pray the Father, "Abandon us not in temptation, but deliver us from the evil one." Very evidently, then, we need divine assistance in our unequal contest, as did David in his.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT"

All those whom the Lord accepts to probationary membership in the body of Christ, have been previously anointed and come under the divine power and guidance. They have had their experiences, too, in struggling against evil in general, even as David had his experience with the lion and the bear, and those experiences in the Lord's providence were merely preparations for the great testing, the great conflict with the Adversary and his various devices for our injury. The natural thought in connection with such a contest is to put on armor similar to that of our opponent, as Saul offered his armor to David. It is for each of the Lord's people, however, to learn that victory cannot be won along worldly lines. We cannot fight evil with evil, wrong with wrong, boasting with boasting and slander with slander, hatred with hatred, etc. If we undertake so to do we shall surely lose in the battle. Our course, like that of David, must be full reliance upon the Lord and the use of the sling and pebble of truth. If we cannot conquer along these lines we cannot conquer at all. Who is sufficient for these things?—for such an unequal contest with the prince of darkness and all the hosts of sin? Surely the one who would have confidence in himself would be unwise; hence, as the Apostle says, we place our confidence in God; if we are loyal to him victory will be ours, if we are careless or unfaithful we shall not be of the David class—not be members of the glorious body of Christ, in which event we shall never reign with him, even as David, who received the anointing, would never have reached the throne, if he had fought the giant with Saul's armor.

"WORKS OF THE FLESH AND OF THE DEVIL"

The imperfections of the flesh with which we all must contend are indeed part of the works of the devil, for did he not in Eden accomplish the fall of our first parents, and thus the fall of our entire race into the sin and death condition against which we struggle in vain, except as we are rescued by him who loved us and bought us with his precious blood? But in addition to these inherited weaknesses of the flesh we must contend against the active works of the adversary—not only his temptations to ourselves but his intrigues through mankind in general, for he is indeed the "one who now worketh in the hearts of the children of disobedience," and they are much more numerous than the children of obedience. Hence our assailants are manifold, and in many of their assaults upon us they have at least the sympathy of our fallen flesh, however antagonistic our hearts, our minds as new creatures in Christ.

The Apostle helps us to get a view of the great enemy and the influences he is bringing to bear against us on every hand and every day. He sums them up as follows: "Now the works of the flesh are manifest which are these,—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders [he that hateth his brother is a murderer], drunkenness [intoxication literally or symbolically with the spirit of the world, Babylon], revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

"WE WRESTLE NOT WITH FLESH AND BLOOD"

Behold in this list the Goliath with whom we must contend! The special weakness of one may not be the special weakness of another, but the list which the Apostle has here provided is sure to include the weak points of the flesh of every one of the Lord's consecrated people, every one who is a member of the David class, of the Beloved One, of the Christ. All who are anointed for the coming glory as kings and priests, as new creatures, have a Goliath in their own flesh to be fought, and fought to a finish! Either the old nature must die or the new one must die. Exhorting along this line the Apostle says, Mortify, therefore, your members that are upon the earth—the downward tendency of your flesh. It must be killed, it must be beheaded, as was Goliath; but there can be no complete putting away of the earthly mind, the fleshly mind and its influence until first we in the name of the Lord have conquered by smiting it with the pebble of truth.

As we look over the above list of the works of the flesh and the devil, we find that they are all rooted in selfishness; and as we look to the Lord as our pattern as new creatures we find that all the fruits and graces of the Spirit are reversely centered in love. In proportion, therefore, as the new creature lives, grows and thrives in love, the old creature, the works of the flesh, will perish with its selfishness.

We might be inclined to reason amiss on the subject and to say with the Apostle, Having begun in the spirit, are you seeking to be perfect in the flesh? We might say, Surely all who have been begotten of the holy Spirit and who have reckoned themselves dead indeed to the flesh and its inclinations and desires—none of these, surely, could ever be influenced again to come under the adversary's power and become a partaker of his spirit and participate in his works!

This is a wrong thought! It is possible for some of the Lord's true children to be thus overcome. True, if thoroughly overcome by the spirit of selfishness it would mean the death of the new creature, and this would mean the second death. The path from the new nature into the second death is not necessarily a very long one, but we have no reason to believe that it could be taken at merely one step. We remember that the new nature up to the present time, up to the time of our resurrection change, is but the new mind, the new will, the new disposition in harmony with the Lord, his righteousness, his love. We are to remember, as the Apostle suggests, that we have this new nature in an earthen vessel and that the earthen vessel has practically all of its original blemishes and fallen tendencies still as powerful as ever except as the new mind has these under its mastery and control; but if that mastery or control should be released even for a moment the result would be the awakening, the reviving of the old nature. And we may be sure that our adversary is alert and fully realizes the situation and will do all in his power to put us off guard, even to the extent of endeavoring to make white appear black and black appear white before our judgment. The Lord very graciously shields us from temptations more than we are able to bear. Hence it is possible for us at all times to be overcome, not only in the infancy of our new nature, but also in its further development; but the testings permitted grow more severe, more crucial, as we near our spiritual graduation time. Nor can we object to this; it is exactly what we should expect.

The Apostle, following this line of thought, declares, "I keep my body under;" and again he says, "Mortify, therefore, your members which are upon the earth"—your earthly ambitions, will, etc., everything in yourself that would tend toward envy, hatred, anger and strife—put these to death. Allow the new nature to have full sway and control in every thought, in every word, in every deed. And watch to this end; watch your thoughts, watch your words, watch your conduct. Many can watch their conduct who find it difficult to scrutinize and properly weigh their thoughts and their words. Truly the Apostle intimates that out of the heart proceeds envy, bitterness, evil speaking, back-biting and strife; unless they are in the heart the mouth cannot utter them, for it is out of the abundance of the heart that the mouth speaketh.

"THE TONGUE IS A FIRE AND A WORLD OF INIQUITY"

Alas, yes! our words do judge us; as the Master declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." No wonder the prophet said, "I will set a guard upon my lips lest I sin with my mouth." The setting of a guard evidently means that we will practice great deliberation, great care in respect to everything that we say; that we should speak evil against none. Our evil speaking is not at all necessary to the Lord and to his cause; he is perfectly able to accomplish all of his purposes without our violating a single one of his wise arrangements on our behalf. If he is not wise enough to bring order out of confusion, surely we are not sufficiently wise, and it would be very presumptuous on our part to interfere with the Lord and his affairs, except strictly along the lines of the instruction of his Word. Let this be our authority; when he instructs us to speak let us speak, when he instructs us to be silent let us be silent. No other course is a safe one.

The Apostle declares the "tongue setteth on fire the course of nature, and is set on fire of Gehenna." (James 3:6.) In other words, that which fires the tongue to evil is a spark which belongs to the Second Death, for all anger, malice, envy, hatred, strife, evil speaking, back-biting, are all works of the flesh and of the devil, which are tending toward the second death. As the Apostle says in enumerating these, "They that do such things shall not inherit the kingdom of God." (Gal. 5:21.) They that do such things, if they continue in that evil course, will not only fail to get a share in the kingdom, but fail to get a share in the great company, and will receive their portion in Gehenna—the second death. This is no exaggerated teaching on our part; it is the clear testimony of St. Peter and St. James. And not only is this the rule of this Gospel age and the church which is now on special trial, but the same will be the rule during the Millennium; those who will not come into harmony with the law of love, which is the opposite of all these works of the devil, will be counted as servants of sin and of Satan and will have their portion in the lake of fire, which is the second death.—Rev. 20:14.

When the Apostle speaks of the tongue as setting on fire the course of nature, we believe that he is expressing a truth in full harmony with that set forth by the Apostle Peter, when he tells us that the symbolic heavens and the symbolic earth shall surely be on fire. The tongue, that little member, will thus set on fire the course of nature and eventually bring in the great period of awful anarchy with which present institutions will go down, preparing the way for the kingdom of the Lord under the whole heavens. Whoever has an ear to hear can already perceive that bitter tongues are moving rapidly in the direction of the igniting of the great fire which the Apostle delineates. Passions are being aroused in church, state, financial and political circles. Selfishness is more and more getting into command until by and by, as the Scriptures declare, there will be no peace to him that goes out or comes in, but every man's hand will be against his neighbor.

If thus the tongue is to set on fire the course of nature in the nominal church and in the social world, shall we suppose that the church of the Living God, whose names are written in heaven, will be exempted from such trials, and shall we suppose that the tests will be less crucial with them than with the world? No, verily! We must expect that judgment will begin at the house of God and extend to the nominal house and to the world. It behooves each one to be awake on this subject of the unruly member, to bring ours into absolute submission to the will of the Lord; that we shall speak only those things which are edifying; that we shall speak evil of no man; that our tongues wherewith we bless and praise God shall be used only in blessing and assisting and uplifting and strengthening the Lord's cause.

But since it is out of the abundance of the heart that the mouth speaketh we must keep our hearts with all diligence, we must remember their natural deceitfulness; we must be on guard lest they should deceive us now into thinking that evil is good, and that in promoting evil in speaking and slandering one another we are promoting good. This is a part of the artifice of the adversary, and, as the Apostle says, "We are not ignorant of his devices." Let us, then, be more than ever on guard to scrutinize our motives, and not only so, but after finding good motives, let us scrutinize our methods and square them all with the Word of the Lord, especially remembering his instructions that we shall love one another as he has loved us—to the extent of laying down our lives for each other—and that we shall be obedient to him to the extent that we shall give heed to his Word, not forgetting his methods of procedure, as outlined to us in his own words.—Matt. 18:15-17.

THE SPIRIT OF ENVY AND MURDER

1 Samuel 18:6-16.—AUGUST 16.

Golden Text—"The Lord God is a sun and shield."—Psalm 84:11.

This lesson affords us a contrast between a spirit or disposition in harmony with the Lord and a spirit or disposition out of harmony with him and his arrangements. The first is exhibited in David, the shepherd boy, secretly anointed to the office of king and later brought into prominence through his victory over Goliath, recounted in our last lesson. So far as Saul is concerned the record is that an evil or malevolent spirit possessed him. On the contrary the Spirit of the Lord is said to have been with David from the time of his anointing. We are not to confuse in our minds those blessings of the Lord's Spirit in ancient times with the still more blessed experiences of God's people throughout the Gospel age under the anointing of the holy Spirit, the begetting of the holy Spirit, the sealing of the holy Spirit as sons. Doubtless there would be much in common in the experiences of those who received the Lord's Spirit at that time and those who receive it now; but most certainly that which we now enjoy as the "house of sons" is far beyond anything that was possible for the "house of servants" to experience; because the holy Spirit as a comforter and guide into the truth and a seal of the new nature was not then given, because Jesus was not then glorified. Hence the blessing of the Spirit given at Pentecost and enjoyed by the church since is peculiarly the Lord's blessing for the bride class and has been possible only since their Advocate appeared in the presence of God for them in the merit of his own sacrifice.

To whatever extent the holy Spirit was bestowed upon the "house of servants" it would necessarily be a spirit of moderation, of fellowship with God, of desire to do his will and of peace with him; and to this extent it would be the spirit of a sound mind, relieving its possessor of much of the nervous fret and strain, excitability and languor which might be his own naturally under trials and disappointments. Of Saul, it is said that an evil spirit entered into him, but this does not necessarily mean that he became obsessed of a demon, but rather that an evil mind, a perverse mind or disposition, an unhappy or melancholy mind took the place of the restful and peaceful and trustful mind which he previously had enjoyed.

AN EVIL SPIRIT FROM THE LORD

But we read that an evil spirit from God came upon Saul and he prophesied in the midst of the house. This would seem more like an obsession, or, as Dr. Merrine suggests in *Bibliotheca Sacra*, Saul had psychic epilepsy; he says, "Epilepsy may coëxist with a healthy growth and development of the intellectual faculties, and a very high degree of intelligence and even genius may be associated with it. Julius Cæsar, Augustus Cæsar, Napoleon, Petrarch, Mohammed, Moliere, Handel and many other great men were epileptics. Certain peculiarities are common to the whole class of epileptics, and dominate their character, such as an explosive irritability of temper; in some instances a display of highest excitement, and again a gloomy stupor. Numerous criminal acts have been committed while in this state."

We do not get the thought that this evil spirit was from the Lord in the sense that the Lord exercised this evil influence upon Saul, but we understand the word *from* in an entirely different sense, and signifying *not of*, contrary to: "An evil spirit [apart] from the Lord was upon Saul." The Apostle tells us that anger, malice, hatred, envy and strife are works of the flesh and of the devil, and hence to whatever extent Saul or anybody else came into sympathy with these works of the adversary to that extent he would have, would be controlled by an evil spirit, an evil disposition, the Adversary's spirit; and, as a matter of fact, those who come consciously into accord with the adversary in spirit become thereby exposed to obsession, to the intrusion of the evil spirits themselves.

It is undoubtedly true that persons whose minds are in sympathetic accord with righteousness and truth, are proportionately surrounded by a protective influence which shields them from the intrusion of the evil spirits. This is the intimation of the Scriptures, which declare that the holy angels are ministering spirits for those who shall be heirs of salvation, and "The angel of the Lord encampeth round about them that fear him and delivereth them." (Heb. 1:14; Psa. 34:7.) But with any departure from the reverence of the Lord, with any departure from loyalty to righteousness and truth would come a corresponding separation from this holy protecting influence of the angels of the Lord and a consequent exposure of heart, of mind, to the malevolent influences of the fallen angels, who are ever ready to enter into such, and more seriously than ever defile them. This lesson seems to be enforced by our Lord's parable of the man out of whom a devil had been cast and his heart swept and garnished; not, however, receiving into it the good Shepherd of his soul, but, standing for righteousness merely in his own strength, he was assaulted by seven demons more wicked than the first and was overcome, and the last end of that man was worse than the beginning.—Luke 11:24-26.

Thus it was with Saul; as a natural man he evidently had some noble characteristics, because of which Samuel loved him; but failing to make a full consecration of himself to the Lord he was continually beset by his own will, a spirit of selfishness, which hindered him from being a satisfactory servant of the Lord. As a result of this, the Lord's special protection and assistance were not afforded him, and correspondingly the spirit of selfishness grew. In our lesson we saw that so far from desiring that the will of the Lord should be done in him and in all of his affairs the very reverse spirit of selfishness, of self-will, grew rankly in his heart. These heart conditions merely needed an opportunity to manifest themselves, and this opportunity came in connection with David. After the exploit with Goliath the fame of David greatly spread abroad throughout the cities of Israel. As the story was told subsequently that he with the army gave battle with the Philistines and victory resulted, his praises were sung after the custom of the time by women and children, who at the gates of the various cities saluted the returning victorious warriors. A song gradually spread, the chorus of which was, "Saul hath slain his thousands, but David his tens of thousands."

It would have required a man of very large calibre in Saul's place not to be offended at this, not to feel jealous of such honors given to the young hero of the hour, implying that he had entirely eclipsed the king. But whatever might have been the natural sentiment of King Saul or others there can be no doubt as to what would have been the proper one. The king should have rejoiced and taken pleasure in honoring the young patriot, whose chivalry had been so blessed to the whole nation. To have done this would have been to evince the spirit of a sound mind, and it would have redounded to the honor of Saul himself. But it does not surprise us that it had an opposite effect upon him, knowing as we do the general spirit of the world in respect to such matters—the spirit of selfishness and pride. Saul was filled with anger and envy and eyed David jealously henceforth. He recognized in him a rival; he also perceived that David was a true servant of the Lord, and that the Lord's blessing was upon him. Jonathan, on the contrary, of a different cast of mind, loved David more and more, because of the very qualities which led his father to hate David.

LESSONS FOR SPIRITUAL ISRAELITES

Keeping in mind that the anointed David represents the church, the Lord's anointed, who by and by with Jesus their Head shall occupy the throne of the world's dominion for the blessing and uplifting of mankind, and for the deliverance of all from the yoke of Satan, sin and death, we may properly enough apply the essence of this lesson to this class. Their victories over the evil one, over the power of sin in their own bodies, and their general fighting of the good fight of faith bring the approval of some of the Jonathan class, as well as the comfort of the "exceeding great and precious promises" of the Lord's Word. (2 Pet. 1:4.) But these victories over

sin will not bring to this class the love of the world, the love of those who have not the Lord's Spirit, but a selfish spirit, the spirit of those represented by Saul. Of this condition of things the Lord forewarned us saying, "Marvel not if the world hate you; ye know that it hated me before it hated you." He tells us that we are the children of the light, and should let our lights shine, and that in proportion as we are faithful in so doing it will bring upon us the opposition of the children of darkness, who love the darkness rather than the light, who love sin rather than righteousness, selfishness rather than love.

Perhaps, too, Saul represented those of the present time who in the nominal church system, the nominal kingdom of God, affect to be reigning now. As they perceive the Lord's blessing on those who have no titles amongst men and whose anointing is not of man, neither recognized by man, they feel jealous of their success, they seem to realize that the prosperity of present truth in the world makes steadily against the institutions of Babylon. Every victory for truth, every evidence of the Lord's favor towards it seems to beget an evil spirit of indignation, of opposition, hatred, envy, strife—"works of the flesh and of the devil."

Saul's coming under an evil influence, by which he prophesied, seems to correspond thoroughly with the power of evil spirits exercised at various times in the past. And speaking of the power that Babylon will exhibit in the near future, the Lord tells us that the image of the beast will become so alive shortly that it will call down fire from heaven upon all opposed; that is to say, it will, apparently in the name and power of the Lord, express imprecations and fiery vengeance from the Almighty upon all who are not in full sympathy and accord with it. It may even seek to destroy us with the javelin of bitter words, misrepresentation and slander, as Saul threw his javelin twice at David. But as the latter was not smitten with the javelin, so we shall not be injured as new creatures, no matter what the Lord may permit to come against us according to the flesh. "All things work together for good to them that love God, to the called ones according to his purpose"—to his anointed. His Word is, "Touch not mine anointed, and do my prophets [ministers] no harm." (Psalm 105:15.) And again, "Nothing shall by any means hurt you," injure your real, highest interests.

These words of the wise man have been amply demonstrated as truthful through many centuries of the world's experience. Some one has said, "Jealousy is said to be the offspring of love. Yet, unless the parent makes haste to strangle the child, the child will not rest until it has poisoned the parent."

The lesson to the new creation is that we should be specially on guard against jealousy, envy, hatred and strife. We cannot doubt that much of the final testing of the "very elect" will be along these lines. "Who shall be able to stand?" is a question, therefore, that appeals to all those who have taken their stand for the Lord, for righteousness, for truth—their stand for love of God and of the brethren. If indeed, we have consecrated our lives, to lay down our lives in the service of the Lord and his truth and in the service of the brethren, what should it not mean to us as respects the manifestation of that love and faithfulness! Any root of bitterness, any word of bitterness, any thought of jealousy entering into our hearts might mean the defilement of not only the brother or sister against whom these are directed, but would surely mean the poisoning of our own hearts, the destruction therein of the spirit of love, the Spirit of the Lord; and possibly this evil spirit, far from the Lord, proceeding from us, might contaminate many members of the body of Christ for their defilement. How much on guard, therefore, each of us ought to be; how we should analyze our thoughts, our motives, our intentions to see that they all square perfectly with the law of love to the extent that our Lord indicated, saying, "A new commandment I give unto you, that ye love one another as I have loved you;" to the extent of being willing to die for each other's interests and welfare and honor!

On the contrary the Spirit of the Lord in David kept him sweet, kind, generous toward his enemies. He indeed fled from the king's presence when in a fit of anger Saul threw the javelin, and we may be sure that it was nothing less than faith in the Lord and in his divine providence that enabled David to continue to serve the king as his musician, and by the sweet music of his heart and of his voice, to cheer Saul and drive away his melancholy. Such should be our attitude toward those who oppose us. The natural disposition of an evil course toward us would be to arouse an antagonistic spirit in return, render evil for evil, railing for railing, accusation for accusation. The result of such a course would be our own injury as well as the possibility of further injuring our opponents. David's course was the proper one; he waited upon the Lord, he was submissive to what the Lord's providence permitted. In his estimation and ours nothing could befall him that would be outside the divine knowledge and the divine power to prevent. Hence these trying experiences meant for David a great development of character, a strengthening of his heart in harmony with the divine will.

PROVIDENTIAL CHANGES ACCEPTED

In various ways did Saul seek to arouse in David a spirit of antagonism; not only did he make an attempt to assassinate him twice, but he kept back from him a part of the promise he had publicly made, that the one who would gain the victory over Goliath should become his son-in-law. How foolishly shortsighted was Saul's course even up to this time! He might have fallen into line with the Lord's providences and have fulfilled his obligations to David, and by having David as a son-in-law, his own family would have been closely knit to that of David when the latter would ultimately come in possession of the kingly authority, as the Lord had ordained. But jealousy and hatred are usually blind to their own best interests. So Saul kept back his daughter from being the wife of David, and his next step was to send David to the army as the commander of a regiment, with the hope and the expectation that his boldness in war would mean his death. But the Lord was with David and blessed him, and the record is that "he behaved himself wisely in all his ways."

So with all those who now have the Lord's Spirit in still greater measure and power for the illumination of their minds, their hearts and their guidance in the right way. All these, under this heavenly influence and as sons of the Most High, should behave themselves wisely, prudently, in a manner to glorify their Father in heaven, to honor the Lord Jesus, to make themselves helpful to all the household of faith, and to let their lights so shine before men that the latter may take knowledge of the fact that they have been with Jesus and learned of him.

But the more wisely David conducted himself, the more envious did King Saul become. The more the Lord blessed and prospered David in his humility of life and wisdom, of course the more opposition did he have from the king. And so it will surely be with us. In proportion as we have the spirit of a sound mind and are zealous for the Lord and for the brethren, laying down our lives in the service of the truth, the more hatred and fear we may engender in the hearts of those who are out of heart-harmony with the Lord. But as we read of David that all Israel and Judah loved him, so we may be sure as respects the true people of God; for they are more and more loved and respected—those who have the Lord's Spirit, those who are of the David class. By and by when Satan shall have been bound, and when the Lord shall have established his kingdom under the whole heaven, when all the blind eyes shall be opened and all the deaf ears unstopped, then all the people, all who are in accord with the Lord, shall recognize the faithfulness of the David class, the Christ, and shall glorify God on their behalf.

"THE LORD GOD IS A SUN AND SHIELD"

Our Golden Text is a great encouragement to the David class, the beloved class, the anointed ones, the members of Christ. To these the Lord God is both a sun and shield; he not only enlightens these but he will not suffer them to be injured by the blessings which he bestows upon them. He will shield them from all enemies and everything that would tend to injure them in any manner; all things shall work together for good to those that love him, to the called ones according to his purpose. (Rom. 8:28.) With such blessed assurances, then, we may look forward into the future with rejoicing and with confidence, trusting to have a share in the glorious rewards God has promised to the faithful.

As it would not have done for David merely to have thought about his anointing to be king and the blessing that would then come to him, so it would not do for us merely to think about the kingdom honors that God has promised to the faithful, for in so doing we might be puffed up and thereby made unfit for a share in those coming blessings. Rather our attention, like that of David, must be directed to the things of the present, without, of course, forgetting the blessed influence of the coming prospects. It is ours to do with our might what our hands find to do at the present time, remembering that only thus can we make our calling and election sure.

As each step of opposition on the part of Saul worked out a blessing for David, giving him wider experiences and fitting and preparing him for his future usefulness as the king, so all of the trials and difficulties and the disappointments that the Lord will now permit to come upon us from the world, the flesh and the adversary—all of these will prove but preparations for his glorious kingdom privileges, if faithfully used.

LETTERS RESPECTING THE "VOW"

Dearly Beloved Brother Russell:—

I write to say how much I appreciate the letter in the last TOWER on the proper conduct of brothers and sisters, and to tell you how glad I am that this matter has been brought thus to the notice of all concerned, and that increased blessings may result.

The Vow you and others have taken, as given in the TOWER, I most heartily take also. Indeed, it expresses my deepest heartfelt expressions, and by God's help, through our dear Lord, I will endeavor to carry it out fully.

Praying that each one who so vows may have the needed strength and help, and may be greatly blessed and made a blessing to all with whom he or she may come in contact, I am,

With much love in the Lord,

JAS. T. HODGE,—*Eng.*

Dear Brother Russell:—

I want to tell you of my joy and appreciation of June 15th TOWER. It came to me as a blessing from the Lord's own hand. I am glad to tell you that I have taken the Vow and am already receiving many wonderful blessings therefrom.

I feel that it will be a great strength to me, and am thankful for it and the many blessings I have received through you.

I assure you, dear brother, that I remember you at the throne of heavenly grace daily and also the dear Bible House family. With much Christian love,

Yours in his service, STELLA WILSON,—*Ind.*

My Dear Brother Russell:—

Your article in June 15th TOWER, giving a copy of the recent Vow to the Lord, which the Pilgrim brethren have all made, has made a profound impression upon me, and I feel sure it will be blessed of the Lord and result in greatly strengthening the brethren who consecrate anew themselves by following the example set.

I write only a line to say that I have reverently made this Vow to my heavenly Father, and beg for your prayers.

Yours in bonds of love, J. S. COLE,—*Fla.*

Dear Brother Russell:—

Christian greeting to you. I received the letter containing the Vow to the Lord, and gave it a somewhat lengthy consideration—to some extent forgetting its receipt until the matter was again brought to my mind afresh by the letter and comments in the June 15th TOWER.

I have since more minutely considered its embodiments, and must say that to me there is nothing new in the Vow with the exception of the last clause or sentence.

In view of this would say that should the child of God be thus thrown into the private society of some designing enemy of the "truth," he or she would have little help outside of the Lord against the false and slanderous reports which such an one might circulate. So, dear brother, we with you, and all of those pure and desiring to be pure in heart, Vow unto the Lord, that, he being our help, we will fulfil all the conditions of this Vow, and abstain as much as in us lies even from the "*appearance of evil.*"

Your brother and fellow-servant in the dear Redeemer,

ANTHONY STONER,—*Ohio.*

VOL. XXIX ALLEGHENY, PA., AUGUST 15, 1908 No. 16

OUR WESTERN CONVENTION TOUR

Sunday, July 5th, was Pittsburgh's convention day. The morning session was devoted to the exposition of the doctrine of Baptism. The afternoon service for the public was held in Alvin Theatre. There were about 1,000 present, of whom about one-half were strangers. Close attention was given to our topic, "Where are the Dead?" The evening service at Bible House Chapel was a Question Meeting, after which we took train on our western journey—accompanied to the depot by about a dozen of the friends.

We stopped over with the Indianapolis friends and had a delightful meeting with about fifty-five of them from 8 to 10 a. m. We remarked the love for the truth which would bring together nearly the entire class on a Monday morning. They came not from curiosity—to see the speaker—for they had seen and heard him many times. They came not "to hear some new thing," for they are already well acquainted with the divine plan of the ages, and knew that only "the old, old story" would be presented. Evidently the attraction was in the rehearsing of the old message of "love divine, all love excelling."

Little Rock, Arkansas, was reached early on Tuesday, July 7. A little group awaited our arrival at the depot and greeted us most heartily. From 10:30 to 12 we talked to about sixty on the precious things of the divine plan—especially exhorting the interested. The afternoon session was for the public and was well attended for a week-day afternoon. About 200 to 250 very intelligent people listened with manifest interest for nearly two hours. We met with some of the dear friends in a social way until train time, a considerable number accompanying us to the depot.

Houston, Tex., was reached on Wednesday at 5 p. m. All the sessions were held in the Public Park Theatre—two of them for the interested and two for the public. The attendance at the former was about 100 and at the latter between 500 and 600. The interest was good.

San Antonio, Texas, was reached next morning. An enthusiastic group met us at the depot and after refreshments we addressed quite a good congregation for an hour and a half, the essence of our theme being "Love the principal thing," and therefore the final test of saintly character. An afternoon meeting with the elders of the congregation took two hours and then we addressed the friends for an hour on the delusions coming on the world which, "if it were possible, would deceive the very elect."

The evening meeting for the public was in the Opera House, and surely brought the truth to a large and very intelligent audience. We have excellent hopes for the results, but they of course are wholly in the Lord's hands. It is ours to do our best to present the truth, but not ours to give the hearing ear.

Dallas, Texas, was reached in season for a Saturday morning discourse to the interested. The session had already started with a Testimony Meeting and a delegation awaited our train and escorted us to the Maccabees' Temple. On our arrival the congregation of nearly 300 arose and joined in singing, "Blest be the tie that binds our hearts in Christian love."

The afternoon session was addressed by Pilgrim Hoskins with excellent acceptance, and the evening meeting was held on Brother Rust's lawn in the suburbs. About 200 attended. The first hour was occupied by six speakers for ten minutes each and then we spoke for about an hour and a quarter on "the evil day" and its peculiar testings and needs for grace from on high.

Pilgrim Parker addressed the convention at its Sunday morning session and quite evidently pleased and edified those who heard.

The afternoon session was specially for the public, the topic being, "Where are the Dead?" The audience was estimated at 700 and excellent attention was given. Our Sunday evening discourse to the interested has already been published and has reached many of you through the *Dispatch, Enquirer* and other journals.

The Monday morning session of the convention opened with a discourse on Baptism, by Brother Coward, and was followed by an immersion service. The afternoon session concluded the convention, and consisted of brief addresses by a number of brethren, covering various phases of Love. We can give no particulars of Monday's sessions because we left at six a. m. for our next appointment.

Oklahoma City, Okla., was reached about five p. m., Monday, July 13th. Our reception began at once as we alighted from the train; about 106 greeting us with hearty handshakes. It was our first visit to the friends of these parts, and we met the majority for the first time and received a hearty welcome.

The evening service was for the public—"To Hell and Back," etc. About 500 heard for the first time and very attentively. The friends believe that a favorable impression was made for the truth. The meeting on the 14th was at Brother Young's home. About 125 were present and we had a very enjoyable time for three hours. A portion of the time was devoted to answering questions and the remainder to the discussion of Baptism. In the afternoon eleven were immersed in the White Temple Baptist church, while others who would have been glad to do so, were prevented by our lack of time, but will be immersed later on the occasion of a pilgrim's

visit to their home towns. About 20 of the friends accompanied us on the north-bound train, getting off at various stations within 60 miles. But some of the dear friends drove as much as 65 miles.

Topeka, Kansas, our next stop, was reached early, but two dear brethren met us, arising about three o'clock to do so. The morning session was a rally and testimony meeting, in which we participated, appropriating the larger share of the time. The afternoon discourse for the interested was along the lines of preparation for the kingdom. The evening topic was for the public at The Auditorium. We had an excellent hearing and we trust for fruit to our labors ere long. About 80 visitors were present, some coming over 100 miles. The attendance at the public service was estimated at 550.

St. Joseph, Mo., was reached the next day in season for a morning rally in the Y. M. C. A. Chapel. We heard some warm, loving testimonies to the power of the truth and the joys of living in full consecration to the Lord. Then we spoke for one hour on Baptism and its symbol, following which about 13 were baptized in water, confessing their death with Christ and their hope to live with him through the power of the first resurrection.

The afternoon subject in the same chapel to the interested set forth some of the evidences that we are in that "evil day," and pointed out some of the safeguards which the Lord has been providing during this "harvest" time, and the necessity for our appropriating these before the "overflowing scourge shall come" (Isa. 28:18), and before "the enemy shall come in like a flood."—Isa. 59:18-20.

The public session was in the evening at the Opera House. It had evidently been well advertised, for we had a splendid audience, estimated at 1100, which gave close attention. Brother Senor (at whose home we were entertained most hospitably) and several others accompanied us the following morning to our next appointment.

Kansas City friends met us at the depot, and soon a testimony rally was in progress at the Music Academy engaged for the entire day. We had an excellent season of refreshing with the local church and friends from surrounding parts—hearing their testimonies to God's grace and giving them ours. The afternoon service was for the interested and the evening session for the public. We believe that some good was accomplished and a blessing carried away by all the truth-hungry.

Joplin, Mo., was our next stop and a very enjoyable one it was. All meetings were held in the fine new Opera House. The morning testimony rally was followed by a discourse for the interested, and the afternoon session was for the public, while before and after each session we greeted the friends. Some had come long distances to the meeting, and not by word only but by the earnestness of their hand-clasps and the moisture of their eyes did they tell us of their love, and of the blessings the Lord had graciously poured upon them through the channel of present truth. We were informed that seven "Reverends" were present at the public service, which was well attended for a very hot week-day afternoon.

A goodly crowd assembled at the railway station to say a final good-bye and two accompanied us to St. Louis. As our train pulled out the throng was singing—Praise to him by whose kind favor heavenly truth has reached our ears.

St. Louis was duly reached next morning (Sunday, July 19). The colporteurs had claimed the privilege of being the Reception Committee to meet our train, and there they were for nearly three hours because of a misunderstanding as to which train to meet. We had a most cordial reception also at the general meeting for the interested, which we addressed for nearly two hours.

The public service was held in The Odean, from 2:20 to 4:40. About 1100 were in attendance notwithstanding the oppressive heat. We had a joyful time telling the good tidings to so many whose interest was manifest by their close attention. A brother owning an automobile took us quickly to the five p. m. train. We reached home next morning—the entire circuit having been covered in one night more than two weeks.

GENERAL CONVENTION, AUGUST 29 TO SEPTEMBER 7, 1908

ON PUT-IN BAY ISLAND, LAKE ERIE, AND ABOUT THIRTY MILES FROM TOLEDO, TEN MILES FROM SANDUSKY, SIXTY MILES FROM CLEVELAND, FIFTY MILES FROM DETROIT

What we anticipate as the most blessed convention our Society has ever held has been provided for as above. We have arranged for the exclusive use of Hotel Victory, which is located about two miles from the steamboat landing and reached by an electric car line. The seclusion from the world and its affairs will, we trust, be conducive to our highest spiritual profit, and the nine days will give opportunity for reasonable rest and refreshment of body as well as of mind. Jesus said to his disciples, Let us turn aside and rest for a season, and we may do well to follow their example.

The hotel grounds are spacious and beautifully kept and the house itself is an exceptional one. Besides large parlors and dining rooms it has more than 675 large airy bed rooms. Experience shows that to enjoy spiritual refreshment we need to be physically comfortable and this comfort the Lord seems to have arranged for us on this occasion.

The hotel management agrees to provide a very large tent, with a capacity of three or four thousand, and chairs on the hotel grounds. There is also on the premises a large swimming pool, where baptism may be symbolized. One of the main features of the Convention, we expect, will be the personal fellowship which the friends will surely enjoy.

THE EXPENSE MODERATE

Hotel Victory prices generally range from four to five dollars per day, but by our special contract with the management, and on an assurance that our people, although not wealthy, are genteel and refined, and that probably not a single cigar-stump or tobacco-quid will be dropped, our rates will be as follows: Six persons in a room, 50 cents per day each; two persons in a room, 75 cents per day each; one person in a room, $1.50.

Meals will be provided on the hotel plan at 40 cents each, and on the home plan, a general table and general dishes, at 25 cents each. Besides, there will be a lunch-counter, at which sandwiches, cakes, pies, milk, coffee and tea may be had at five cents for each item. Thus it will be possible to regulate one's eating according to his appetite and pocket-book. We advise, however, that no one calculate on less than $1.25 per day.

RAILROAD EXCURSIONS

Friends from the west and south of Toledo will surely do best if they purchase "G. A. R. Encampment tickets" to Toledo and return. The Western Railroad Association has already "agreed to a rate of one and one-half cents per mile from all Missouri River points," and the Southern Association we learn, "will give a one-cent rate." Probably by Convention time the Central Railroad Association will make some extra concession also. Such information, however, must be obtained from your Railway Ticket Agent. As for other points east of Toledo and in Canada each must determine for himself what will be the most economical arrangement. The Canadian friends should inquire for *Excursion Tickets* to the WATCH TOWER SOCIETY'S CONVENTION on the *Certificate Plan*—either to Detroit or Buffalo. Buy boat tickets separately. Be sure to get your *Certificate*. New York and New England friends may find this ticket cheaper than the G. A. R. rate and should inquire.

BOAT EXCURSION RATES

We have a boat rate from Toledo to Put-in-Bay and return for 50 cents. The Cleveland boat rate is $1.00; the Detroit boat charges the same for round-trip. The Buffalo rate to Put-in-Bay for the round-trip will be only $3.50. *Ask for* boat excursion tickets to the WATCH TOWER SOCIETY'S CONVENTION at Put-in-Bay.

The Buffalo boat leaves at night, and Put-in-Bay is reached about noon of next day. The Cleveland boat leaves in the morning at 8:15 and reaches the Bay at noon. The Toledo boat leaves in the morning at 8:15, reaching the Bay at noon. But as Toledo will be crowded, and as most of the friends will embark there, *we have chartered a night boat to leave at ten p. m.* on Friday and Saturday nights, August 28 and 29, at same rate; 50 cents for the round-trip.

APPLY FOR ACCOMMODATIONS SOON

The hotel will be able to accommodate 2500 people; it is quite possible that the attendance may exceed that number, and provision has been made for some to be lodged in cottages not far distant from the hotel. However, those who desire rooms to themselves, or where six of one sex prefer to be in a room together, it would be safe to make application in advance. Address *Hotel Victory, Put-in-Bay, Ohio.*

EXCURSION PARTIES

Although each individual can buy his ticket as cheaply as others, some may desire to go in company with others for the sake of the fellowship. Thus a considerable number will be going from Pittsburgh via Cleveland, rate $7 for the round-trip, or 70 cents less where ten or more ride on a "party

ticket." Leave via P. R. R. Friday, Aug. 28, midnight. *Sleeper $1.50 extra.* If going, advise at once "Convention Dept."

Similar companies will be starting from Cincinnati, St. Louis, Chicago, Detroit, Cleveland, Buffalo, New York, Washington and Boston. Those who desire to join any of these companies we shall be pleased to supply with proper directions, which should reach you at least a week in advance of the Convention date. The Chicago friends advise that they will have a special train via the WABASH RAILROAD on August 28th. Any desirous of joining them may address Dr. L. W. Jones, 2024 Washington Boulevard, Chicago.

PREREQUISITE TO A BLESSING

Let us not forget, dear friends, that no matter how beautiful the surroundings and favored are the conditions and fellowship, our share in the blessing will be proportionate to our readiness of heart to receive it! Let each one purposing to attend prepare his heart in advance for a blessing; the words of the Apostle constitute one of the best prescriptions we know of for such preparation; he says, "Let us put away all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) With prayer and supplication let our request for the divine blessing be presented at the throne of grace, that the Lord may open to us the windows of heaven and pour out such a blessing as we shall not be able to contain—such a blessing as will overflow from those who attend the Convention to the other dear ones at home not thus privileged.

The condition upon which the Lord promises this outpouring of his blessing is that we bring our tithes into the storehouse; that we pay our vows unto the Lord; that we seek to appreciate and live up to our consecration, and to develop in harmony therewith more and more of the spirit of our Master—the spirit of love. Come desirous of an opportunity for comforting and strengthening and refreshing others as well as with the desire to be comforted yourself. Thus drawing nigh to the Lord according to his arrangements we shall be sure to have his smile and his blessing.

We were obliged to abandon the project of coming to Pittsburgh for the closing Sunday of the convention, for two reasons: (1) The expense would be considerable. (2) The fatigue incident to such a program would be too great for the majority. Discerning this we considered whether it might be the Lord's will to have the entire convention at Pittsburgh, and we allowed the matter to be decided by our ability or inability to secure a suitable Convention Hall upon satisfactory terms. The result was our decision in favor of the quiet and restful season at Put-in-Bay for this year. Possibly the way may be open for a Pittsburgh Convention some time again, but we concede that convention facilities here are not very favorable at present.

Brother Russell expects to be at the Put-in-Bay Convention during its first Sunday, August 30, and during some of the week-days following, returning to Pittsburgh for Sunday, September 6th.

COLPORTEURS AT THE CONVENTION

Just in time, we trust, we have heard from the dear friend of the truth who last year assisted to the convention the colporteurs needing help. He writes:—

"I dearly love the noble band of colporteurs although not privileged to be one of them. Their heroism in leaving home and earthly comforts to preach the 'glad tidings' and to assist the Lord's poor, blinded sheep out of Babylon, specially appeals to me. I can well realize what a treat to such are the conventions—what an uplift! I wanted to do this year as I did last year to assist some of them, but I learn that their number has increased, besides the year being less prosperous proportionately more may request the aid. What shall I do with no more money at my disposal?

"I think of only one way of discriminating, and so (without any reflection on those who have not taken it), I decide to favor those who have taken "the Vow" published in the June 15 TOWER, which I also have taken and which I heartily commend to all in all of its provisions.

"My offer then is this: I will pay through your Colporteur Department ONE-HALF OF THE MINIMUM EXPENSES of any regular colporteur on your list who has made reports or ordered books during June and July and whose financial condition makes necessary this aid, in order to his or her attendance at the general convention at Put-in-Bay. Please publish the offer in the WATCH TOWER, but withhold my name."

These funds will be disbursed at the convention. Buy excursion tickets. The hotel expenses will amount generally to as much or more than the ticket; if not, write to the Colporteur Department at once.

THE CHANGED HEAVEN AND EARTH

"Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remaineth; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. 1:10-12.

These words are a quotation by the Apostle from Psalm 102:25, 26. They are used to attest the fact that God had foreordained that our Lord Jesus should be very great—should be superior to all change. We quite agree with the Apostle's argument in our text and its context. However, a question arises in the minds of some as to how this declaration agrees with some Scriptural statements to the effect that the earth abideth forever, etc.

We have already shown in DAWN-STUDIES, Vol. I, and elsewhere, that the words "heaven" and "earth" are used in a figurative and symbolical sense in the Scriptures, as well as literally. We have shown that as symbols they represent the present order of things, which is to pass away and give place to a new order of things. We have shown that this is the sense of the Apostle Peter's argument when he speaks of the world that now is and the present heavens and earth, which are to pass away with a great noise (2 Pet. 3:10), and to be supplanted by the new heavens and new earth. As already shown, we understand that our physical earth has been the basis for "the world that was," "the present evil world," and "the world to come," and that the word "world," even in this instance, signifies the order of things that was, the order of things that is, and the order of things to come. The figure is carried out in detail by speaking of it as a heaven and earth, because the word "earth" is used to represent the earthly systems, social and political, while the word "heaven" is used to represent the higher, the ecclesiastical, the spiritual things connected therewith. Thus, the heaven and earth which were before the flood perished, disappeared; not the literal heaven nor the literal earth, but the symbolical or figurative. That social order, or earth, that prevailed before the flood passed away, and at the same time there passed also the spiritual or superior rule of the angels which was connected with that epoch which preceded the flood. After the flood, a new order of things was instituted; society was reorganized under new conditions, but on the same physical earth, and a new spiritual government or rule or order obtained also. It is this symbolic heaven and earth that was organized after the flood which is to pass away with a great noise at the second coming of our Lord—not the physical earth nor the physical heaven. Similarly we understand the Apostle, "We look for a new heaven and a new earth," to refer not to some other planet, but to this same one, and to imply a new social order of things and a new ecclesiastical rule.

In view of these things, we feel justified in interpreting the words of our text in harmony with the other Scriptures referring to the changes of dispensation which are foretold to be coming to the world.

Hence, while agreeing with the Apostle's argument that our Lord Jesus was the Father's active agent in the creation of the physical earth and physical heaven, we understand the real thought to be that with him there will be no change, but with his creation, there will be change—not as respects the matter and form of the earth, but in respect to its highest interest, its social and religious order. To elaborate the statement further: The order which our Lord originally established in the world was right and proper—the divine order. As for the earth, Adam was its king, created in the image and likeness of his Creator and given dominion over the beast of the field, the fowl of the heaven and the fish of the sea. As for the spiritual heavens, they recognized the supremacy of the Almighty and that his will must be law to mankind. This beautiful arrangement originally established by our Lord was changed twice by sin, until today we have what is known as "This Present Evil World," in which neither the heavens nor the earthly ideals, regulations and arrangements, are in harmony with the original, but on the contrary, are quite unfit and ready for dissolution. They are about to be folded up and to be changed. They need a change, not because of any imperfection in the original arrangement, but because it was departed from through sin, disobedience and the penalty death. The new heaven and earth which the Lord will establish by

his Millennial kingdom reign will be the original restored. The law of love will then prevail amongst perfect men, and a direct responsibility will be realized to God, the giver of every good and perfect gift, and to the Lord Jesus, who not only was the Father's prime minister and agent in creation, but who during the next age will be the Father's prime minister and agent in bringing all things back to their primeval condition with added splendors.

A FRIEND IN NEED A FRIEND IN DEED

1 Samuel 20:30-42.—AUGUST 23.

Golden Text:—"A friend loveth at all times, and a brother is born for adversity."

History does not record a more touching story of love than that which existed between Jonathan and David. Both were noble characters, capable of loving deeply, intensely, although in many respects they were men of entirely different stamp. David was the more versatile. His is the broadest character on record; says Charles Reade:—

"In holy writ Moses, Elijah and Paul; in profane history Solon, Alexander, Caesar, Charlemagne, Napoleon and others excelled David in one quality or another. But David presents a greater number of distinct and striking features than any one of those great men; and that is why I style him the widest character on record—a shepherd, a soldier, a courtier, a famous friend, a fugitive. a captor, a marauder, a general, a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent, and nothing by halves. His character was a harp of many strings."

Jonathan, the son of King Saul and heir apparent to the throne of Israel, had also noble qualities. He was a faithful son, who alone could comfort his father in his times of disappointment. He showed himself an able warrior and displayed great faith in God; and his religious nature was apparently as fully developed as was that of David. Evidently these elements of honesty and devotion and reverence for God which these two men perceived in each other, constituted the basis of the great friendship which so spontaneously knit their hearts together in a wonderful bond of friendship—love. Indeed, according to the entire account, Jonathan would seem to have been the larger of these two great souls and his love the greater. From this standpoint alone, since love is the principal thing in the world, Jonathan may be considered to be one of the grandest characters in the world; for he loved much and against his own interests.

DEEP FRIENDSHIP FOR HIS RIVAL

At times friendships spring up based upon mutual admiration, and often with a measure of selfishness in coöperation. But in the instance under consideration selfishness would have operated against the friendship; it is, therefore, a sample of disinterested love. Every success and honor that came to David raised him as a popular idol to the place which Jonathan to a considerable extent had held. Every advancement of David meant the preparation of the people to receive him instead of Jonathan as Saul's successor. The king saw this, so did Jonathan; but they were reversely affected by it. The king was made jealous, angry; Jonathan, reversely, loved his rival, and that from the time of their first meeting, on which occasion he gave to David his armor and court robes. (1 Sam. 18:4.) We read, "The soul of Jonathan was knit unto the soul of David;" their natures interwove, intermixed—a beautiful description of the purest and truest of love. Alexander White says:

"Had I read, 'Jonathan loved David as his own soul,' for once only I should have passed it by as hyperbole, . . . but as I read again the rest of the story, I found myself saying to the sacred writer, 'Lo, in all this speakest thou plainly, and speakest no hyperbole.'"

THE BASIS OF LOVING FRIENDSHIP

Friendship love is not a miracle, but results from certain combinations. The one we love need not of necessity be just like ourselves, but rather would appeal to us more as a counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light; the light never loves darkness. Hence for friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of the Almighty this cannot be true; his love for us must be chiefly along the lines of sympathy for us and appreciation of our endeavors to attain to his character standards. We may be sure, too, that in Jonathan's case reverence for the Lord had much to do with estopping any feeling of rivalry and with encouraging his admiration for his rival. Who will not admit that such an appreciation of the divine will and providences would be a help to all friendship, a hindrance to all spirit of rivalry and in general a most valuable uplift in every Christian character? How much it means to us in the way of contentment to know that our heavenly Father is at the helm as respects all the affairs of his people! How much rest it permits in our own hearts! How much meekness, gentleness, kindness and love it prompts toward others, both to realize that they as well as ourselves are subjects of divine care, and to have a heart so fully submitted to the Lord as to desire that his will shall be done irrespective of our own temporal interests or those of others.

Undoubtedly this was the good basis of Jonathan's love; and undoubtedly it is the fruitful soil out of which all proper love amongst the Lord's people will be developed. We must love the Lord with all our heart, mind, soul and strength before we shall be prepared to love our neighbor as ourselves, and to wish for him the same riches of grace that we desire for ourselves under the Lord's providences. Still more is it necessary to have this supreme love for God before we could in any measure approximate the degree of love which the Lord set before his followers as a new commandment, saying, "A new commandment I give unto you, that ye love one another as I have loved you." Jonathan's love approximated this Christian love, this self-sacrificing love which so loved his neighbor as to delight to see that neighbor have the Lord's blessing upon him, even while this meant his own loss of honor, prestige and kingly power. Oh, that such love as this might more and more prevail in the hearts of the new creation! It is to such that the Apostle says, "Let the brother of high degree rejoice in that he is abased, and the brother of low degree rejoice in that he is exalted"—under the Lord's providences.

A DAVID AND JONATHAN BOND

It is not necessary for us to form a society for the propagation of the Jonathan and David bond of love amongst us as the Lord's people. We have this organization which inculcates a love that is even greater. The head, the chief, the center of this organization is our Lord Jesus Christ, who not only exhorted us to the highest conceptions and practices of love, but exemplified this in himself when he laid down his life, not only for his friends, but also for his enemies. "Greater love hath no man than this." This greatest of all lovers, our Lord Jesus Christ, has organized an association of lovers, and has made membership therein dependent upon the willingness of his followers to take up the cross and follow him, to lay down their lives for the brethren.

Only those who have made such a consecration of faithfulness to the Captain, faithfulness to the spirit of love, faithfulness to one another as members of the Body of the Anointed—only these are admitted to membership in this exclusive society, "The Church of the Living God, whose names are written in heaven." And more than this, the founder of our society has told us that he is the Vine and we are the branches; and that every branch in him that beareth not this fruit of love will be taken away, cut off from the Vine, disassociated from membership in this blessed church. He assures us further, that our faithfulness to our covenant with this true Vine will bring upon us purgings, prunings from the great Husbandman, that he may develop in us more and more the fruits of the Spirit, the fruit of the Vine—meekness, gentleness, brotherly kindness, love; that these graces may be in us and abound; that thereby the Father may be glorified and blessed, and that we may be made ready, "meet for the inheritance of the saints in light."

So then we see that we need no special organization, but are already members of such a company, if so be that we are disciples of Christ and united to him as members of the new creation.

HOW LOVE MAY BE DEVELOPED

David, the younger man of the two, as we have seen, possessed by nature a deep, generous character, capable of intense love, but apparently time was required for its development. And as we perceive Jonathan's love for him, the brighter and more intense at first, we find that David's love was drawn forth, that he loved in return, just as God's love was first toward us and subsequently our love drew out toward him increasingly. Our lesson tells us how Jonathan en-

deavored to preserve peace between the king and David, but finding his father intent upon killing his friend, he took occasion to forewarn David that he must flee, as matters had come to that pass where his life would be unsafe anywhere near the king. This warning was given by a previous arrangement in a field at a distance from the palace. David was hidden behind a great rock. As an excuse, Jonathan went forth to practice archery, with a lad accompanying him to bring back the arrows. His real mission, however, was to advise David whether or not he must flee that vicinity. His words to the lad, "Make speed, haste, stay not," while appropriate to the arrows, were really intended for David, that he might know the urgency of the situation. Then, sending the boy with the weapons to the palace, Jonathan concluded that he must risk a few moments with his friend. By this time David was realizing the depth of Jonathan's love, which had been proved in so many ways and now finally in his willingness to protect David's life, when it would have been to his own interest to permit his father to wreak vengeance upon David. Such a love is rarely known, except amongst the saints; and alas, we fear not too much experienced even amongst these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind.

At this meeting David bowed himself three times to the earth, an eastern custom expressive of humility and appreciation. The friends kissed each other and wept one with another, David ultimately appearing to be the more heartbroken of the two. Although confident in the Lord, he was leaving his home to be an outcast—an outlaw. He not only was losing the companionship of his dear friend Jonathan, but he would be considered by many of the people of his own nation as a traitor, because of the king's opposition and the necessity it would put upon him for becoming a kind of brigand. Then it was that Jonathan said to him, "Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between thee and me and between thy seed and my seed forever." They parted, according to the record, and never met again except once, a year or two later, when David was pursued by Saul. Then Jonathan went again to his friend to comfort him and "strengthened his hand in God."—1 Sam. 23:16.

A glimpse of David's estimation of Jonathan and his love is given in what is termed "The Song of the Bow," David's touching lament at the death of his friend Jonathan. He exclaims, "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." (2 Sam. 1:26.) But we, dear friends, know of a still more wonderful love than this, of which we sometimes sing,

"Love of Jesus, all divine,
Fill this longing heart of mine."

Love begets love; and so the Scriptures tell us that it was not that we first loved God, but that he first loved us and manifested his love for us in the gift of his Son. So it was the love of Jesus that attracted us and drew forth our love in response. And day by day, as we come to appreciate more and more the heights and depths and lengths and breadths of the love of God and of Christ, which passes all human understanding, the more our love toward them will increase and abound. And as it increases we ourselves become more Godlike and correspondingly also from us proceeds a love for others who love us not; and our love for them will excite the love of some in return, and lead them to a greater appreciation of this principle which stands in opposition to the spirit of the world, the love of the world, the selfishness of the world. Let us then seek to cultivate this godlike quality. Let us notice not only that the Scriptures declare love to be the principal thing in the world, but that it is the very essence of the divine character, the very essence of the divine law which is fulfilled in this one word, Love. Let us remember then that in the exercise of this quality we are preparing ourselves for the glorious possibilities to which we have been invited, and which by our Lord's grace we are seeking to obtain by making our calling and election sure.

In the Scriptures sharp contrasts are drawn; and while this love of Jonathan, and the love of the Father and of the Son are set forth as worthy of emulation, another kind of character is also pictured, as when our Lord is represented in the Psalms as saying respecting Judas, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9.) Let us see to it that this spirit of love, our spirit of friendship, proceeds, from the fountain of love itself; for God is love. Let us also have in mind the Apostle's declaration that there are only two great sources: a sweet fountain cannot send forth bitter waters, nor a bitter fountain send forth sweet waters. (James 3:11.) Let us, therefore, settle it in our hearts that any spirit of treachery toward a friend, toward a brother, is not in any sense of the word connected with the spirit of love, but in opposition to it. Let us remember that a sweet fountain, a pure fountain, a love-fountain, cannot send forth bitter waters of hate, of malice, of envy, of strife. We must recognize such a stream of evil as coming from a different quarter, a different fountain, from the enemy of God and man. These qualities are therefore set forth in the Scriptures as works of the flesh and of the devil. Let us remember, too, that a radical change from an attitude of love and friendship to an attitude of bitterness and enmity is not an instantaneous but a gradual work. In the case of Judas we see a gradual deflection, which at first merely murmured because others had honors bestowed from the Lord; yet that spirit of murmuring increased, until within a week it took delight in betraying the Friend of all friends, who was even then laying down life on his behalf. Let us remember that by nature we have seeds of evil, of selfishness, received from the Adversary through heredity, through the fall; and that we need continually to be on guard to uproot all such roots of evil, and need continually to be cultivating the tender plant of love, that its fragrance may fill our entire lives and prepare us for association with him who is love and with him who is the friend above all others.

OUR GOLDEN TEXT

Well has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves, and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution and adversity, has never known love in its true sense, but merely a certain brand of selfishness—the love of the world.

As God commended his love toward us and showed us that not through selfishness, but generosity, at a great cost to himself, he provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice. Let us judge then of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart. If once we can see that such a love of heart is essential to a place in the kingdom it will make us doubly earnest in the attainment of such a character. If still farther than this, we see that none will ever gain eternal life in this age or that which is to come, except as he or she shall possess a heart of love, it will help to awaken us to realize that love indeed is the principal thing, the most important thing to be attained and cultivated by ourselves, yea, by all.

Note Canon Farrar's earnest words: "My brethren, the love that sees goodness and beauty in all human nature, helps to make goodness and to make beauty in human nature. To those who love, even a common person is a human soul, who walks in the transfiguring glory of their affection. You think a person dull. Why? That is because you are dull. An angel has been with you and you have known it not; and I imagine that to a spirit full of malice and self-conceit an angel would be very dull. Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark, sullen and forgotten. But let light enter into it; lift a torch up to the walls; let God's sunlight fall into it and flood its open recesses; and lo, it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. If souls do not shine before you it is because you are bringing them no light to make them shine. Throw away your miserable, smouldering, fuming torch of conceit and hatred; lift up to them the light of love, and lo! they will arise and shine; yea, flame and burn with an undreamt glory."

"Was it friend or foe who spread these lies?
Nay, who but infants question in such wise?
'Twas one of my most intimate enemies."

"DO GOOD TO THEM THAT HATE YOU"

1 Samuel 26:17-25.—AUGUST 30.

Golden Text:—"Love your enemies; do good to them that hate you."—Luke 6:27.

For seven years David was forced to be an exile from his home and nominally to fill the role of an outlaw. King Saul, troubled with evil spirits, was at times practically insane, and no doubt pursued David from place to place during those seven years as a relaxation, as some men take pleasure in hunting wild game. It is in this light that David himself in the Psalm presents the matter of his escape. A large band of discontented people gathered to David as their leader, mostly victims of Saul's persecution. These numbered 400 at least (1 Sam. 22:2) and later on 600. (1 Sam. 25:13, 27.) David's own parents and brothers were amongst those persecuted, probably on David's account; also the prophet Gad, and the high-priest Abiathar, a son of the high-priest Abimelech (1 Sam. 22:22, 23), also his nephew Abishai, subsequently a great general. (1 Sam. 26:6.) It is also noted that in the company were eleven mighty men of valor of the tribe of Gad (1 Chron. 12:8-14), and twenty-three Benjamite warriors who could shoot their arrows with both hands equally well.—1 Chron. 12:1-7.

Professor Wright suggests that under the circumstances then prevailing, to be an outlaw was creditable. He says: "To be an outlaw at such a time was not to be on the side of disorder; it was the beginning of a justifiable revolution. The dissatisfied men who gathered around David in the cave of Adullam were the true patriots of the time. . . . This is evident from his message to Nabal, in which he claims that he had performed all the duties of a government in protecting Nabal from the incursions of the bordering tribes; so that the tribute he asked was not more than just taxation of established authority."

There are many caves in that limestone region. The one credited as the Cave of Adullam has several apartments and space for a small army; it is located not far from the place where David encountered Goliath. Associated with its name are three items of considerable interest. One of these, told in 1 Chronicles 11:15-19, gives us a little picture of the fidelity of David's followers and of David's own unselfishness, which lay no doubt at the foundation of the love which his followers bore him. It was at a time when the Philistines were making an invasion and when David and his followers could not be on Saul's side, yet would not be against him. The Philistine camp lay between the cave and the spring of fine water at Bethlehem, David's home town. Thirsty, David had remarked longingly on the fineness of the Bethlehem spring. With devotion to their leader three of David's chief men ventured through the lines of the Philistine camp and brought him some of the coveted water. On receiving it David's heart was full of gratitude to God for such appreciation and love from his followers; yet considering the price it had cost them and the dangers they had risked, he felt himself unworthy, and tendered the water as a thank-offering to the Lord and as an expression to his followers of his highest appreciation of their kindness. Of this the poet says,—

"And all the host looked and wondered, and those noble three,
The mightiest of the thirty, felt their souls
Knit closer to King David and to God."

The second item of interest referred to was the taking of David's aged parents from Adullam on a long journey over the rocky hills and around the furthest end of the Dead Sea and up the mountains of Moab to a place of safety with the king of Moab.—1 Sam. 22:3, 4.

The third item of interest referred to was the sparing of the life of King Saul at this cave.—1 Sam. 24.

DAVID TESTED—SAUL SPARED

The lesson of today concerns the second sparing of Saul's life by David. The King had come out against David and his band with a large army corps. After the manner of that day the camp had been set with the king's tent in the center, as indicated by the king's spear standing at his doorway. Possibly, however, at that time no tents were used in that country, where there would be no danger of rain and where it is customary for travelers even to wrap themselves in their outer garments and lie down to sleep at any convenient place. David with his scouts was familiar with the entire country and everything that happened; and one of the chiefs of his band suggested to him a daring plot for the overthrow of the enemy, for the rescue of the country from the rule of a partially demented sovereign, and for the rectification of his own wrongs and those of the company of faithful men with him. The proposer of the plan, provided David's consent could be obtained, was to steal into King Saul's camp while his soldiers were sleeping after the fatigue of the journey, and kill King Saul in his tent, and thus end all their difficulties which centered in him. The plan was one that would be considered proper by nine hundred and ninety-nine out of a thousand soldiers, yet it did not appeal to David.

Taking the proper view of the situation David considered King Saul the divine appointee for the place and position he occupied although the anointing oil had come upon himself as Saul's successor. He properly reasoned that when the Lord's due time should come for his accession to the throne, the Lord could and would bring it about in his own way; and that it would be sin on his part to connive at the king's death on any ground. Not only would he not kill Saul, but he would not sanction another's doing it, not even by a half-hearted protest. On the contrary he would act as Saul's protector, so that the author of the bold scheme might have no opportunity for its execution. David went with him to carry out a different project; namely to bring away from the camp something that would prove to the king that he had been entirely within David's power, and that at heart David had no desire for Saul's injury, but the contrary.

In execution of this plan David accompanied Abishai quietly, speedily, into Saul's camp. First they took Saul's spear from before his tent; then entering the tent they found near the king's couch a cruse or bottle of drinking water, which they took. The two then went to a hillside opposite Saul's camp and shouted to awaken the soldiers and Saul. David upbraided Saul's captain-general for his carelessness in not properly protecting the king, telling how he had invaded the camp and had taken the king's spear and drinking pitcher, not, however, revealing his identity. Soon the entire camp was awake, and it was the king himself who recognized David's voice and also the facts related—that his spear and cruse were gone. These David offered to return through a messenger, explaining that he had taken them merely to prove that he had no ill will to the king, no wish to do him injury. David did not attribute Saul's enmity to his own evil passions and selfishness, but very politely suggested that if it were of the Lord it might well cease with an offering to the Lord; but if the king were following the counsel of men these must be wicked men, for the effect of their counsel was to alienate a fellow-Israelite not only from his home and land, but also from his God and his religion, by driving him from amongst his people to the heathen. He assured the king that if his blood must be shed he preferred that his death should be in the land of Israel, and that this alone was his reason for not leaving his native land. But he suggested that for the king to be pursuing him as an enemy and thinking of himself and his associates as foes to the empire, was as ridiculous as to think of a hunting expedition against a partridge as being war.

King Saul was honest enough to admit that he was in the wrong, and said, "I have sinned. Return, my son, David; for I will no more do thee harm because my life was precious in thine eyes this day. Behold, I have played the fool and have erred exceedingly."

"DELIVER ME OUT OF ALL TRIBULATION"

David's reply to the king is very noteworthy, and shows us that the center of the man's character and the guidance of his conduct was his reverence for the Lord, his faith. He said, "The Lord shall render to every man [according to] his righteousness and his faithfulness. . . . It was the Lord that delivered thee into mine hand today and I did not put forth mine hand against the Lord's anointed. And behold, as thy life was precious today in mine eyes, so let my life be precious in the eyes of the Lord and let him deliver me out of all tribulation." (Vs. 23, 24.) How wonderful this expression! In it there is no appeal to Saul for mercy, no expression of dependence upon him, but an appeal to the Lord, an expression of absolute confidence in the willingness and ability of the Lord to deliver him. Moreover, David seems to have learned a lesson which many dear Christian people have not learned, even though possessed of education and advantages in the school of Christ which David never enjoyed. David's course and language show that he understood that portion of the Lord's prayer which says, "Forgive us our trespasses as we forgive those who trespass against us"—have mercy upon us as we have mercy upon others. This is the essence of David's statement, As I have shown mercy to you, King Saul, so may the Lord show mercy to me.

"Then Saul said to David, Blessed be thou, my son David. Thou shalt both do great things and shalt surely prevail. So David went on his way and Saul returned to his place." But although invited to return, David realized that the word and the heart of Saul were unreliable. It is a lesson that we all need to note, that a wicked heart is an unreliable thing, though for the moment it may seem contrite, gentle and loving. This would not mean that we never again could have confidence in any one who had done evil to us or injury, or had done us harm; but it does mean that while not rendering evil for evil, bitterness for bitterness, malice for malice,

slander for slander, we should nevertheless use wisdom and not entrust ourselves too fully to the power of such until we should receive not merely reassuring words but practical evidence of a change of heart; that the leaven of malice had been purged out.

OTHER LESSONS FOR THE NEW CREATION

David won a great victory over Goliath; but this lesson records a still greater victory over himself. As a natural man, not begotten again of the holy Spirit, he certainly exhibited wonderful self-control. We cannot say that it was his love for Saul that spared the king's life; rather it was his love for the Lord, his respect for divine authority. We can see that unless his devotion to the Lord had been very strong indeed the temptation would have swept him before it. To the average man eight reasons would appeal for a contrary course for killing his enemy. (1) It was legitimate warfare, as between the king and his army and David and his handful. In any army today such a surprise would be considered entirely justifiable. (2) His own self-preservation seemed to demand the king's death; and such preservation is recognized generally by the world as the first law of nature. (3) His desire to escape from his wandering life and to live quietly and peaceably as one of God's chosen nation, appealed strongly for action. (4) The fact of his anointing to be king and Saul's successor, and the prospect of soon coming to the throne would be a powerful reason with many. (5) Revenge for the things he had suffered from Saul would no doubt suggest itself. (6) His patriotism—his love for his country and his nation, and his appreciation of the fact that Saul was rapidly becoming unfit to be king—was another reason for Saul's death. (7) An opportunity for accomplishing the deed thus coming to his hand might have been construed as of divine providence; and a wicked heart and guilty conscience would have so decided. (8) The interests of all of his followers, amongst them those who had risked their lives for his comfort and defense, demanded that the king should be slain; and furthermore doubtless many of them would be unable to comprehend David's motives in sparing the king's life. To such his course would appear foolish almost to madness in letting escape such an opportunity. Thus he might alienate from himself his associates in tribulation.

Surely a weaker man, or a man with less reverence for the Lord and less faith in him, would have yielded under the pressure of such inducements. The fact that David did not yield testifies loudly as respects his character, his principles.

How is it with us who have had advanced lessons in the school of Christ, and who have the advantage of being begotten of the holy Spirit, and ability therefore to comprehend the deeper things as respects the divine character and will? Would we have been similarly faithful and generous? But surely the Lord would expect still more of us than of David; surely, therefore, we should expect much more of ourselves, who are of the "house of sons" and have much advantage every way over the "house of servants." Has not our Redeemer, our Master, our Teacher, instructed us and given us a new commandment saying, "A new commandment I give unto you, that ye love one another as I have loved you"? Again in the words of our Golden Text we are instructed, "Love your enemies, do good to them that hate you." How are we exhibiting our appreciation of the lessons, of the instructions we have received? How do we daily put in practice this law of love for God—for his instructions, for the brethren, for our enemies?

NO MURDERER IN THE KINGDOM

It may be said that no such test as David had could come to us today as Christians; but that if it did, surely no Christian, no saint, would be a murderer. We reply that it must not be forgotten that we under the new dispensation are under the same law, but with a higher definition or explanation; as for instance the Master's words, when he said, "He that looketh upon a woman to desire her hath committed adultery already in his heart;" and again, "He that is angry with his brother without a cause is in danger of the judgment." "He that hateth his brother is a murderer." (Matt. 5:22, 28; 1 John 3:15.) Taking this higher definition of the divine law and its operation in our minds, we can readily see that opportunities may offer to every one of us very similar to this which came to David, opportunities to render evil for evil, railing for railing; opportunities to assassinate our neighbor, our brother—to kill his influence, his reputation, etc.

How are we meeting these tests? Are we gaining victories over self, as did David, or are we being overcome by the wicked one? If the latter course is ours, we are thus proving ourselves not members of the David or beloved class, but establishing a relationship with the adversary as being to some extent partakers of his spirit, his disposition, and manifesting this to some extent in wrong doing, murdering our brother. Our Lord indeed seems to imply that in the end of this age there will be special trials coming upon his people along these lines. He declares that brother shall deliver up brother to death, and parents shall deliver up children; and that his faithful ones under such conditions may become hated of all men. To what extent are we conniving with or coöperating with the enemy in such matters? To what extent are we like David of old, so reverent toward the Lord that we dare not touch, harm one of the members of the anointed, nor even an enemy who seeks our life, who does us injury and who says all manner of evil against us falsely, as Saul did against David?

A certain part of the temptation which comes to the Lord's people is well illustrated in this testing of David; viz., the opportunity to favor another's doing an evil work which we ourselves would not wish to do. How easy it would have been for David to say to Abishai, Proceed to do according to your judgment, I will hold aloof; but will say to you privately that I believe you will be doing a noble work for our nation; and it will even be to the king's interest, because he is an enemy even to himself and might the better die. Let us note how different a course David pursued; and let us judge that any other course would have been displeasing to the heavenly Father and would have meant David's failure in the test.

Similarly with us. Not only are we ourselves not to do unrighteousness, not to speak evil, not to think evil, not to do evil toward friend or foe; but we are to be so heartily in sympathy with this procedure that if another proposes to do an evil in our interest, we would be so in sympathy with the divine will and the law of brotherly love that we would oppose the act with all our energy.

During those seven years of trial David was being disciplined for the kingship. It was a school of adversity, of persecution and testing, in which he learned valuable lessons. Many of his most interesting psalms are credited to this epoch; as for instance, the thirty-fourth and fifty-seventh. Similarly the Lord's anointed of this Gospel church are now in the wilderness of discipline pursued by our opponents; and with us this is the time to learn valuable lessons preparatory to occupying our kingly position; and this is the time in which our hearts may be drawn out toward the Lord in praise and thanksgiving, in homage, as was David's. The difference in every respect is in our favor. His were typical and earthly things, ours are the antitypical, the heavenly things, the realities of priceless worth. What manner of persons ought we to be! How thoroughly we should learn these lessons! How great is the prize, the kingdom we hope to attain! "If we know these things, happy are we if we do them."—John 13:17.

SOME WHO HAVE VOWED ARE BLEST

Many letters are coming to us announcing that the number who have taken the Vow mentioned in a recent issue, June 15, is increasing. We are glad of this and believe that a blessing surely follows with it. Indeed, quite a number of letters are coming in telling us of the deepening of spiritual refreshment and blessing as a result of the Vow, a drawing nearer than ever to the Lord—an assistance in the narrow way. Some of these letters are of a private, confidential character and not suitable for publication, but in general they indicate a deep and spreading work of grace, which causes us to rejoice and to believe that this matter of the vow is a part of the Lord's providence in connection with this harvest work, by which he would safeguard his people in respect to the various trials of this "evil day" just before us. Here is an illustration of how the matter has already worked advantageously:

A sister informs us that, caught in a shower, she heard the singing of a hymn and entered what appeared to be a place of worship. The speaker was a man of ability, a spirit medium, who was giving descriptions and demonstrations to those present. The sister rejoiced in her heart that by the Lord's grace her eyes of understanding had been opened so that she was not deceived as were those about her, who thought they were having communication with their deceased loved ones. She was wishing that she had the power to make some of the deluded ones know that their communications came from the demons, the fallen angels, and not from the dead. While her mind was thus ruminating happily, the adversary

was preparing a snare for her. The minister looked straight down to her and, stopping in his discourse, walked to her in the rear of the room looking upon her intently, probably with a view to hypnotizing her. As he came quite close, the sister withdrew her gaze from his face and turned her heart to the Lord in prayer for protection. The medium stopped beside her and asked if he might shake hands with her. Remembering our advice, and in harmony with the vow she has taken, to have nothing whatever to do with Spiritism or Occultism, she answered, "Excuse me, please, I think it is unnecessary." The man stopped for a moment, and, frustrated, returned to the platform.

The sister perceives that if it had not been for the warnings received through the Spiritism pamphlet (recently reiterated in connection with the vow suggestions) she might have consented to the extent of the simple act of shaking hands with the medium and might have come under a hypnotic influence by that indiscretion. She rightly perceives also that had she met the man under other circumstances where she would have not known him as a medium, the taking of his hand might have been an act of innocence, in which the Lord would have protected her from harm; but that giving her hand knowingly to a medium would have been placing herself to that extent knowingly under his influence, and the responsibility would have been with her for not having obeyed the divine command that we should have nothing whatever to do with the evil spirits or their "mediums." Indeed, we believe that the sister, when she found herself in such a meeting, should have gone out at once and that, staying at all in such company, she was under responsibility. She at once took the vow, realizing that even from thinking along its lines she had already received a blessing and a deliverance and that the lesson to her was a still greater care such as the vow implied.

A colporteur brother writes us that shortly after taking the vow, while canvassing a lady in her doorway, she asked him into the room and as soon as he entered she fell into a trance. Her lips spoke, but in a different tone of voice, and the evil spirits, speaking through her, used the plural form "we" and spoke of the woman in the third person, saying, "We brought her here," etc. They evidently desired to get the colporteur into some dispute with them or to arouse his curiosity so that he would question them. But remembering his vow he said not a word in reply. Presently the woman came out of the trance; it was for this he had waited, that he might explain to her that she was under the influence of the fallen angels, demons, and warn her to prayer and effort that she might be delivered from their power. While he was still talking to her she again went into a trance and the spirits, speaking through her, told him that he was entirely mistaken, that they were not evil spirits, that they were the spirits of dead humans and that he was the one who was deceived, etc. Again he answered not a word, but waited until the woman came out of her trance, then finished his conversation with her, interesting her in reading the Spiritism pamphlet and subsequently the DAWNS. How he might have been ensnared had it not been for the Lord's providence, not only in bringing to him a knowledge of the truth but also in bringing him to the point of making a vow that he would have nothing whatever to do with Spiritism, demonism.

Others write that they have received great benefit from the vow along the line of their greater reserve in respect to the opposite sex, and that they feel that the Lord has specially used the vow for their assistance along the line of a general weakness in the human family, and that their greater isolation from the opposite sex has resulted in their closer fellowship with the Lord. Others write us respecting the feature of the vow which refers to the keeping of the thoughts: that the vow has helped them and is helping them "to bring every thought into captivity to the will of God in Christ."—2 Cor. 10:5.

Let the good work go on, dear brothers and sisters. The vow, if you please, is the fastening on of the armor which the Lord has been providing for us and which we have been fitting to ourselves for some time. We might perhaps consider it a girdle by which, as the Apostle says, we should "gird up the loins of our minds," strengthening our wills in respect to all the various features of our covenant with the Lord, and bringing our bodies under subjection. As the Apostle again says, "I keep my body under and bring it into subjection: lest by any means after I have preached to others I myself may become a castaway."—1 Cor. 9:27.

Are some inclined to be afraid of bondage? Let us remind all such that the bondage of Sin is the one to which we are in greatest danger and that the vow has proven to many an assistance in getting free from much of the bondage of sin into the liberty of Christ, the liberty of righteousness. As for our relationship to Christ let us remember, as the Apostle expresses it, that we are his bondservants, literally bondslaves. The Apostle gloried in the fact that he bore about in his body the marks of the Lord Jesus, marks of his slavery, of his full consecration, of his having no liberty to do anything except what would be the Lord's will. The vow may in some respects mark us amongst the Lord's people, as taking less liberty than others along certain lines, but if it is a mark of our more complete submission to the Lord's will, then indeed we may glory in it.

We believe that the number of those seeing the wisdom and expediency of the vow and the blessings which it will bring will greatly increase. Let all remember that the vow is not to us but to the Lord, but that we will be pleased to know of such as take the vow that their names may be an encouragement to others and also a protection to themselves. If those who have taken the vow and have informed us, do not see their names in the lists or if the names appear misspelled or with wrong initials, will kindly advise us that correction may be made, we will appreciate it very much.

An article in our issue of October 1, 1907, presents reasons for concluding that the fallen angels will have special powers for materializing during the next few years. We learned only recently of their greater activities in this direction and that for fifteen months past spirit mediums have claimed that by the fall of 1908 the spirits will have full power of materialization in daylight and go about the streets as human beings. Whether or not they will attempt to palm themselves off as resurrected humans we know not, though we have learned of one such case. It is our duty to put all of the household of faith within reach of our influence on their guard against these wiles of the adversary. We have reasons for concluding that with the power to materialize regained by the demons the effect will be much as it was before they were restrained, as recorded in Genesis 6:1-5, and that a spirit of licentiousness amongst humanity may correspondingly be expected. Our Lord's statement that in this harvest time it would be "as in the days of Noah," and "as it was in the days of Lot," should not be forgotten. Both of the times referred to were times of great licentiousness. It is true that we have claimed and still claim that the likeness of those days to these which our Lord emphasizes is laid upon the words, "*and knew not;*" but why may not both thoughts be true? We incline to so expect.

It is written, "He shall give his messengers charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." We have seen that this Scripture applies to the feet members of the body of Christ now living in the end of this age. We have seen how the Lord has provided helping hands for warning and guarding the Feet members for their protection in this "evil day." We believe that the Lord's providence in connection with this vow matter is part and parcel of his general provision for the bearing up of the "*feet*" at this time. If such conditions prevail, as we anticipate, those taking the vow will certainly be forearmed and protected in great measure thereby.

It is not our thought to awaken needless alarm, but rather to call attention to the safeguarding and protecting arrangements which the Lord has provided, in the use of which the Lord's consecrated ones may be kept in perfect peace. Our thought is that in some manner there is a protecting influence surrounding human beings which safeguards them from the adversary and his assistants except so far as they shall give a measure of their will or consent. This safeguarding influence, we believe, is manifold in the case of the consecrated. "The angel of the Lord encampeth round about them that fear him, and delivereth them." This view is supported by the statement of Satan respecting Job—"Hast thou not made an hedge about him?" (Job 1:10.) Our thought is that as the Lord gave the adversary permission against Job, so Satan will gain liberty in the impending hour of temptation which shall come upon all the world to try them that dwell upon the earth. (Rev. 3:10.) In that contest the only ones *safe from all harm* will be those who have made the Lord, even the Most High, their refuge and habitation; because no harm can come nigh that dwelling place.

How important, then, that all the Lord's people forewarned by him should draw near to the Lord himself! The prophet represents the matter under the figure of a mother hen, which in the time of danger clucks for her chicks. They run to her and are safe while they look out from under her feathers at the dangers from which they had escaped.

This is the Lord's picture in respect to the faithful ones, "Surely he will deliver thee from the snare of the fowler,

and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler."—Psa. 91.

Someone writes fearful that the vow would prove an embargo on marriage by hindering courtship. We reply, that if this be true amongst the Lord's people it would doubtless prove a blessing, in full accord with the Apostle's exhortation in 1 Cor. 7:7, 8, 25-35. However, we see nothing in the vow to hinder a proper courtship and marriage. Assuredly there would be fewer unhappy marriages under the operation of the vow. Those younger brethren and sisters who desire unhappy marriages, who desire marriages which could be led up to only under the exhilaration of animal passion, which beclouds their judgment and stifles the spirit of a sound mind—these should not take the vow. But let us warn these that such an attitude of heart is apt to keep them out of the kingdom.

A doctor and also a nurse express fear that the vow would conflict with their professional duties. We fail to see how! One doctor advises us that he finds the vow a great blessing. Surely it is safe to have a third party present when treating one of the opposite sex *"when reasonably possible."* And that is exactly what the vow expresses. What is *"reasonably possible"* is for each to decide for himself. A doctor or a nurse should do nothing to a patient that he or she would consider wrong or immodest, so that if *necessity* compelled the services might be rendered in the presence of a congregation of the Lord's people.

LIFTING UP A STANDARD

Some fear that we are lifting up too high a standard which will deter some from accepting other truths now due. But we ask, can we have too high a Scriptural standard in view of the strenuous times the Scriptures forewarn us to expect? May we not unconsciously have lifted up the very standard foretold by the prophet Isaiah (59:19, 20), "When the enemy shall come in like a flood the spirit of the Lord shall raise up a standard against him, and the Redeemer shall come to Zion."

We admit that *too high* a standard could be lifted up, an unscriptural one: For instance, "forbidding to marry" or demanding celibacy or requiring fasts or feasts or holydays, or stipulating clothing or diet. On the contrary, the vow we suggest merely emphasizes our covenant of consecration by specializing some of its features appropriately to "that evil day."

However, let not us who have taken the vow assume any "holier-than-thou" attitude toward those who have not taken it, nor in any manner make the vow a test of fellowship. To the Master each is responsible, and each should exercise *his own conscience* in this and in every matter. While we believe that the spirit of the Lord has raised up this standard for the aid and protection of his people in this evil day, we cannot demonstrate the fact, and all of the members of the Body may not be able to "see eye to eye" on the subject. Love is the supreme and final test, we may be sure.

A RE-STATEMENT OF THE "VOW"

WATCH TOWER BIBLE AND TRACT SOCIETY.

Dear Brethren:—We, the undersigned, 17 of the members of the Class of St. Joseph, have taken the following "Vow" before the Lord:—

"Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear colaborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people, and so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open—in the case of brethren, wife, children, mother and sisters excepted, and in the case of sisters, husband, children, father and brother excepted."

Yours in the service of the Master. Dr. S. D. Senor and wife, F. R. Gossin and wife, M. E. Reimer and wife, C. W. Orton, Sister L. Freydig, Hugo H. Reimer, Wm. Wild, Nettie M. Wild, John Freydig, Mrs. H. K. Reimer, Dora A. Reimer, Emily V. Reimer, Alice E. Stone, Clara L. Buehler.

Dear Brother Russell:—

I have been so situated ever since the publication of "the Vow," suggested in June 15th TOWER, that I could not give the *prayerful* attention to its consideration, which the sacredness and importance of this matter demanded, but I *made* the time today, and therefore write to announce the registering of my vow at 1.00 P. M., August 1st, 1908. I give the date thus explicitly, as it may assist in keeping it more clearly before my mind. I will also keep a copy of the Vow in the MANNA, and DAILY refresh my mind when I read the text and comment for each day. Pray for me!

Several objections had been suggested to my mind by others, as well as by my own inner consciousness:

1st. I felt that my *consecration had included all these things,* as I held very clear convictions, *from the first,* of the *necessity* for what you refer to as *"antitypical fasting,"* explained in ZION'S WATCH TOWER, 1899, page 140. But I reasoned that the taking of "the Vow" would mean only a *more explicit statement in detail* of what I had formerly striven to practice, therefore it *could do no harm,* even though it might not serve to *add* anything. First objection overruled.

2d. It had been suggested that "the publication of names in TOWER implied an *acknowledgment* of *past indiscretions,* of *present weaknesses* and of future fears." But I replied to this, What right has any "member of the body" to judge another in this manner? I said to myself, *"What is that to thee? follow thou me."* I would not wish anyone to judge me thus, so I would not thus judge another—"to his own master he standeth or falleth." Second objection overruled.

3d. The Vow appeared to me something like the temperance pledge. I had never been a drunkard, never feared that I should become one, but for the sake of some other poor, weak, fallen wreck of humanity, who perhaps had inherited a weakness in this direction, 25 years ago I signed this pledge in the hope that my example might serve to strengthen him in his efforts to take a stand against intemperance. I realize the *power* of *numbers and example,* and therefore, if my example might be used of the dear Master to encourage even the least of his brethren, I am glad to take this stand, "with meekness and fear," not knowing how weak my own flesh *might become* under temptations which others find hard to withstand. Third and last objection overruled.

Pray for me, dear brother, as I do for you and all the dear Israel of God everywhere, that we may daily grow stronger in him and in the power of his might, that our faith may increase more and more, that we may all be made *perfect in Love,* "more than conquerors through him who loved us and died for us," our blessed Lord and Savior, Jesus Christ, whose we are and whom we serve, in whose likeness we hope to awake after the storms and trials of life are over and we have resisted *even unto blood!*

With much Christian love to yourself and all the other dear friends at the Bible House, I am,

Yours in his precious service, G. W. SEIBERT.

My Beloved Uncle:—

Just a line to express to you my gratitude for the assistance which you have vouchsafed us in pointing us to an *additional means* for the strengthening of the cords of love which bind the sacrifice to the horns of the altar—viz., "the Vow" mentioned in June 15 TOWER. I feel that there is a blessing in thus *definitely stating* my heart's desires and intentions in these matters; for although realizing that the Lord knows this has been my heart's attitude since my consecration seven years ago, yet I think this particular statement of the same will be very beneficial; not only keeping more definitely before my mind my privileges and obligations, but also enabling me to better witness for the Lord and for his glorious cause. Praise the Lord for this additional assistance by the way!

May the rich favor of the Lord continue with you, and may he continue to direct you in your earnest efforts to do and to assist others to do his blessed will.

With much love, and hoping to see you soon, I am as ever,

Your affectionate niece,

ALICE LAND WILLIAMSON.

Our Dear Brother Russell:—

We wish to make mention to you of the means of grace and strength (spiritually) the recent Olean Convention was to us. Concerning "the Vow:" On returning home, my dear husband and I reread the article in full, in the June 15th TOWER, and reconsidered it. We feared we had not given it due consideration before.

We have also reread the October 1st, 1907, TOWER, on "The Judgment of the Great Day." We are so thankful to our heavenly Father for this meat in due season, which it truly is.

Since entering the school of Christ we have tried daily to follow in the footsteps of the Master, striving toward the mark of perfect love—the love that thinketh no evil.—1 Cor. 13.

We have perfect trust that our heavenly Father will help us to carry out this vow. Whatever our Father wants us to do that is what we truly wish to do. His will is our delight, and we gladly and prayerfully take this Vow.

We do thank the heavenly Father that he has put his children on their guard. We also thank him for the channel he is using to dispense this meat in due season. May his *richest blessings* be yours. How we will praise him when this night-time of sin and weeping is over!

Yours in Christian love and fellowship,

RAY VAN HYNING AND WIFE.

Dear Brother Russell:—

Referring to your suggestion in ZION'S WATCH TOWER of June 15th, in regard to the proposed "Vow," we beg to state that we have taken it. It expresses to our understanding our definite and determined relation to the harvest work and its servants; great self-inspection in regard to present strong delusions which would "deceive if it were possible the very elect;" and finally a very guarded relationship to those of the opposite sex, in which we are to avoid, if possible, the very appearance of evil.

Therefore, dear pastor, unitedly we thank you for calling our attention to this as well as to many other matters of importance.

Yours in fellowship and service,

L. JOSEPH LARSON AND WIFE.

Dear Brother Russell:—

We, the undersigned of the Avalon Class who until now had not taken "the Vow" mentioned in the TOWER of June 15th, desire to register our names as having done so. Frank C. Roller, Patience M. McCauley, Mrs. M. L. Herr, Mrs. Margaret Wilson, Mrs. Laura B. Gasquoine, Geo. M. Wilson, W. D. Boder, Mrs. Mary A. Boder, Mrs. Margaret J. Boyd, Martha E. Dunbar, Mrs. Lillie A. Moore, Mrs. E. C. Whitehouse, Geo. A. Wilson, Mrs. G. A. Wilson, Mr. and Mrs. Sam'l McComb.

MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

F. W. Williamson and wife, Clara Tomlins, Alfred W. C. Kuehn, Mrs. G. W. Seibert, L. C. Work and wife, Mrs. Lydia Messner, H. Hoskins, Jr., and wife, Emma Blumer, Katherine A. Baeuerlein, Mrs. Alex. Ogston, Bessie Ford, J. B. Alford, E. A. Saddler, Martha Wilson, Gerald Barry, F. P. Moulton, John Segergren, Bro. and Sr. J. A. Lehman, Bro. and Sr. Tallman, Henry Gindroz, H. C. Peck and wife, Mrs. H. Graham, Mrs. H. T. Whiteworth, Mrs. C. J. Williams, Miss Annie Williams, Mrs. Cornelia Winton, Maggie Millar, Alex. Laidlaw, Mrs. J. D. Wright, Miss M. Persons, Mrs. J. H. Gourley, Aug. Lundborg, Mr. and Mrs. C. A. Russell, E. Detwiler, J. D. Cecca, R. G. Russell, T. W. Hill and wife, Francis Hill, J. Walter Davis, John Stephens, Katharine Ashby, Mabel Jette, E. S. Weekly, Emory Williams, Nellie Severance, L. J. Kihlken, G. A. Phillip, Warren C. Hickman, Walter Taylor, C. H. Booz, Joseph Levens, Mrs. Joseph Levens, John W. Jackson, Helen L. Jewell, John E. Hardie, Mrs. C. R. Zeh, Mrs. D. Antisdel, Mrs. W. Hewish, C. E. Phillips, A. W. Leflar, K. M. Welty, Sidney Morton, O. D. Deifer, Mr. and Mrs. H. C. Minkler, G. J. Redford, Virginia Noble, L. F. Zink, J. R. Brode, L. G. Clymer, E. L. Dockey, J. F. Shehorn, Gracie Doughty, Saml. and Mary Hammond, Cora Carmichael, Geo. B. McCord, Joseph V. Waters, Mr. and Mrs. Chas. A. Ward, Mrs. Jane M. McCormick, Erma E. Mason, Mrs. Emma P. Mason, C. W. Mason, Mamie Mundy, M. L. McIlvaine, E. P. Taliaferro, Thayle Gardner, Dr. W. W. Murray, E. L. Fletcher, Reginald Ward, Elizabeth Hoskins, Ellen Hoskins, Elizabeth Gillett, T. F. Williams, Mrs. D. H. Rodgers, G. Bolton, Sadie C. Redford, T. E. Banks and wife, J. R. Hill, Hans Finjord, Alex. Evans and wife, Mrs. Annie Hammond, Mrs. Minnie Ensley, James Marshall, Ethelinda Hendrickson, A. N. Pierson, Bro. and Sr. Gus. Smith, Isaac P. Noll, Edith S. Hanson, C. C. Waddle, Mr. and Mrs. G. W. Chamberlain, Thos. P. Yates, K. Yeo, C. A. Hewes and wife, C. W. Vord, Mrs. E. O. De Haven, Mrs. Geo. M. Hunt, Mrs. B. M. Stephenson, Mrs. C. P. Powley, Mrs. C. L. Knowles, Carmel Knowles, John H. Cart, Alice Nelson, F. E. Riley, H. Scott, Mrs. J. W. Burrows, Bro. and Sr. Aker, J. A. Hudspeth, Mr. and Mrs. O. R. Wilkins, Mrs. Nora B. Glass, C. L. and A. F. Crockett, Mrs. S. Stokes, Mabel E. Hewes, James S. Samuda, Wm. A. Baker, G. B. Raymond and wife, Anna H. Brooks, Willetta K. Bolger, Mr. and Mrs. C. S. Brooks, Belle Goodwin, J. W. Morris and wife, Beda Rahm, W. P. Hall, Mrs. L. F. Achor, Mrs. Catharine Rouch, K. W. Jackson, Leota C. Hall, Ruth Gregg, Mrs. G. P. Bronaugh, E. W. Reinbolt, E. W. Weld, Augusta E. French, Elmer G. Berry, Edward Worcester, Mrs. Catharine Roach, G. C. Elton, Mrs. G. C. Elton, W. A. Davis and wife, Frank French, Frank Gwillim, H. A. Remick, J. M. Campbell, J. H. Martin, Mrs. V. Banning, Nellie Bush, Herbert C. Robb, Willard Wells and wife, Mabel Wells, Carrie A. Dorst, Ellen J. Barnet, Dora Bailey, Margaret Hall, Mrs. Richard Schulze, J. W. Broom, J. F. Davault and wife, Emma C. Gill, R. J. Kilpatrick, F. W. Pattison, W. L. Dimock, Mrs. M. M. Harvey, Maggie Adams, W. M. Higbee, Erven Schlatter, F. Samuel Ganoung and wife, Wm. E. Walton, Evan T. Jones, Mattie Herbruck, Calvin Dodge and wife, Eva L. Adams, N. A. Linderberg and wife, W. B. Johnson, T. J. Beatty and wife, Mary A. Eldred, E. Gerber, Mrs. M. Hufford, F. G. Hammes, Clara Phillips, G. H. Wright, Mrs. E. Grimes, Mrs. H. C. Bell, John J. Stacey, Sue Bivens, Frank A. Shook, Mrs. Flora D. Bradley, G. F. Dillenbeck, Lucy J. Fleming, Edith S. Hansen, Lucinda Willey, Louise Fletcher, Carrie Beaty, Jr., Bee Beaty, Frank W. Wall, Josie House, Nannie M. Foster, Corintha K. Pendleton, Olive Pendleton, Ellen Pendleton, Clara Jackley, Adah Schath, Alice Ferguson, Geo. Moffatt, Cordia B. Rhodes, Ella J. Brown, Roxy Tyler, Agnes Wall, S. M. York, Miss Belle Hancher, Helen M. Hancher, Ruberta G. Brunig, Hattie Anna Miller, Horace C. Galloway, Mrs. A. Monro, Emma Bates, Sister Baltzell, H. W. Strasser, Emma Bowman, Mrs. A. Thomas, Lemuel R. Browne, Mrs. Ianthe D. Thurston, Howard B. Hale, Mrs. M. M. Harvey, B. S. Grubb, W. S. Dimock, Dr. John L. Wooding, Inez M. Merritt, H. T. Hixon, Miss Pearl Gilmore, Dr. Lora K. Barnes, Bro. and Sr. J. C. Garrison, Walter McLendon, Alfred Smith, Frank Vogler, Luther Fail and wife, Mrs. O. Margeson, Clarence B. Snow, Nora Peterson, Mrs. A. W. Peterson, F. A. Barnett, Joseph Isaac, S. H. Huston, Mary A. West, Edith E. Mason, W. Homer Lee, wife and son, F. B. Hindman and wife, George M. Haucher, Bro. and Sr. Boyeson, Harry Ehlers, Byrd McDonaugh, Mrs. Grace Marshall, Mary Stapleton, Susan Graham, Mrs. A. E. Morse, F. L. Spencer and wife, Mrs. C. M. Chase, Mrs. Harriett Broughton, Henry McClellan, Ruby L. Hotchkiss, Mrs. D. M. MacKay, Mrs. C. Johnson, I. I. Margeson and wife, Ida M. Finney, Henry H. Brown, Margaret R. Brown, Mrs. Ella F. Wilson, C. P. Bridges, A. Shipman, Sadie E. Davidson, Mercy Davidson, James A. Davidson, Arthur Hawley, Mary Orton, Wm. B. Wright, J. H. Wills, Mae Gage, Wm. Evans and wife, A. Hope Tate, Rilla Strawn, H. Manning, Phoebe Myers, Gertrude Swinney, Bettie Reynolds, Harry G. Davis, Joseph Cooch, T. H. Perkins, Ida M. Stewart, Ross W. Bailey, Mrs. Anna Fisk, W. E. Housman, Rudolf Selin, Lottie Bishop, Mrs. W. S. Lane, Mary Octavia Noe, Anna L. Bell, James Steele, Geo. A. Bail, A. C. Morgan, Helen M. Lemon, Nettie Thompson, E. C. Smith and wife, John Johnson and wife, Thomas Johnson and wife, Wm. Barth, A. Olsen, Sietse Koopman, De Verne E. Corbin, M. W. Earl and wife, Sarah E. Rogers, W. H. Clark, L. F. Lartigue, J. F. Harding, G. S. O'Dowd, Mrs. J. E. Culver, R. Robt. Hollister, Wm. J. Hollister, C. E. Schiller, Ralph Snyder, A. J. Chidester, C. F. Bullard, Lillian A. Clingman, O. E. Staples and wife, Emma Beaner, Will J. Madole, Geo. D. Laing, Abner Duffield, E. B. Stinson, H. F. Jordan, H. C. Beebe, Clark L. Sharper, Mrs. Jennie M. Barber, Archie H. Frier, Mrs. H. T. Chase, Mrs. Una Snow, Hugh A. Platt, Adolphine Lass, Mrs. W. A. Baade, Mrs. V. A. Fuller, Mrs. Margaret Foster, A. F. Binkley and wife, F. H. Taylor, Fred and Emmy Guard, August and Amelia Krueger, Ira K. Wilson, Benj. F. and Horace E. Hollister, Elders and Deacons of Bay City Class, Mich.

VIEWS FROM THE WATCH TOWER

DISCOURAGED PREACHERS

Ministers are reported by one of their number to be in a permanent condition of "Blue Monday." The editor of *The Standard* (Baptist, Chicago) informs us that he was told by a friend not long ago that "nine-tenths of all the preachers in his circle of acquaintances are discouraged." This same Jeremiah "asserted that the great majority of pastors are practically hopeless of accomplishing anything worth while; that they are restless and discontented, and heartily wish that they had never entered the ministry." If he is right, the editor of *The Standard* observes, "we may add another to the tabulated reasons why young men do not enter the ministry." The editor thinks that the preacher, under stress of unusual discouragement himself, is mistaken, but the Rev. Dr. Aked, in a recent sermon on the alleged decay of Christianity in New York, practically asserted the same facts as falling under his observation when he first visited America. As quoted by *The Examiner* (New York), his words are:

"One of the things that impressed me most when I came here for a month in the autumn of 1906, was the depression of so many preachers and recognized leaders in the churches of this city. I met many representatives of the denominations, and their discouragement about Christian work in this city seemed very strange to me.

"It was unlike anything I had observed on previous visits, reaching back about fifteen years. It seemed to me, also, so unlike yourselves. The American people are not easily discouraged. There is in you a buoyancy of spirit, an irrepressible vitality, an intellectual and emotional agility which smiles in the face of difficulty.

"We English people have shown through many centuries the grim determination we possess, and our Yorkshire saying, 'It's dogged as does it,' represents a national characteristic. With you it is different. It is not 'grimness' nor 'doggedness' that I find in you so much as a joyous and sunny disregard of difficulty, and the easy assurance of victory everywhere, which itself is more than half the battle, so that this attitude toward the problems of religious life struck me as significant.

"I have heard much of that kind of talk since I came here more than twelve months ago. First, one well-known preacher or worker and then another has shown that in his opinion Christianity is not holding its own in this city. And lately some remarkable utterances have reached the public ear."

The editor of *The Standard* attempts to furnish healing balm to the cases that may come under the preacher's classification. We read:

"To be sure, almost every man, in the ministry or out, has his hours of depression. The minister who goes home from the Sunday evening service after speaking to a handful of people, a majority of whom are not members of his church, somewhat worn by the work of the day, casting about in his mind for something upon which to preach on the following Sunday, carrying in his heart the news, just made known to him, that one of his best families will soon remove to a distant State, will doubtless feel cast down. But even so, his courage is not utterly destroyed. After a good night's rest and a talk with his Master, he goes about the tasks of the new week with a good measure of hope in his heart. The man who is permanently disheartened by one difficulty, or two or three or a dozen, ought not to be in the ministry. In fact, it is difficult to think of a place in this world where he ought to be, for there is not a worthy activity of man that can be continuously prosecuted without meeting obstacles. The lawyer, the physician, the farmer, the merchant—each has his peculiar trials. If he amounts to anything among men he must do his work in spite of discouragements. The minister is no exception to the general rule."—*Literary Digest.*

TOLSTOI AND THE PEASANT

Not long ago a small party called on Tolstoi, of whom Ivanhoff was one. One of the visitors first conversed with the Count about political and social matters. Then Ivanhoff's turn came. He was resolved to hear from Tolstoi's own lips his religious position. The following conversation ensued. "Who are you?" asked Count Tolstoi. "I am only a peasant," answered Ivanhoff. "What have you got to say to me?" was the next question. "I wish to know your opinion about Jesus Christ, and about the Holy Scriptures?" "With regard to Jesus Christ, there is nothing to be said," answered the Count. "His Personality is not necessary to us, only his teaching."

"That is very strange," said Ivanhoff; "if I found a letter in the street, the contents of which interested me, I would do all I could to find out who had written it. For me, at any rate, the writer is of more consequence than the letter. The writer can write one hundred other letters equally good, as this first letter. He himself, therefore, is of more interest to me than the letter. If I do not know him, I can only have this one letter; but if I am acquainted with him, I may be able to receive a hundred letters besides."

"As you really want to know what I think of Jesus, I will tell you," said Tolstoi. "For me, Jesus Christ is a good man, a man such as all men ought to be. You and I ought to be just as he was. But to call him God, that is blasphemy. As regards the Holy Scriptures, take this Bible in your hand. The Old Testament, I don't read it; rather tear it out and throw it away. The Old Testament only causes, as the Dukhabors rightly say, a great deal of work and only leads to trouble. Then there remains the New Testament. Take the book of Acts and the Epistles, and then take Revelation; tear them out and throw them away. You have then only the four Gospels left. Take these Gospels, read them through and think over them. There are words there that Jesus said, and the Apostles have written down; there are also words that the Apostles have written of themselves. All that the Apostles have written, tear out and throw away. Now you retain only the words that Jesus himself spoke. Of these, there are two classes. Some of the words are dim and mysterious, and hard to understand. Lay them aside. It is best for you not to read them. Then you have left only the clear words, especially the Sermon on the Mount. Read it, for it is the teaching of Jesus. In this way, you will become a Christian."

"Leo Nikolajewitsch," answered Ivanhoff, "I have understood what you have said. But you have not given me any right to do that which you have said. In one of the books you left me to retain is a passage spoken by Jesus Christ, that says: 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke 24:25.) You said to me, that I should throw away the Old Testament; but Christ himself—whom you call a good man—has commanded me to believe it all, therefore also the prophets. I hold that I have no right to throw away any book; yea, even more, that I have no right to throw away any one word that he has commanded me to believe."

Tolstoi was evidently very uncomfortable. He took the Bible from Ivanhoff's hand, threw it on the table, and began walking up and down the room in an annoyed mood. Suddenly he stopped in front of Ivanhoff, and looking him straight in the face said, "It would interest me to know what *you* think of *me?*"

Ivanhoff's friend wanted to come to his help, but he held him back saying: "If the Count had asked *you,* you could answer, but now he has asked *me,* and I want to answer him myself." He turned to Tolstoi saying: "I will tell you. In one of the books that you told me to take out and throw away, the Acts, is a story about a pious man, who gave many alms and always prayed to God. As you see, this man had the following virtues: He was God-fearing, merciful, did many good deeds, and he prayed—and yet, he was not a Christian. But an angel appeared to him and commanded that he should send to Joppa and call Simon Peter, who would tell him what to do to be saved. And when Cornelius had fetched Peter and heard his words he became a Christian. Cornelius had, as you see, the following excellent qualities: He was pious, God-fearing, benevolent, and he prayed. In you, Leo Nikolajewitsch, there is not even all these, because you do not pray. And as you do not pray, I cannot call you a Christian."

Tolstoi again began to walk to and fro in the room. At last he said: "When a chicken has once come out of the shell, it cannot be put back." With this Russian proverb, the conversation ended.

"I have since told this little incident to several of Tolstoi's admirers," adds Ivanhoff. "They could hardly believe that I had dared to speak out so freely, because Tolstoi is to many thousands of the younger Russians almost an idol. It is said," remarked Ivanhoff at the close, "that Tolstoi has now begun to pray. If this man becomes a Christian, he would be Russia's Luther."—*Quarterly Review.*

MRS. EDDY'S ABSURD IDEAS OF THE BIBLE

Mrs. Eddy's exegetical theories are dealt with in the final article on the history of Christian Science in the June *McClure's.* The writer, Georgine Milmine, makes copious

citations from Mrs. Eddy's famous book, "Science and Health," and connects these by comment of her own. "Mrs. Eddy says that her theory of the universe is founded not upon human wisdom, but upon the Bible," reports the writer, adding, "that so it is, but she uses both addition and subtraction very liberally to get her Biblical corroboration." The account given of Mrs. Eddy's point of view is:

"The Bible may be interpreted in two ways, Mrs. Eddy says, literally and spiritually, and what she sets out to do is to give us the spiritual interpretation. Her method is simple. She starts with the propositions that all is God and that there is no matter, and then reconstructs the Bible to accommodate these statements. Such portions of the Bible as can be made, by judicious treatment, to corroborate her theory, she takes and 'spiritually interprets'; that is, tells us once and for all what the passages really mean; and such portions as cannot possibly be converted into affirmative evidence she rejects as errors of the early copyists. Mrs. Eddy insists that the Bible is the record of truth, but a study of her exegesis shows that only such portions of it as meet with Mrs. Eddy's approval and lend themselves—under very rough handling—to the support of her theory are accepted as the record of truth; the rest is thrown out as a mass of erroneous transcription. Mrs. Eddy's keen eye at once detects those meaningless passages which have for so long beguiled the world, just as it readily sees in familiar texts an entirely new meaning. She explains the creation of the world from the account in the first chapter of Genesis, but the unknown author of this disputed book would never recognize his narrative when Mrs. Eddy gets through with it."

Beginning with the account of the creation, the writer takes her citations from the first edition of "Science and Health," which "remains practically the same in later editions under the chapter called 'Genesis.'" We read:

"To begin with, Mrs. Eddy says, there was God, 'All and in all, the eternal Principle.' This Principle is both masculine and feminine; 'Gender is embraced in Spirit, else God could never have shadowed forth, from out himself, the idea of male and female.' But, Mrs. Eddy adds, 'We have not as much authority for calling God masculine as feminine, the latter being the last, therefore highest idea given of him.'

"Mrs. Eddy next sets about the creation. The 'waters' out of which God brought the dry land, she says, were 'Love'; the dry land itself was 'the condensed idea of creation.' When God divided the light from the darkness, it means, says Mrs. Eddy, that 'Truth and error were distinct from the beginning, and never mingled.' But Mrs. Eddy has always insisted on the idea that 'error' is a delusion which arose first in the mind of mortal man; what is error doing away back here before man was created, and why was God himself compelled to take measures against it? Certainly the account of the Creation which came from Lynn is even more perplexing than that which is related in the Pentateuch.

"With regard to the creation of grass and herbs, Mrs. Eddy eagerly points out that 'God made every plant of the field before it was in the earth, and every herb of the field before it grew.' And that, she says, proves that 'creations of Wisdom are not dependent on laws of matter, but on Intelligence alone.'' She admits here that the Universe is the 'idea of Creative Wisdom,' which is getting dangerously near the very old idea that matter is but a manifestation of spirit. Call the universe 'matter,' and Mrs. Eddy flies into a rage; call it 'an idea of God,' and she is serenely complaisant. There was certainly never any one so put about and tricked by mere words; on the whole, it may be said that the English language has avenged itself on Mrs. Eddy.

"Arriving at the creation of the beasts of the field, Mrs. Eddy says that 'The beast and reptile made by Love and Wisdom were neither carnivorous nor poisonous.' Ferocious tendencies in animals are entirely the product of man's imagination. Daniel understood this, we are told, and that is why the lions did not hurt him." The treatment of the story of Adam is thus examined:

"'The history of Adam is allegorical throughout, a description of error and its results,' etc. Man was created in God's likeness, free from sin, sickness and death; but this Adam, who crept in (Mrs. Eddy does not explain how), was the origin of our belief that there is life in matter and was to obstruct our growth in spirituality. Mrs. Eddy says, 'Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction.' This original method of word-analysis she seems to regard as final evidence concerning Adam. About the creation of Eve, Mrs. Eddy changes her mind. In the later editions of her book she says it is absurd to believe that God ever put Adam into a hypnotic sleep and performed a surgical operation upon him. In the first edition she says it is a mere chance that the human race is not still propagated by the removal of man's ribs. 'The belief regarding the origin of mortal man has changed since Adam produced Eve, and the only reason a rib is not the present mode of evolution is because of this change,' etc.

"Not to be warned by the footprints of time, Mrs. Eddy pauses in her revision of Genesis to wonder 'whence came the wife of Cain?' But on the whole she profits by the story of Cain, for here she finds one of those little etymological clues which never escape her penetration. The fact that Adam and all his race were but a dream of mortal mind is proved, she says, by the fact that Cain went 'to dwell *in the land of Nod, the land of dreams and illusions.*' Mrs. Eddy offers this seriously as 'scientific' exegesis.

"Mrs. Eddy's conclusion about the Creation seems to be that we are all in reality the offspring of the first creation recounted in Genesis, in which man is not named, but is simply said to be in the image of God; but we *think* we are the children of the creation described in the second chapter; of the race that imagined sickness, sin, and death for itself. The tree of knowledge which caused Adam's fall, Mrs. Eddy says, was the belief of life in matter, and she suggests that the forbidden fruit which Eve gave to Adam may have been 'a medical work, perhaps.'"

Mrs. Eddy, continues this writer, "says that Christ did not come to save mankind from sin, but to show us that sin is a thing imagined by mortal mind, that it is an illusion which can be overcome, like sickness and death. The Trinity, as commonly accepted, Mrs. Eddy denies, though she seems to admit a kind of triune nature in God by saying over and over again that he is 'Love, Truth and Life.' The holy Ghost she defines as Christian Science; 'The Comforter I understand to be Divine Science.'"

Mrs. Eddy is said to have revised the Lord's Prayer "a great many times." The form printed in the edition of 1902 is given and commented on thus:

"'Our Father-Mother God, all-harmonious, adorable One. Thy kingdom is within us, Thou art ever-present. Enable us to know—as in heaven, so on earth—God is supreme. Give us grace for today; feed the famished affections. And infinite Love is reflected in love. And Love leadeth us not into temptation, but delivereth from sin, disease and death. For God is now and forever all Life, Truth, and Love.'

"In this interpretation the petitions have been converted into affirmations, and Mrs. Eddy's prayer seems a somewhat dry enumeration of the properties of the Deity rather than a supplication.

"This method of 'spiritual interpretation' has given Mrs. Eddy the habit of a highly empirical use of English. At the back of her book, 'Science and Health,' there is a glossary in which a long list of serviceable old English words are said to mean very especial things. The word 'bridegroom' means 'spiritual understanding'; 'death' means 'an illusion'; 'evening' means 'mistiness of mortal thought'; 'mother' means God, etc. The seventh commandment, Mrs. Eddy insists, is an injunction against adulterating Christian Science, although she also admits the meaning ordinarily attached to it. In *The Journal* of November, 1889, there is a long discussion of the Ten Commandments by the editor, in which he takes up both personal chastity and the pure-food laws under the command, 'Thou shalt not commit adultery.'"—*Literary Digest.*

AMERICA NEEDS PIETY MORE THAN VAST ENTERPRISES

WILL BEAT TARIFF, RAILWAYS OR BUMPER WHEAT CROPS IN RESULTS

Brother Russell: What think you of this for a characterization of present society and for a prophecy that seems certain of fulfillment,—and from a Wall Street Trade Journal at that? Very cordially yours,

JUNIUS M. MARTIN.

* * *

"What America needs more than railway extension and Western irrigation and low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half-hour Thursday night, so as to get the chores done and go to prayermeeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and

big; or worship of fine houses and big lands and high office and grand social functions.

"What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria."—*Wall Street Journal.*

AN OUTLINE FOR STUDY OF THE SONG OF SOLOMON

C. J. WOODWORTH

1:1. The song of songs—The harmony of harmonies—the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word—the song of songs because it expresses the mutual love of Christ and his church in more ways than any other.

Which is Solomon's—Type of Christ in glory, as David was a type of Christ in the flesh.

1:2. Let him kiss me—A form of salutation which has always signified closest fellowship; greet all the brethren with an holy kiss; betrayest thou the Son of man with a kiss?

With the kisses—The oft repeated endearments.

Of his mouth—Of his Word, the Scriptures.

For thy love—Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine—Wine is a symbol of doctrine. They also have erred through wine. They are drunken, but not with wine. All nations have drunk of the wine. I will not henceforth drink of this fruit of the vine. Be not drunk with wine. Doctrine is not only important but necessary. If any man will do my will he shall know of the doctrine. The time will come when they will not endure sound doctrine. Speak thou the things that become sound doctrine. Earnestly contend for the faith. Although a sound faith is essential, yet of faith, hope and love, the greatest of these is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the church than the precious doctrines so vital to her happiness.

1:3. Because of the savour—The sweet perfume.

Of thy good ointments—The holy Spirit, composed of the principal spices of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood.

Thy name—Christ, which means "Anointed."

Is as ointment—The holy anointing oil, the holy Spirit.

Poured forth—At his baptism upon the Head, at Pentecost on the Body.

Therefore—Because of their admiration and appreciation of Christ's holy Spirit.

Do the virgins—The pure in heart.

Love thee—Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:4. Draw me—No man can come to me except the Father draw him. All mine are thine, and thine are mine. All things are of the Father by the Son.

We will run—Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us; run for the prize; so run that we may obtain.

After thee—The forerunner. The first-born from the dead. The first to pass over the narrow way. The Head, that in all things he might have the preeminence. Not after the flesh, but after the Spirit.

The King—The Lord Jesus, typified by Solomon. So shall the king greatly desire thy beauty.

Hath brought me—Even in the present life.

Into his chambers—Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad—Be glad in the Lord, and rejoice, ye righteous.

And rejoice in thee—And again I say, Rejoice.

We will remember—Will meditate upon, think of.

Thy love—Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine—More even than the doctrines so precious to us.

The upright—Those without deceit, the guileless, pure-hearted.

Love thee—Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:5. I am black—The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman.

But comely—The king's daughter is all glorious within; her intentions are pure, spotless in God's sight.

O ye daughters—Professed children.

Of Jerusalem—Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar—Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins; their tents are their homes, and though outwardly stained and weather-beaten are often extremely luxurious in the interior, being hung with costly tapestries.

As the curtains—Between the Holy and Most Holy.

Of Solomon—Of Solomon's temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was a most wonderful curtain, being some thirty feet long, fifteen feet wide and five inches thick.

1:6. Look not upon me—Look not *so* upon me (Leeser); the Church kindly expostulates with her critics.

Because I am black—Because I am *somewhat* black (Leeser); the Church does not deny her imperfections, but is not disposed to admit the contentions of her fault-finders that she is *altogether* worthless.

Because the Sun—The searching light of the true Gospel which exposes every defect.

Hath looked upon me—Judgment must begin at the house of God. The Church's sins are of the kind that are open beforehand, known to all men. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded.

My mother's children—Sitting and speaking against their brother, their own mother's son.

Were angry with me—Your brethren that hated you, that cast you out for my name's sake, etc. The brother shall betray the brother to death.

They made me—Elected me, appointed me.

The keeper—Class-leader, Sunday-school teacher, etc.

Of the vineyards—Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard—The cultivation of the true vine; I am the Vine, ye are the branches.

Have I not kept—Because my Father is the husbandman.

A FATHER'S LETTER TO HIS SON

To My Dearly Beloved Son:—

It has been on my heart for a considerable time to write you a letter, to be opened on your tenth birthday, to endeavor to express something of the feeling of love and tenderness I have towards you, and to point out, for your eternal joy, and for your safety, certain principles, which I hope you will receive into a good and honest heart. At last a favorable opportunity has come, and as my last message to you I beg you to give earnest heed to all that this letter contains.

At the present time your dear mother and myself are in good health, and the affairs of the world are moving along in about the same general way as they have always moved within my lifetime. The world in general expects it to continue in this way indefinitely, and yet, looking at matters through the Lord's Word, I know that when this letter is read your papa and mamma will have passed from earthly scenes forever, and the great time of trouble, "such as never was since there was a nation," will no longer be a matter of prophecy, but of history.

It is needless for me to tell you, my dearly beloved son, what great tenderness and sympathy I feel for you in the thought that you will be bereft of earthly parents at such an early age, or with what compassion I think of the great suffering soon to come upon the world, and which, to some extent, you must share. But I know our heavenly Father and his goodness too well to think he has ever made a mistake,

and am sure that beyond these special and peculiar trials lie special and peculiar blessings. It is of these blessings that I particularly wish to write.

The reason that your dear mother and myself must die within the next few years is because the sufferings of the "body of Christ" are not yet complete, and we have taken advantage of the great opportunity to make covenants to lay down our earthly lives, and are trying to carry out our covenants, before this great work, which was begun by Jesus himself at the time of his baptism, is forever finished. The time when the suffering shall be finished is now very near, hence it follows that, if we have proved sufficiently faithful to the Lord, the time is near at hand when we shall share with him the glory that is to follow. This means that very soon it will be true of us, as it is true of the Lord, that we shall be changed from earthly to heavenly conditions, and the world will see us no more, forever.

The knowledge that the setting up of the Lord's kingdom is at hand was brought to us by a study of the works of our dear Brother Russell. Ever since the various volumes of MILLENNIAL DAWN, and the semi-monthly issues of ZION'S WATCH TOWER first came into my hands, I have sought to use all my time and talent in spreading the good news. As soon as you are old enough to understand these books and papers, I trust you will study them with the greatest care. You will be considerably assisted in this if you make use of the comments and other helps which appear in the Bible printed by the WATCH TOWER BIBLE & TRACT SOCIETY in the fall of 1908.

At the time this letter is written the Image of the Beast (the federation of so-called Protestant sects, with the Episcopal church at the head) has not yet been developed, and yet, we know from Brother Russell's writings that within a very short time now it will begin its persecuting power, and in a very few more years its work will have been ended, and it, with all of Satan's devices to deceive and enslave the minds of men, will be utterly destroyed. I am telling you this now, so that when this letter is read, the fulfillments may prove to you that there is a God, and that he carries out all of his plans without the least danger of failure at any point. All that has been foretold in the Scriptures will surely be fulfilled, and exactly on time.

I come now to the special object of this letter. The Scriptures indicate that in the year 1915, the year before this letter is read, Abraham, Isaac, Jacob, David, Isaiah, Daniel, and all the holy prophets and patriarchs from Abel to John the Baptist, will have been raised from the dead and will be in charge of the earthly phase of the Lord's kingdom, with headquarters at Jerusalem. The Lord's Word also seems to indicate that this truth, and the fact that there has been a change of dispensation, may possibly not be generally believed until the year 1918. I am writing this to you so that you will not be one of those who will be mistaken on this point, but will understand that, by the time this letter is read, the squaring and straightening of earth's affairs will be in progress from Jerusalem, at the hands of the ancient worthies.

What I now wish to urge upon you, my son, is that you give your whole heart and life unreservedly to the Lord, or in other words that you make a whole-hearted consecration to him who bought you with his own precious blood, and that you grow up with the single ambition to do with all your might all you can to aid in carrying on the work which will then be under way at Jerusalem. I wish you to do this for your own joy of heart, because there is no joy comparable to doing the Lord's will, but not alone for this reason. The Scriptures show that every son and daughter of our race must at some time make an unconditional surrender to the Lord, a full consecration of heart and life to do his will, or else be destroyed.

In addition to this I wish to hold out to you a hope which I feel justified in mentioning. There are some Scriptures which show that, after the close of the Millennial age, the ancient worthies may possibly be given heavenly honors and stations, and there is some reason to believe that, as the child of consecrated parents, you may possibly be counted in with the ancient worthies if you make at once a full consecration of your heart to the Lord. If I understand the matter rightly, you occupy a different relation to our heavenly Father than other children, up until the time when you reach years of accountability, and I am hoping that you will take advantage of this special relationship to place yourself as close to the Lord and his work as it is possible for you to do.

One thing more. Beware, oh beware, of ever resisting the Lord's will even in the smallest way! At the close of the Millennial age there will be many who shall be destroyed, because at heart they are not fully submissive to the heavenly Father's will.

Should it be the Father's will that you be permitted to be counted in with the ancient worthies, be assured, dear son, that a loving father and mother will greet you in the heavenly courts with joy untold, but in any event, you may be sure we shall always watch your course with fondest affection, doing all we can to aid you in carrying out your good resolutions, and hoping in the end to see you attain to perfect everlasting life, under the happy conditions to be obtained in the golden ages to come, after the last enemy has been destroyed.

With tenderest love,

Your devoted father, I. N. COGNITO.

KING SAUL'S IGNOMINIOUS END

1 Samuel 31.—SEPTEMBER 6.

Golden Text:—"Prepare to meet thy God."—Amos 3:12.

Saul's career began under most favorable conditions and terminated most ignominiously in suicide. A man of manifest ability, as a general and a ruler he lacked in one thing, which made his career as a whole a failure. As we have seen, he was not irreverent, nor profane and vicious in the ordinary sense of those terms. In many respects he showed a deep reverence for the Almighty and a considerable desire to do his will. His failure, on the whole, was the result of a double mind. The Apostle remarks that "A double-minded man is unstable in all his ways." Our Lord states that we "cannot serve God and Mammon." King Saul was desirous of serving God, but was also desirous of serving self and Mammon. His proper course would have been full consecration, full submission of his will to the divine will. This is the principal difference between his course and that of his successor, David. Outwardly, perhaps, Saul was as noble in character as his successor; but the latter, putting God first and submitting his own will to the divine will, had the advantage, so that whatever natural blunders he made, whatever natural defects he shared in common with the remainder of the human family, these were offset by that heart loyalty to God which never permitted him to stray far, and which, after every transgression caused him to weep bitterly and to seek divine forgiveness and therefore a closer walk with God. Thus David was a man after God's own heart, not because of his perfection of the flesh, but because of his perfection of intention and heart desire. Saul's character is represented today in many worldly people, who by a full submission of their wills to the Lord, a full consecration, might become saints, but who, in endeavoring to maintain their own wills, make a failure of life and accomplish little that is praiseworthy.

MADE MAD BY JEALOUSY

Saul lamented his loss of divine favor, declared by the Prophet Samuel; but apparently the matter did not strike him so seriously until he began to notice that the divine blessing was with the youthful David. Jealousy, one of the most intense foes of human happiness, entered his mind and almost bereft him of reason. The more faithfully David served him, and the better the results obtained, the more did Saul recognize that this marked David as his successor in the kingdom under the Lord's providence. This, as we have seen, led to the hate which sought to assassinate him and which later on led to Saul's hunting him as a brigand, with his troops. Various matters associated with the narrative clearly imply that the evil spirit which entered into Saul in connection with his envy of David was a spirit of an unsound mind, an evil or injurious spirit or disposition. There is a great lesson in this matter, not only for the worldly class represented by Saul, but a lesson also for ourselves of the new creation. In our journey through life, almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favoring humility and obedience to God at any cost; the other urging self-will backed by pride? If we are advanced Christians, who through numerous victories have gained a position where such besetments are rare, we still need to be on guard and to remember that we have a very wily Adversary, that we have the treasure of the new mind in an earthen vessel, and that in our flesh dwelleth no perfection. These recollections should make us very humble, and lead us to cling closely to the Lord, and to fear and abhor any attitude of conduct and even of thought that would in any measure seem to antagonize the divine will. Even if the Lord's favor seemed to be passing from us to another in certain respects, we should follow the course of

Jonathan and know for a certainty that it would be folly to battle with God, for no blessing could possibly lie in that direction.

THE PHILISTINE INVASION

It would not be correct for us to suppose that Saul's persecution of David occupied all of his time and attention. Undoubtedly as a man of ability he exercised quite an influence throughout his kingdom. This is evident from the fact that for seven years after Saul's death the ten tribes of Israel clung to his successor and declined to recognize David. On the other hand Saul's insane jealousy undoubtedly weakened him personally and also the resources of the people, so that the Philistines considered it an opportune time for an invasion of the land of Israel. The battle was not fought on the borders, and the invaders were not met promptly, but obtained a considerable foothold before the battle began. Meantime the attitude of King Saul's mind may be well judged from the incidents of his visit to the witch of Endor. Poor man! He had sufficient knowledge of God to have faith in him, but equally well for years he knew that he had been cut off from special divine favor, and that he had been vainly striving against God in his opposition to David. But with all this, in his vexation of heart he desired some superhuman counsel. Not only had he been seeking to take David's life, but he had slain the priest for giving David the shewbread, and in general had done everything he could to cut himself off from God's favor, even though he realized his need of it.

VISITING THE WITCH OF ENDOR

The fallen angels, demons, even back in Saul's time, sought to personate the dead, to hold communion with the living by representing themselves as their deceased friends. The Lord distinctly forbade such communications with demons; and the command throughout Saul's dominion had been that witches and those having familiar spirits, mediumship, should be put to death, with a view to driving them out of the land of Israel and thus to put away temptation from the Israelites. But now in his extremity doubtless, King Saul, disguising himself, sought the witch, that through her he might have communion with Samuel, the prophet. Evidently he had come under the delusion which was very rapidly making headway throughout the world, namely, that the dead are not dead, but merely disembodied. On this supposition he placated the witch and made his request for an interview with the Prophet Samuel.

The manifestation that took place may be accounted for in two ways:

(1) An evil spirit may have personated Samuel and foretold the results of the battle on the morrow. Doubtless it would have been easy for any one of mental acumen to forecast the predicted results. Besides we know not what facilities for information on such matters the demons may possess. Many of the things which today they tell through mediums are remarkable for their accuracy.

(2) It is not said that Saul saw anything nor that he heard anything. His communications were through the witch; she saw, she heard, she told. Saul perceived from what the witch said that it was Samuel, recognizing the prophet from the description of his mantle, etc., which she gave him. But his boldness in still attempting to ascertain his future is remarkable. One would think that, with his knowledge of God and with his realization that already he was under divine disfavor, he should have feared God's further displeasure in doing that which was forbidden. There is a lesson, too, for the Lord's people here. What the Lord is not pleased to give us through proper channels we should realize we would be better without. It is in vain that any might endeavor to circumvent the Lord, to get ahead of him in any manner. Our Lord's words, "Agree with thine adversary quickly while thou art in the way with him," would certainly apply in such a case as Saul's, when God had become his adversary. His proper course would have been to throw himself completely upon the Lord's mercy, assured that he is able to make all things work together for good. This should be our course. Faithfulness to the divine will is the only secure and happy course for us.

SAUL AND JONATHAN SLAIN

The next day the battle raged, and the army of the Israelites was worsted, and Saul and his three sons were slain, besides many of his troops. Our lesson tells of the suicide of Saul. He preferred to die by his own hand rather than to come under the control of his enemies alive. Poor man! The poet describes the anguish of his last hour, saying,

"And the falchion at thy side
To thy heart thy hand did guide;
Crownless, horseless, headless, fall
Son and Sire, the house of Saul!"

The closing verses of the lesson tell us that the Philistines sent Saul's armor piecemeal to their various cities with reports of their victory, and that they fastened his dead body to the wall of Beth-shan. It will be remembered that at the very beginning of Saul's reign, forty years before this, the Ammonites, having made an attack upon the city of Jabesh, overpowered it and demanded the surrender, and would give no better terms than that the right eye of each Jabeshite should be destroyed; and that then King Saul went promptly to their deliverance and rescued them. It is worthy of note that the men of Jabesh, forty years after, had not forgotten Saul's energy on their behalf; so that when they heard that his body and those of his sons were ignominiously fastened to the outer wall of the city to putrify and to be devoured by vultures, they went quite a distance and took down the bodies and burned them, so that no such indignity could further be expressed, and carefully buried the charred remains. Thus they attested their recognition of the king's kindness to them. Kind words and kind deeds can never die, and we are often surprised at what a power they exercise even over those who are not in any special degree the Lord's people. Such evidence of a spirit of appreciation, of kindness, illustrates the fact that, although our race is sadly fallen and bruised by the fall, nevertheless elements of the original image of God in the flesh are still traceable in the words and deeds of natural men. Without this, it might be said there would be nothing to work upon. How glad we may be to suppose that when the new dispensation shall have been ushered in, and when by reason of the binding of Satan and the restraint of evil it will be more easy to do right than to do wrong, then many will fall in line with righteousness and eventually learn to love righteousness and to hate iniquity!

Our Golden Text, "Prepare to meet thy God," is appropriate to everybody in every time. But the right way to prepare to meet God and to hear his decision respecting the character is not, as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious kingdom. As they grow in grace and knowledge, they grow in appreciation of divine favor. As the poet has said,

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

Such as are in this attitude of heart are prepared to meet their God at any time. Indeed their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed.

DAVID ATTAINING KINGSHIP

2 Samuel 2:1-7; 5:1-5.—SEPTEMBER 13.

Golden Text—"David went on and grew great, and the Lord God of hosts was with him."—2 Sam. 5:10

David was in his 30th year at the time of King Saul's death. During the ten preceding years he had led a varied life. Banished from Saul's court through envy, hunted by the king as a wild beast, David's experiences were far from what have been considered ideal. Chased as a brigand and looked upon with distrust on the part of the majority of the people, who would know little about him except that while once high in the king's favor and having been the king's general, he was now in disfavor, it would be difficult for some to consider him otherwise than with mere envy. Others again, failing to consider that God appointed the rulers of Israel, might think David a usurper, seeking to profit himself at his master's expense. As a matter of fact we find that even in the demoralized condition of things which followed the death of Saul and his three sons in the disastrous battle of our last lesson, still the eleven tribes promptly rallied to

the support of Saul's fourth son, Ishbosheth, and never seemed to think a moment of David.

David, as the captain of his band of six hundred men, had been making his home at Ziklag, southwest of Judah. When David heard of the death of Saul, instead of determining what he should do according to his own judgment, he inquired of the Lord. It seems remarkable to us that a young man, driven from home, an exile, hunted as a bandit, and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. Alas! how many Christians with every condition favorable, with Bibles in their hands and Bible-study helps, etc., manifest a much less loyal disposition! How frequently the Lord and his will are forgotten, while self decides and directs. Indeed it may be considered an evidence of a quite thorough submission to the Lord and development in grace to find a Christian earnestly seeking to know the will of the Lord in all the important undertakings of his life. "In all thy ways acknowledge him, and he shall direct thy paths."

Although the school in which David was trained may be considered a rude one, nevertheless he evidently learned many lessons in it. His first inquiry was, "Shall I go up into any of the cities of Judah"? The answer was favorable. The next question was, "To which city?" Which city shall be my headquarters or capital? The Lord directed to Hebron. David wisely estimated that the people of his own tribe knew him well and understood why he was persecuted by King Saul. David was not without honor in his own country and not without confidence in his own tribe. But with all this he had special confidence in the divine wisdom and the divine power. He recognized that the Lord was directing him and that the anointing oil had already been poured upon him and that it was only a question of time when the Lord would point out the next step. Nevertheless he recognized it to be his duty to wait on the Lord and not attempt to grasp and take hastily the things which were his by promise. He had waited for more than ten years. He could afford still to wait patiently on the Lord.

How important a lesson for the antitypical David—the Beloved—the Christ! The Apostle testifies this respecting our Lord Jesus, that he thought the kingdom not a thing to be grasped or usurped. He waited the Father's time. He meanwhile humbled himself in harmony with the Father's will and gave evidence that he delighted to do that will at any cost. This faithful and patient waiting was pleasing to God in the One who was to be heir of all things and highly exalted. Similarly we, his followers and members, are to remember the Prophet David's words, "Wait, I say, on the Lord." Some of us have learned by experience that to attempt to go before the Lord in any matter is dangerous. We are not wise enough to guide ourselves. Indeed, as the poet has expressed it,

"We fear to touch
Things that involve so much."

If we could recognize the delicacy of our situation at times, it would make us more modest and cautious. Not only our own interests and eternal glory are at stake, but also the interests of other fellow-members of the body of Christ. A rash word, a thoughtless action, inconsiderateness in any sense of the word might lead to unfavorable conditions of heart, and, even though we gained the promise, it might be by tribulation rather than by the way in which the Lord would lead.

LET YOUR MODERATION BE KNOWN

Some, miscalculating David's temperament and sentiments towards Saul, supposed that they would gain his favor by reciting incidents showing how they had assisted in Saul's overthrow, but such met with prompt rebuke, David in every instance speaking of King Saul in considerate language, not merely because it would be wrong to speak evil of any man, but also because, as king, Saul had been God's representative, "The Lord's anointed," as David himself styled it. Quite to the contrary of any exaltation over the death of his enemy, David sent a special message of appreciation to the men of Jabesh who had given decent burial to Saul and his sons. He wished them to know that he did not regard this as an act of enmity to himself, but rather as an act of decency and loyalty in which he himself would be glad to have had a share. He said, Blessed be ye of the Lord that ye have showed this kindness. And now the Lord show kindness unto you and I will also requite you this kindness. Therefore let your hands be strengthened, and be ye valiant, for your master, Saul, is dead, and also the house of Judah have anointed me king over them.

It may be contested by some that David's course was a case of policy and that he was too wise to antagonize the men of Jabesh in giving Saul and his sons decent burial. Even if this were the case it would reflect credit on David instead of discredit. It would show that he had the spirit of the Lord, the spirit of a sound mind. But we think it unnecessary to attack the motive of any person who wishes to do a kind act. Instead of attributing the motive to evil, we should "think no evil." The same principle is applicable to the Lord's people. They should not attribute wrong motives to business men who contribute money for benevolences, etc. It may, indeed, be true of some (perhaps of many) that the thought of gain associates with the gift, but it by no means follows that the act is destitute of generous motives and wholly sordid. We are the happier when we endeavor to think kindly in all the actions of life. A blind brother recently remarked, "I have no doubt that my blindness saves me from many disadvantages. When I meet people I endeavor to think of them as looking happy and generous and good; whereas if I had my sight I might consider it impossible to think of them as favorably and generously as I want to."

David's adverting to the fact that he was now King of Judah was an intimation to the men of Jabesh that they would perhaps like to have him king over them, as he was now king in the place of Saul who had hunted him for ten years. It was an intimation that they might go farther and fare worse—all of which was true, as we know.

WE WALK BY FAITH

Quite probably King David expected after his recognition by the tribe of Judah that very speedily other tribes would rally to his banner. Nevertheless we are not informed respecting any move he made to accomplish this. He was waiting on the Lord. Surely it was a long wait, too. Abner, as the general of King Ishbosheth of the eleven tribes of Israel, waged war against the enemies of Israel and to some extent gained victories. King David had plenty of opportunity of wondering whether or not the Lord intended to carry out the programme instituted in his coronation. With the prestige of victories over outside enemies, King Ishbosheth turned attention to the tribe of Judah, claiming it was in rebellion against the lawful head. The result was a civil war, instead of an entrance upon a reign of prosperity. Brothers fought against brothers—one party of God's favored people against another. And this continued for two years, gradually, however, bringing successes to David and his army. Thus we read, "David waxed stronger and stronger and the house of Saul weaker and weaker."

In considering the period of civil war and how one section of the Lord's people sought to injure others, we are reminded of spiritual Israel and the fact that brethren in it sometimes become so estranged and so out of the leading of God's providence that they also become antagonists to each other. Alas, that this should be so!—that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that the sword should be used to smite down brethren! Get the picture impressed in our minds and sealed in our hearts of coming days with spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the kingdom. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great adversary. Carnal weapons are not merely guns and swords—but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, but particularly to any of the household of faith.

KING OVER ALL ISRAEL

Ultimately King Ishbosheth and his general Abner were both foully murdered and we carefully note that David had no complicity in the matter, and that so far as the sons of Saul were concerned, David's oath of friendship with Jonathan was quite sufficient protection to them. However, the death of these men opened the way for the people of Israel to consider matters further and, as they considered, they perceived that God's favor was with David; that he was a man after God's own heart, and that as a ruler he was doing valiant service to the people who had accepted him as their king. The saner thinking amongst the tribes of Israel brought them to the conclusion mentioned in this lesson—"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel." Finally they had come to hearken to the voice of the Lord. No doubt the Lord could have brought to pass such a condition of things before. There was no divine pur-

pose in the way. And so it is with all of our affairs, if we only knew it. God, who knows the end from the beginning, is wisely guiding for the good of his people and particularly of those who are individually his of the anointed class.

Our lesson tells us that King David made a covenant or league with the people of Israel. By this is signified that he agreed to serve as king with a limited monarchy, under a constitution. He made a covenant, a constitution which was explicit as to what constituted the rights of the people and a delineation of what were the rights of the king. This institution in Israel indicates that they were the most advanced people in the world, for, so far as we can learn from history, the kings of that time were despots, who governed according to their own ideas, tramping upon the rights and liberties of the people. The interesting ceremonies connected with the exaltation of David as king over all Israel and the joy amongst the people in connection with David is amply recorded in 1 Chron. 12:23-40.

David's experiences in waiting for the kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate all serve to illustrate a great lesson to the Gospel Church. We also are called to sit upon the throne of the Lord—to rule in his name. We also have been anointed to the office by the holy Spirit, which the Apostle declares is a foretaste of the glory and joys into which we shall enter when the crowning days shall have come. If discipline, self control, faith, moderation and hope were all requisite to make David a king over the Lord's people and to properly represent him in government, how much more severe lessons should be for us, who are called to so much higher a station—to the throne of earth as God's representatives and to the Royal Priesthood, ruling, judging and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and be brought into full harmony with God! Surely we may say as David did that our trials and testings are much less than we expected them to be.

If we carefully scrutinize David's character to note what constituted its strongest points, and what, therefore, we should seek correspondingly to cultivate, we shall agree that the strongest point was his will, which was rightly directed. It is difficult to estimate the power of the human will. Apparently God has placed all the interests of the present life under the control of our wills, and, indeed, much of the success in respect to the future life is similarly under the control of our wills. Apparently the will, rightly exercised against sin, is invulnerable. As we read, "Resist the devil and he will flee from you." Just what kind of dynamic force the mind, the will, can exercise against the adversary, against sin, against sickness and disease, it is difficult for us to understand, but we have the Scriptural assurance that there is such a will, and our own experiences in its exercise have fully demonstrated the truth of our proposition. Strong wills are not confined to God's people. Satan and many of the depraved are strong-willed. Indeed, in this fact lies much of the suggestion of the spirit of wickedness. All who are the Lord's should recognize the value of determination and the unsatisfactoriness of vacillation.

The Apostle declares truly, "A double-minded man is unstable in all his ways." Such a person makes a success of nothing. Whatever may come to him above the ordinary will surely be by accident. Herein we see the wisdom of the Lord's method of dealing with the church in this Gospel age. "He seeks such to worship him as worship him in spirit and in truth." He tells them of his goodness and gives sufficiency of help to encourage the person to will aright, with assurances that if he will do the willing the Lord himself will give the necessary assistance and succor in every time of need. And although the adversary is stronger and wiser than we are, he shall not be able to hurt us because He who is on our side is greater than all who are against us. It is to this end that the Lord encourages us to make a covenant with him by sacrifice—to give up our all, our will to his guidance. Happy are they who do this. And these are few comparatively. With the majority there is a continuance of self and much of disputation in respect to things of the Lord—his will. It is in line with this endeavor to fortify the will and strengthen the character that we recognize such vows as would be of assistance. The adversary is watching continually to touch the spots most liable to assault and we must make the fortification strong, striving to keep our sacrifice with the Lord and our wills firm to resist the adversary—to serve the truth and all the household of faith, and to guard our own words, acts and thoughts.

THE SONG OF MOSES AND THE LAMB

With the inauguration of King David came the usual mirth and songs and exhibitions of joy. Indeed nearly every nation has its national anthem in which it memorializes the king and the kingdom. And is it not so with our Lord's kingdom, which is shortly to be introduced with most wonderful demonstrations? Is not the glorious temple of God—the church—the living stones of which are now being shaped, hewn and polished, hailing the great Capstone? The Head of the church is Christ. Already we hail and crown him Lord of all in our hearts and look forward with joyful anticipation to the time when "every knee shall bow" to the Lord.

Meantime we who hope to be members of the bride class and "joint-heirs with him" are here expected to learn to sing the song of Moses the servant and the song of the Lamb, for "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and might, and honor and glory, and blessing." "And they sang a new song before the throne: and no man could learn that song," except the anointed. And the Lord will be with him in Mount Zion, the kingdom. Realizing that this song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned —to what extent we can sing it now. We find indeed that it is a life study to learn this lesson. We rejoice in the privilege to bear witness of our God to all those who have ears to hear, even though doing so brings reproaches, frowns, opposition. Our patience and our faith are to continue, and we are to wait for the kingdom in its beauty and the glorious "change" in ourselves to tell to others more effectively than ever the blessed tidings.

OUR CONSECRATION VOW EMPHASIZED

The friends are getting the correct view of the recently suggested "vow," and their names are coming in freely. Some tell us of the blessings experienced, as they realize that all the features of the Vow were really included in their original consecration "even unto death" in the service of the truth and the brethren; the special features merely representing their appreciation of the strenuous times at hand and the need of safe-guarding themselves and all the dear brethren, against our wily foe, Satan.

One dear brother is curious to know who suggested to us the "vow" and who formulated its phraseology. We reply that no human being suggested "the vow" or its phraseology to the Editor. He believes that the Spirit of the Lord guided him to lift up this high "standard" for the protection of the Lord's people, by showing him that the enemy is about to "come in like a flood," and that the specializing of several features of our consecration will enable many to "resist the devil that he may flee from them." (See Isa. 59:19, 20.) The only modification to the vow was the inclusion of *brothers* and *sisters* as exceptions, at the request of a "pilgrim," who claimed that otherwise his conscience would hinder his kissing his sister, but who desired to join with the others that took the vow. The Editor explained that there is nothing in the vow to hinder the *kissing* of a brother or a sister, a nephew or a niece, *because* no one need be ashamed so to do before a congregation of the Lord's people who know the relationship; and *that any familiarity more than that would not be advisable.* However, fearing that others might misunderstand the matter similarly, these exceptions were made before the vow was printed in the TOWER. Be it understood, however, that only brothers and sisters of blood relationship are meant and understood—the very intent of the last clause of the vow being to erect a helpful barrier between brothers and sisters in the spirit.

Two or three have written asking if it would be *right* to take the vow with certain *other* exceptions and reservations. We reply, that it is each one's own business whether he takes the Vow as published or modified or not at all. Our advice is that it be taken as published. The very fact that anyone feels fearful that he or she might not be able to fulfil its provisions would mean to us that such are the very ones who *specially need* the vow in its very strongest form. It is the weak that need the fortification. Probably by far the majority of those who have thus vowed had little or no *need* of it, but joined in lifting this high "standard" in the interest of the less strong brethren, and also for the worldly.

The long lists of names coming in caution us that the printing of these in the TOWER will consume too much space. We are therefore discontinuing this method of publicity, purposing (D. V.) that with the close of the year we will publish an Alphabetical List of all who advise us that they have taken the vow.

Continue to send in your names as classes where convenient, and continue to address these vow letters to the Editor. He is specially pleased to receive them and to know of the great joy so many are experiencing in connection with this movement in the narrow way. He would be pleased to acknowledge each letter, but this would be beyond his strength, even if the other interests of the work permitted, which they would not.

Dear Brother Russell:—

Greetings in the Lord. I write you to say how pleased I was to see the TOWER containing "the vow," and to let you and the "family" know I have registered it as mine.

As a colporteur I feel its need, although I have always endeavored to walk circumspectly, but feel much strengthened in mind now by the definite Vow.

I thank our heavenly Father for harvest-work privilege and have much joy in the service, though it is uphill compared with the work in the United States.

Yours in the dear Redeemer,

HERBERT C. ROBB,—*Ireland.*

Dear Brother Russell:—

I want to tell you the joy which the June 15th TOWER brought. I am glad to tell you that I made the "vow" to the Lord. This is just what I needed.

Dear Brother, I wish you could know how much we appreciate the TOWER. It is to me like a letter from home; my joy is unspeakable. May the Lord ever keep you strong for your willing service.

Yours in the Beloved, J. H. MARTIN.

Dear Brother Russell:—

It was with great joy and thankfulness to our dear heavenly Father that I read the TOWER of June 15th.

The dear Lord's hand was indeed very evident in the wording of that "vow." It indeed seems to include all the channels through which our great adversary is at present seeking to overcome the elect. I had so earnestly prayed that the dear Lord would in some way make manifest his protection and care over his own, and caution them against the subtle ways of the enemy; for the dear Lord has seen best that I should be made painfully aware of the fact that some associating themselves with the children of God are seeking to take unauthorized liberties, clothing themselves as angels of light, and claiming to be of great assistance.

Words would fail me to express my joy and gratitude when I read the "vow" and saw how indeed the Eternal God is our refuge, and underneath are the everlasting arms. How evident again is the care of our God in that this "vow" has been published, and all may read and know our attitude.

With joy I say the taking of "the vow" has brought blessing upon blessing, and such an increase of love and joy in the colporteur work. I ask an interest in your prayers, dear Brother Russell, that I may prove faithful unto the end. Thanking you again for all your kind helpfulness, I am,

Yours in his service, S. WOLF.

My Dear Brother Russell:—

"Grace unto you and peace, from God the Father and the Lord Jesus Christ." (2 Thess. 1:2.) Although a little late I write to tell you how much I appreciate the article in June 15th TOWER, "Pay thy vows unto the Lord." It appeals to me as being a very timely warning, as I have been so situated in the last two years as to understand the importance of such a warning. The Lord in his wisdom has seen best to place me where the adversary has been busy trying to make the Lord's people believe that if they love one another, as the Word says we should (1 John 3:16), they should show it outwardly. When spoken to about it the dear friends would say that we were evil surmising or perhaps had a great deal of false modesty which we must overcome. I had taken a similar vow before the Lord, but have now taken this one, and feel that it will help me greatly in keeping the sacrifice on the altar, and while I realize my inability to keep it, yet I trust in him who has promised, "My strength is made perfect in weakness."

Now, dear brother, I realize that the greatest test is more love for the brethren and less for self, and I ask that I may be remembered by you in prayer that by the Lord's grace I may stand these tests and fulfil my vows, that by so doing I may be the more able to glorify my dear heavenly Father, which is my chief desire in life.

"Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and stablish you in every good word and work."—2 Thess. 2:16,17.

Your sister by his favor, NELLIE BUSH.

Dear Brother Russell:—

At first reading I could assent to all the conditions of the vow; yet I have not until today found time to consider them carefully and prayerfully. Having done so, I wrote out the Vow and on my knees registered it as my Vow before the Lord. I have placed the copy where I can see it the first thing in the morning and the last at night. I am sure that all who have taken it will realize that "oneness" that is so pleasing to the Lord and for which he prayed.

I have always remembered all of the Lord's dear people in prayer, but especially those at the Bible House, and realize that the colporteur work and workers are very dear to your hearts, and I more and more appreciate the great privilege which has come to me, "even me," which is just the training and discipline I need.

With much love in the Lord, T. H. PERKINS.

Dear Brother Russell:—

I write to tell you that I have taken the Vow given in June 15th TOWER, and I ask an interest in your prayers. I consider it a very timely precaution against the wiles of the adversary, especially the various "New Thought" deceptions which are being promulgated with such subtlety, befitting one whose house is about to fall. I consecrated at the age of fifteen, and, realizing how little time I had to give in the service of the Lord, while under obligations to no one, decided I would never increase my obligations by marriage and expressed as much to the Lord in my consecration vow. I have since received so many blessings and profited in so many unexpected ways by this Vow that I do not hesitate to strengthen it by the one given in the TOWER.

I assure you, dear brother, that I remember you daily at the throne of grace, as well as all the Bible House family. With much Christian love,

Yours in his service, MARY OCTAVIA NOE.

Dear Brother Russell:—

After very carefully weighing "vow" stated in June 15th TOWER, with earnest and thankful heart I desire to have you enlist me as having entered into further covenant with the Lord, through the vow. I shall only delight to remember daily before him all the stipulations contained in the vow.

Am noting with great pleasure the good fruit of your recent visit here at Little Rock.

Yours in Christ, THOS. F. HUGHES, JR.

Dear Brother Russell:—

I have been thinking of writing you for some time; now that I have made "the vow" to the Lord I shall write. I am *so rejoiced* for the article in June 15 TOWER it certainly will be a great blessing to the blessed cause. The Father is *so thoughtful* of our *every need*, calling our attention to the snares of the Adversary, and bringing forth meat in due season; so we never lack.

May God's blessings be continually showered upon you and all the dear household, is the prayer of a sister in his service, MRS. J. F. BEARD.

Dear Brother Russell:—

In addition to any action as individuals that we may have or shall take in reference to "the vow" proposed in the June 15th TOWER, as elders of the St. Louis church, we desire to unite in an expression to you of our hearty endorsement and approval of your presentations and suggestions in this regard, as being in our estimation, valuable means of safe-guarding the members of the Lord's flock in a time of particular trial and testing. We would state that we have each, individually, taken the obligation.

With much love in our Head, and praying his blessing

upon you and all his dear people everywhere, we remain,

Yours in his service, JAMES LOCKWOOD, JACOB COBINE, MENTA STURGEON, HORACE E. HOLLISTER, R. ROBERT HOLLISTER.

My Dear Brother Russell:—

I want to express my appreciation of the timely letter in June 15th TOWER. My heart overflows with joy and gladness for all the dear Lord's leadings. Every word in the letter and all of the article, "*Pay thy Vows,*" was read by me with very deep interest. I want to tell you I have gladly and reverently made this Vow to my heavenly Father and trust in his grace and strength that I may fulfil all his good will concerning me. May the dear Lord's richest blessings rest upon you, dear Brother Russell.

Your sister in Christ, (MRS.) LYDIA MESSNER.

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PAY THY VOWS UNTO THE LORD

A *vow* is a solemn promise, either to God or men. See any dictionary. It should not be followed by an oath, for the Christian's Yea should be Yea and his Nay should be Nay—as binding as though sworn to. Our Lord's words might be otherwise rendered, Let your a*vow*al be a sufficient a*vow*al and your disa*vow*al a sufficient disa*vow*al.

Our "Consecration Vow"—our "Baptismal Vow"—if a proper one—was all-comprehensive. It inclined the *sacrifice* of all that we possessed or ever would acquire. That *all* has continued to increase as the eyes of our understanding opened, and those who would "draw back" from the obligations of further light would thereby prove themselves not "more than conquerors." Those of us whose eyes of understanding discern the expediency of the vow lately proposed in the TOWER, in taking it have certainly acted up to our original consecration vow. In it we promised that our human wills would be *dead* and that we would do *everything* in our power to assist ourselves and others in the "narrow way."

The few brethren who have expressed to us *opposition* to the vow have all been married men, one of whom opposed merely the last clause, and intimated his pleasure in giving the "holy kiss" to sisters. We remind such as are living in wedlock that this matter is already covered by their "*Marriage Vow,*" and besides that the Apostle referred to the "holy kiss" as being the Eastern custom of males kissing males. However, we do not claim that a kiss is sinful, but merely one of the things "not expedient" for us now.

In the past we have opposed "clerical vows" and "church vows." And these we still oppose: they are vows to men and constitute a bondage, a slavery very injurious. We have never opposed vows to the Lord; on the contrary, these we have urged and still urge. Our "consecration vow," all comprehensive from the first, should be kept alive daily and should be enlarged daily, to cover new features of duty or privilege, as we come to see them.

The Scriptures declare that it would be better that we should make no vow at all than that we should vow to the Lord and then break the vow. (Eccl. 5:5.) Our Lord emphasized the same lesson. (Luke 14:28-34.) It is in harmony with this that we oppose so-called "Revival" methods and urge all to first "sit down and count the cost" before making the consecration vow—the baptismal vow. So now we are urging this *further perception* of the meaning of our consecration vow and the strength that will come to us all and to the cause by fully accepting it; and thus binding our sacrifices the more firmly to the altar on which they already are. To those who do *see* the Vow it is but a part of *the original vow which* MUST BE PAID. To those who do not so *see* we offer no condemnation. Each one is responsible to his own Master.

Nevertheless we have a warning to give: Do not oppose the vow. Use your own *liberty* in the matter and let others use theirs. If it is of the Lord, as we believe, none can overthrow it and whosoever opposes it will do himself injury. If in your judgment no "evil day," no "hour of temptation," no "strange work," no "strong delusion" is impending, you should be wise enough and kind enough not to oppose those who do so believe and who are getting ready for the same. Remember the Lord's words on *this subject,* "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) "Now, therefore, be ye not mockers, lest your bands be made strong." (Isa. 28:22.) Those who once take a stand of opposition will have all the more to overcome; pride not fully dead will assert itself and blind them. Hence our urgent appeal: If you do not take the vow at least do not set either your heart or your tongue against it or against those who have taken it. And, contrariwise, we admonish those who take the vow to do so in humility, not boastfully; and that they refrain from casting any reflection upon those who do not take the vow. Time will tell whether or not we are *foolishly careful* about our words, our thoughts, our avoidance of Occultism, Spiritism, etc., and in our particularity of conduct toward the opposite sex. Already many report rich added blessing through the making and keeping of the vow. Have patience with those who make slower progress and let your advantage be manifested.

PUT-IN-BAY CONVENTION REPORT

Our Put-in-Bay Convention is a thing of the past, though its sweet memories, we doubt not, will be with us to eternity. It was not only the greatest convention ever held under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, but in some respects it was one of the most remarkable gatherings of Christian people in modern times. The attendance was variously estimated at from 3,000 to 4,800, probably 3,500 would be a safe estimate. With so many meetings on the programme and some of the visitors very weary from travel and under mental strain, it is safe to suppose that one-seventh of the whole might have been missing from any one service; and it is estimated that 2,500 were present on several occasions.

It was a grandly inspiring congregation, because the faces were not only intelligent, but lighted up with a spirit of Christian love. It was a peculiar gathering in that it represented no sect or party, but professed the Bible creed alone. It was a peculiar audience further in that nearly all were consecrated people in the fullest sense of that term; it was peculiar in that so vast a company of Christian people were thorough believers in redemption through the precious blood of Christ, and disbelievers in the now popular but unscriptural Evolution Doctrine. The Pacific Coast from Washington to California, the Atlantic Coast from Maine to Florida, and all the States intermediate were well represented. The convention cost to those who attended it approximately $100,000. Each paid his own way, except in some noble instances, where the poorer friends were assisted. For instance, the Chicago Church voluntarily donated $1,500, and in so doing permitted the blessing of this convention to reach some of the dear friends who would not otherwise have enjoyed it.

It can surely be said that this was the best of all the Society's conventions thus far held, and not merely the largest. The spirit of the convention was the spirit of brotherly love, which found abundant expression, not only in the meetings, but also in the social gatherings and dining halls. The dear friends had come for a blessing, and it was only what we expected—that the Lord fulfilled his gracious promises in granting us refreshment. Our cups of joy ran over, time and again. Our hearts were enlarged. Our capacity for spiritual joy was increased, and we came time and again to the Father's table and partook of the refreshments, giving thanks in Jesus' name.

The place was in many respects ideal for such a convention—spacious, beautiful, quiet. The great hotel at which we made our headquarters accommodated about 2,400, while smaller hotels and cottages housed and fed the remainder. Naturally the crowd overtaxed the preparations and some of the dear friends were crowded more than we would have preferred. Nevertheless even the hotel people were astonished at the patience and kindly forbearance exhibited. In the congested condition, instead of murmuring, some of the dear friends assisted in waiting at the tables. Others helped by making up their own beds. Altogether the determination seemed to be a fixed one—that we had come together for a spiritual rest, a spiritual feast, and that nothing should hinder us from obtaining; and we got it according to the Lord's promises. Lessons learned in the matter of providing hotel accommodations will doubtless prove

helpful to us, should we ever again attempt so large a convention, either at the same place or elsewhere.

So important an event seemed to us to justify the devoting of one entire issue of our journal to a report of it. This we have done in a manner which, we trust, will be acceptable to all of our readers. We have not attempted to give a full report of any of the discourses, but divided equally the space at our disposal, giving a synopsis of each discourse.

OPENING THE CONVENTION

SATURDAY, AUGUST 29TH.

Brother J. F. Rutherford, chairman of the convention, presided. After the opening hymn and prayer he made the address of welcome, which we report as follows:

"Dear Brethren in the Lord—We are glad to welcome you in the name of the Watch Tower Bible and Tract Society to this the greatest convention of the Lord's people that has yet been held, or that may be held, this side of the vail. We rejoice to come here, for some of the Lord's people have been looking forward to this day, believing that a great blessing is to flow out to his dear ones during the next ten days. We come here, dear friends, with the purpose of building one another up in the most holy faith, and of giving thanks for what the Lord has done for all of us."

The chairman made apt application of the statement of the Prophet that the Lord's praises should be declared in the "island." It was suggested that this convention, being held on an island, in the midst of the turbulent sea, symbolized the condition of heart of those who amid the distressed condition of society still had their confidence resting in the Lord; that the Lord's people are the stable ones in society now. It was also considered suggestive that so many of the dear friends were gathered together from various quarters, practically under one roof, and the name of the building "Victory." This was declared to be expressive of the common sentiment entertained by all of the Lord's people—Victory! The brother further said:

"Dear friends, we all desire the victory; we all desire to be victors, yea, more than conquerors." It was suggested further that this island in the midst of the beautiful seas was named "Put-in-Bay," which presented a further picture to the mind. A bay is a haven of rest from the storms that beat upon the sea. The brother very fervently urged that all of the dear friends have their hearts overflowing with the spirit of love; love for God supreme, love for the brethren, love for truth and righteousness and sympathetic love for the poor, groaning creation, now in darkness, waiting for the manifestation of the glorified sons of God.

The chairman made it plain that every one who is a believer in the atoning blood of Christ would be made heartily welcome. Especially did he welcome the Colporteurs, likening them to the brave warriors of Balaklava, as they pass onward in their campaign against the stronghold of error, heeding not the undesirable circumstances and conditions with which they continually come in contact; heeding only the command of their King to be faithful unto death.

Also the others specially engaged in the harvest work were very cordially welcomed—the volunteers and the pilgrims. The brother further stated that he felt sure that the hearts of all were united in love and appreciation for him whom God had so highly honored as to place in a position where he would be privileged to bring the precious truths of the harvest period to the attention of so many who are hungering and thirsting after righteousness.

Each one of the dear friends was exhorted to bear in mind the nobility of his calling, and to conduct himself with appropriate dignity. The friends were given the comforting thought that even though the adversary was in close proximity on the island they were absolutely invulnerable as long as they kept close to the Master and had his Spirit, banishing thoughts of hatred or fault-finding.

BROTHER RUSSELL'S SALUTATION

After Brother Rutherford's address a hymn was sung, "Blest be the tie that binds our hearts in Christian love," in the midst of which Brother Russell ascended the platform. He was greeted with the Chautauqua salute, the waving of handkerchiefs, and he returned the same, waving his own to the enthusiastic gathering. On being introduced by the chairman he said:

"I am here on this occasion to offer you salutation. I salute you in the name of our great heavenly Father, in the name of our great Redeemer and Lord, and in the name of all the dear brethren and sisters who are interested in ZION'S WATCH TOWER and the truths which it continues to present to the best of its ability."

The brother continued to state that he considered it a blessing indeed to have the privilege of greeting so many, of whom he supposed a large proportion were fully consecrated to the Lord. He expressed himself as thinking it a most wonderful thing indeed that so many had laid their all upon the altar for sacrifice, for most of the Lord's people, no doubt, had found by experience, by actual inquiry among their acquaintances and friends, that very few would be willing to say that they had made a full, complete consecration to the Lord, and while this was saddening to the heart, yet it demonstrated the truth of the Lord's own statement, that the "elect" class would constitute only a "little flock."

He stated that it was not an uncommon thing for audiences of that size to be convened, but that it was a very uncommon thing to see an audience of that size composed of individuals, most of them not wealthy in this world's goods, who were attending for their own personal edification and not as paid delegates from large and wealthy congregations.

He expressed gratification that the dear friends had come together for personal benefit, and felt sure that they could not have come with a desire to shine before the world, for nothing connected with the truth had that tendency. Rather, as the Apostle says, "We are *counted* fools." But this is merely the estimation of the world, which estimation is foolishness in God's sight. We have taken God's side and this is the foundation of our confidence and of our rejoicing.

The brother stated that this was the only meeting in the whole world, so far as he knew, composed of so many whose hearts, as well as heads, were so thoroughly convinced in harmony with the Bible. While they were free from error and superstition, nevertheless they had come into a most abject bondage, bond-slaves of the Lord. On the one hand free, on the other hand bound; bounden by their minds and by their hearts; bound by love—"Blessed be the tie that *binds*"—bound in that after their acceptance they are not permitted to do a single thing out of harmony with his will; that only upon these conditions is a man permitted to be the servant of the Lord. The speaker urged that they let nothing come between them and this spirit of service—

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

We are not bound for a day or a week or a month, but to the end of our journey, until we die. "Be thou faithful unto death," is the divine condition imposed for the obtaining of the crown of life. It is a full surrender to all eternity. He made the statement that it was no doubt true that those who had been in this condition of bondage for ten years had more joy, more rest in the Lord, than those who had been in that condition for only one year; that as our experiences increased, our blessings increased, from grace to grace, from glory to glory, in our hearts now, in our whole being now; and that by and by there would be the attainment of the glory that God hath in reservation for those that love him.

The brother closed by exhorting the dear friends to be faithful, to keep their eyes on the final and glorious hopes and promises, on the grand consummation of our hopes, that we might be permitted to share in "*the* resurrection of *the* dead," and that each is assured of a share in the glory upon condition that he continue to share in the sufferings of this present time.

The remainder of the afternoon was spent in prayer, praise and testimony and proved to be a very interesting and profitable service.

After supper the friends mingled in sweet Christian fellowship in the spacious halls and parlors of Hotel Victory. In the immense parlors, offices, corridors and verandas the friends had full possession, and if any went away unblessed, unrefreshed, uncomforted, unstrengthened, we surely believe that it must have been for some cause of his own.

SUNDAY, AUGUST 30TH.

For more than an hour in advance of the programme announcement the friends gathered in the vast auditorium. A praise and prayer service prepared for a discourse from Brother John Harrison, which we briefly report below:

DISCOURSE BY BROTHER JOHN HARRISON

"My dear friends, I esteem it a great honor as well as privilege to be permitted to greet you in the first service this morning. We come to you this morning with a message recorded in 2 Tim. 4:6-8, 'I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall

give me at that day; and not to me only, but unto all them also that love his appearing.' These words form a part of the last charge of the great Apostle to the Gentiles to his son Timothy. They form a climax to one of the greatest lives recorded in the annals of men. The Apostle Paul had but one superior, and that was our Lord Jesus Christ. 'Seeing the time is at hand, I am ready to depart.' We look at this character and are amazed that he ever could attain thereto. Paul had his fight. He had his hour of trial, moments of despair. His was a rough pathway. And the Apostle was almost overcome in the conflict. We are not surprised that the Lord let Christ set his heart upon him. He told Paul that he should suffer much for him. Paul was a man of no mean parts. He could boast of Roman citizenship and that he had been brought up at the feet of Gamaliel. He was a man full of wisdom, of zeal, of understanding, and he was zealous in persecuting the Christians, thinking that he did God service. The name of Saul of Tarsus is the only name recorded in the description of the death of Stephen. He it was who held the garments of those who crushed out the life of the martyr. Thus was Paul when he was taken captive by our Lord Jesus Christ. Blindness was his portion until mercy spoke and the scales dropped from his eyes. The foes were indeed mighty that confronted this man (a defender of the cross of Calvary) when he entered the narrow way. His conquest of himself was a mighty one. He made a complete sweep of the things of the earth when he entered this race. He eliminated all the ambitions of this life, recognizing the fact that it was for Christ's sake. Not many men can measure to that altitude of character.

"Paul said, 'I am dead with Christ.' But then, just then, began the greatest conflict—to bring everything into subjection to the will of God. 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Such a change in Paul's condition of mind must have been attended by a marvelous grasp of faith in the man whom he had persecuted in his previous life. I speak the experiences of many when I say that we did not fall into this way easily. What a wonderful conflict of soul there must have been when Paul turned about and recognized the Christ, the truth.

"I meet with different ones who say, 'I don't see how I can ever be an overcomer; how I can win the prize.' Let me ask you, Who put you into the race? God did. Our heavenly Father knows all about you. And the Lord understands the whole situation, just as he did for Paul. Let no one take your crown. It has been assigned to you.

"Paul was permitted to look into the future as well as retrospectively over the past. He was ready to say, No more conflicts, no more besetments, no more doubts. I am ready. We are in the last end of the age, whereas Paul stood in the first end of it. We stand in the last end of the Gospel age and the first end of the Millennial age. Paul said that there was a crown laid up for him, which the righteous Judge should give him in *that* day. We will receive it in *this* day. May our confidence become firmer, our rest in him become sweeter as the days go by."

DISCOURSE BY BROTHER M. L. McPHAIL

After another season of praise and prayer we heard from Brother M. L. McPhail on the subject of "Evil-Speaking and Judging." His text was:—

"'Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy; who art thou that judgest another?'—James 4:11, 12.

"He that speaketh evil of another speaketh evil of the law. What law? The law of honor, the royal law, the law of Love. The law of love says, 'Love your neighbor as yourself.' If a man love another as himself he will cover the faults of that one just as he would his own. If a man with the law of love, the love of God, in his heart hears something about others, is he to keep it to himself or to tell it to others? The Apostle Peter says that above all things we should have fervent love amongst ourselves. A man never makes himself great in making another less. We have a rule for everything in Matt. 18:15-17, 'If thy brother trespass against thee, go to him alone' about it. And if he hear thee, what then? Ah! then thou hast gained thy brother.

"Paul going to Damascus to persecute the Christians heard our Lord's voice saying, 'Saul, Saul, why persecutest thou me?' If it was hard for Paul, so it is hard with every fault-finder. If thy brother trespass against thee go and tell him alone, and if he will not hear, take one or two others. If he will not hear them, take it to the congregation that they may restore him. The Bible tells me not to speak evil of anyone. The Lord will judge righteously. The judges of the earthly courts cannot judge righteously. Many a man has been hanged for the crime of another. And many a man has gone free who would not have done so with righteous judgment. Our Lord will know who is to blame and who is not. Judge nothing before the time. If you want to get on that judgment-seat in the Millennial age, my friends, you must keep down now, 'Who art thou that judgest another?' Before you judge, find the book and chapter and verse in the Bible which gives you the authority to judge. We should consider it well to look into ourselves and to attend to our own business, to our own consecration. If we do this, we shall not have time to see the faults of others. The Apostle Paul said, 'I keep my body under, lest after having preached to others, I myself become a castaway.'

"He who judges others lays the foundation for his own judgment. God will be just as loving and kind—and just as severe also—as we are to others. The Apostle James says that he who gives no mercy shall have judgment without mercy. God has no mercy for you if you have no mercy for others. 'With what judgment ye judge, ye shall be judged.'

"Think for a moment of the words in the 15th Psalm: 'Lord, who shall abide in thy tabernacle or who shall dwell in thy holy hill?' It is one thing getting in and another staying in. What is meant by taking up a reproach against a man's neighbor? To take up a reproach against a man's neighbor is to violate the law of love. So that if I hear anyone speaking against my sister or brother and do not oppose this I take up a reproach against him. We see then, dear friends, that a person is guilty if he listens to evil things. If we have the love of God in our hearts we will not believe anything against our brother until it is proved against him. But suppose a man tells us something about a brother high in the truth. Should we not believe it? No! If an angel from heaven should tell it, do not believe it. If we have the love of God in our hearts we will not be against our brother unless he acknowledges the wrong. Love will cover a multitude of sins. When one is honored, all should rejoice. There is no envy in the true body of Christ. Neither a back-biter nor one who listens to a back-biter will get into the kingdom. In 1 Peter 3:10 the Apostle says, 'For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.' Well, who does not love life and love the good days promised? If we want to get into the kingdom, let us refrain from evil and speak no guile."

DISCOURSE BY BROTHER B. H. BARTON

The afternoon session opened at 2 o'clock with praise and prayer, after which Brother B. H. Barton was introduced. His subject was:—"Our Highest Motives."

Brother Barton stated that it was customary to take a text and then to preach from that text, but that this time he intended to reverse the usual order, to preach the sermon and then have the text at the end. He had a special reason for this—to avoid the prejudice of the minds of those in the audience; that oftentimes when the text was announced it sounded so familiar that the opportunity for drawing specially helpful thoughts from that text was almost gone.

The brother proceeding said that every individual member of the human race would spend eternity in one of four conditions. He cited Gen. 2:10-14 as containing a suggestion of what these four classes would be. The river that went forth out of Eden, he said, might represent the human race, which also originated in Eden and which was brought forth to be the crowning blessing to the earth. From thence the river was divided into four heads, so the human race has gone out of Eden because of sin, and since it has left the garden it has been divided into four classes. The first river was named Pison, which compassed the land of Havilah, where there was much gold, and the gold of that land was good. How often in the Scriptures gold is used to symbolize the divine nature, the condition of the "little flock." The second division was Gihon, corresponding to the servants before the throne, the palm-bearers of Revelation, touching a symbolical Ethiopia, for that country was used to represent servitude. The third division was Hiddekel, flowing toward Assyria, the world, the restitution class. And the fourth was Euphrates, the river which was made dry by Cyrus, and concerning which we read that it shall be dried up, like those who go into the second death, as unworthy of a continuation of the moisture of hope.

The statement was emphasized that all must come under one of these divisions, and the query was given as to which of them would contain us. Some were represented as saying, "Oh, I would like to be of the company typified by the

river Pison, flowing where there is much gold; I would like to be of that special class which shall have the divine nature rather than be of the restitution class." "But why this desire? What would be the reason; what the motive?" It was suggested that the individual might even be deceived for a time and not understand his own mind in this matter, as to what the real foundation motive was. Some of the motives that have been entertained are these: "I want to be of that class because I want the very best there is; others can have the second best." Such, however, will not be of that company, for their motive is selfish, the same spirit which actuated them before meeting with the truth. These feel that they could not be satisfied with any other position, not knowing the glories in store for the restitution class, when even the words which compose our language will be materially changed. Others state their motive as being a desire to see the Lord, to see him face to face, to enjoy his communion and fellowship. Others desire to be of that class because they want to help the world, they say. But so carefully is the foe entrenched in us that this even may be a snare. It was suggested that our desire may be that *we* may do this work; not so much that the work might be done, but that we might do it. No! we must "glorify the Son."

BROTHER RUSSELL'S DISCOURSE

Another praise and prayer service rested and prepared the congregation for Brother Russell's discourse. Jesus said to his disciples, "*Come ye yourselves aside into a desert place and rest for a while.*"

We do not report this discourse because so many of you as desire it already have a fuller report in various newspapers publishing these sermons every week. Clubbing rates can be secured by addressing the WATCH TOWER office.

MONDAY, AUGUST 31ST.

In the two hours devoted to a praise, prayer and testimony meeting, the great congregation had an excellent opportunity for communicating the one to the other respecting the Lord's providences in their behalf and in praise and petitions. The time was well improved and many hearts were made glad.

DISCOURSE BY BROTHER O. L. SULLIVAN

"'Be ye not overcome with evil, but overcome evil with good.' (Rom. 12:21.) This question confronts all of us. The Church must overcome evil now; the entire world must overcome evil in the next age. The Apostle tells us that the 'Adversary as a roaring lion seeks whom he may devour.' The experiences of these times are going to be terrible. So were the closing scenes of Christ's life terrible. Do you esteem it a privilege to so suffer?" The speaker quoted repeatedly many forceful texts of Scripture throughout the entire discourse, going to the "law and to the testimony" to prove all statements made by him.

"The whole question with us," he said, "as we think of our text, is one of faith. It is already real in God's sight. Everything depends upon ourselves. There must be no schism in the body of Christ. The Apostle says in Rom. 12:4, 5, 'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and everyone members one of another.' We are now the family of God." At this point the speaker quoted the following Scriptures:—Eph. 2:19-22; Rom. 8:29; Psa. 21:9; Eph. 5:15.

"In the rules of consecration presented by the Apostle, we see that love is the principal thing. The command of our Master is that we love one another. He shows us that we must hate evil and seek good. 'Be fervent in spirit.' Do not render railing for railing. Provide things honest in the sight of *all* men. Love would not avenge itself. Instead of judging in an avenging spirit, this new mind will try to cover the fault. Again we say that everything rests upon faith. We see that Satan is now ruling; that Satan has caused all the sin and trouble; that God will destroy both sin and Satan; that God hath reconciled us to himself through Jesus Christ. It requires faith to abide in this world and not be of it. We must have faith. A want of it is fatal. Evil can be rooted out, overcome, destroyed by good. God's methods are exact and simple and true. We are laboring together with God. His Word instructs us. Just restraints are placed upon the souls hoping to become joint-heirs in the kingdom with our Lord." Again the speaker drew from the numerous Scriptures which he cited many helpful illustrations for the child of God.

"It is by prayer and fasting and supplication that we keep out of sympathy with the evil and in close touch with our Lord, until he turns loose upon us the holy Spirit. We cannot have the heart filled with two things at the same time. If we are filled with love there is no room left in our hearts for evil. (2 Cor. 10:5.) 'Casting down imaginations and bringing into captivity every thought to Christ Jesus.' There are two indispensable things for the Christian to do. He must study, study, study; and he must read, read, read. It does not require much to decide your chance. Love and trust the brethren if the heavens fall. You will be misunderstood, but God is for us. Keep with those who have the same mind that you have, the same hope, the same desires. What concord the Apostle advises! How can two walk together unless they are agreed? 'If ye do these things, ye shall never fail,' says the Apostle. By willingness to endure hardness the new mind must be polished and purified. Character must be established so that throughout all eternity there will be no deflection from the will of God.

"Three things are necessary for us—God's power and help, our own co-operation, and our consecration. God is for us, if we can only grasp it. The world calls us fools, but God's Word calls us wise virgins. God will energize these new minds and we must press forward until we shall achieve and accomplish the victory. Satan is directing all his forces against us, but our Lord overrules all these things to our good. They have a contrary effect. Satan means evil against us, and the flesh rebels and cries out for ease and pleasure."

DISCOURSE BY BROTHER GEORGE DRAPER

"Other foundation can no man lay than that which is laid." Brother Draper's subject was, "The Ransom and the Philosophy of It." He took it for granted that most of those present recognized the necessity of comprehending the wonderful doctrine of the ransom. He realized with the rest that there are very few that believe in the doctrine of the ransom at the present time, simply because they have not comprehended that which is the foundation for all Christian faith. If it be not understood we lay ourselves open to all the wiles of the adversary. He expressed his finding that a majority of the D.D.s seemed quite ready to lay it aside, without feeling very much concerned about the matter, declaring that there was no fall; that if man fell at all he fell upward. The speaker related having inquired of a learned doctor if he believed that "Jesus Christ, by the grace of God, tasted death for every man." The answer was: "No, I do not believe any such foolishness as that. No one but backwoodsmen believe that any more." Brother Draper was grateful that he was still a backwoodsman; that he recognized that had Christ not died there could no real blessing come to the human race; if Christ did not die, then the Scriptures are a farce from beginning to end.

The speaker stated that in this time it is especially necessary to have a more clear understanding of the ransom from the standpoint of philosophy than it ever was at other times and ages because of the trying circumstances in which the church finds herself. We understand that God had created man perfect, in his own image, that he fell into sin, into degradation, into shame, when he veered aside from the course of perfect obedience, and that the only hope for any restoration lies in the fact that a great price has been paid, even the death of our Redeemer.

The love of the heavenly Father was pointed out in having caused the earth to be cursed and in arranging all of the circumstances in the most helpful way possible. How kind of him to make the sentence a death sentence lest wickedness abound even more than it has! When man was driven from the Garden of Eden it was necessary for him to begin to battle with the world in its imperfection, and hence he went down gradually into oblivion. The brother stated that according to the Scriptures there was just one little ray of hope found in the promise, "The Seed of the woman shall bruise the serpent's head." On went the years, sixteen centuries, and yet no further revelation, wickedness becoming so rife that it was necessary to cleanse the face of the earth by the flood. Four hundred years more; then came the promise of a blessing through the Seed of Abraham, yet no intimation as to what that Seed should be. Then "the law was added because of transgression."

It was clearly shown that the angels had failed in their attempt to lift the race to a righteous plane. The law had made nothing perfect, because an imperfect man could not keep a perfect law. Then in the fulness of time God manifested his love in that he sent forth his son to die as a ransom for all, the just for the unjust. He actually died, actually took the sinner's place. Wherever the sinner was, there the Lord went. He was as dead as the vilest sinner.

It was impressed upon the hearers that it was this fact that made possible the promised blessing to all the families of the earth, as his death was the means which would be

used to relieve the death sentence, and usher in the glorious work of the Gospel and Millennial ages.

DISCOURSE BY BROTHER ISAAC HOSKINS

Brother Hoskins sought to impress upon the minds of the dear friends the foundations of the things that had caused their gathering together. The brother remarked that our faith in God is not only that God intends to be good, but that he is good; that our faith not only affects our hope for the future, but gives us a foretaste of it in the present time; that it takes hold of matters pertaining to the present, not only the hope that now is, but also that which is to come. He impressed all with the thought of the dignity of their calling and with the necessity for walking in accordance therewith, remembering that we are being prepared to have a share in all the glories and wealth of the heavenly condition.

The text was Matt. 25:21, "Well done, good and faithful servant." The special effort was to show what the divine approval signifies, and the value of it. Approval, he said, suggests the thought of having measured up to some standard, and that the standard with which the Lord's people are to measure is the standard of his Word, the standard of his own character, which is right and true and good. "Think of what the divine approval means," he said; "the approval of the mighty Maker of the Universe, the Self-Existing One." "The Lord, our God, is gracious in all his works. What does God want of you and me?" he queried. "We were able to judge of our present approval by the amount of joy which his promises inspire in us. Eternal life is God's favor, condemnation his disapproval, his disfavor. He endorses them because they are fully and completely in harmony with his arrangement." Brother Hoskins produced the Scripture proof that the human race as a whole had been in God's disfavor for now six thousand years, caused by the transgression of and nonconformity to the perfect law of God, and that the Lord could not endorse them in this condition. Yet it was shown that the Word of God was full of loving arrangements which the Lord had in store for the race and that it was a source of joy to all rightminded people to realize that the Lord, because of the ransom sacrifice offered in the person of his only begotten Son, could eventually establish favor to all the people.

But how, it was asked, can we gain the divine approval now and prove ourselves worthy of God's eternal favor, eternal life? In the past God's favor was with Abraham, then with Isaac, then with Jacob, then with the whole Jewish nation in a special sense; but now the covenant entered into for the obtaining of favor is a special covenant, a covenant with God by sacrifice, first made acceptable by having received the merits of the ransom sacrifice, being justified by faith, legally at peace with God, meeting his approval thus far. But a fuller favor was granted by responding to the invitation extended to those thus justified to present their bodies as living sacrifices, holy and acceptable to the Lord. But even after having done these things, what then? he asked. Can we win God's final approval, the "well done, good and faithful servant, enter thou into the joys of thy Lord"? As an answer this text was read, "Work out your own salvation with fear and trembling." The dear friends were exhorted to continue to study to know the Lord and his will that they might conform themselves to his requirements, and their success depended upon the attitude with which they went about the matter; that "with God a meek and quiet spirit is of great price." He further urged that under the influence of the holy Spirit we should gradually attain a degree of actual righteousness, above that which we had when we entered into the justified state, and that thus cleansing ourselves of all filthiness of the flesh and spirit we would have the Lord's final approval, which is of inestimable value.

This closed the third day of our blessed convention so far as discourses on the Truth were concerned. In the evening the pilgrim brethren had a spiritual fellowship meeting amongst themselves, while the concourse of people walked and talked and sang in nearly every part of the spacious building and on its lawns. We are well satisfied that the feature of social fellowship is an added blessing when rightly exercised. True, it can be made a fruitful source for evil amongst those under the domination of the world, the flesh and the adversary—as an opportunity for scandalmongering, evil-speaking, slander, etc. We praise the Lord, however, for the evidences we have that the spirit of a sound mind is coming more and more unto the Lord's people, and the conversations seemed to be confined to the glorious hopes by the way. On other occasions where these meetings have been held the special opportunity for fellowship was lost. It is this particular feature that has become helpful and comforting upon this occasion.

TUESDAY, SEPTEMBER 1ST.

In harmony with the programme the day opened with a five-o'clock meeting. The original idea of having general testimony, praise and worship was not carried out, Brother Russell considering it an opportune time to deliver a little address, which is briefly given below. It was respecting the suggestive thought in the words of the Prophet, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his beams."

The sun-rise service was an impressive one. At that early hour about 2,000 joined in praise and prayer most reverently, then listened with rapt attention to Brother Russell's address.

DISCOURSE BY BROTHER W. M. HERSEE

"This morning for a little while let us consider Paul's epistle to Timothy, first chapter, fifth verse: 'Now the End of the Commandment is Charity, Out of a Pure Heart, and of a good Conscience, and of Faith Unfeigned.' Now the end of the command is love or charity which proceeds from a pure heart and from true faith and a good conscience. We find Paul, in addressing Titus, says also, 'Speak the things which mean sound doctrine.' 'My word, which goeth forth out of my mouth shall not return to me void.' The thought here is to show the incorruptness of the Word of Truth. Many Christians fail to rightly divide the Word.

"God is gathering from the Gentiles a people to bear the name of Christ; but the seed of the flesh is not the seed of promise. The church will be part of that seed by resurrection from the dead. So it is along this line that the Apostle Paul is addressing Timothy. He admonishes him to rightly divide the Word of Truth, which was given by inspiration. Rightly dividing the Word of Truth we see that Jesus came into the world to save sinners. We read that 'By one man's disobedience' all were made sinners. By one man, Adam, death is reigning. And before God's justice could be appeased the price must be paid.

"The members of the body of Christ should have the same care for each other that the Lord has for them. 'If one member suffer, all suffer with it; or, if one member be honored, all rejoice with it.' We also find the Apostle Paul instructing Timothy not to rebuke an elder and to endure hardness; in meekness instructing those that oppose themselves. Finally, in his closing epistle, Paul tells Timothy that much of his work would go to him. Paul says that we must have true faith, and that we must have our hearts sprinkled from an evil conscience.

" 'Blessed are the pure in heart, for they shall see God.' God not only loves the church, but the world. He showed his love for us in that while we were yet sinners Christ died for us. Our Lord was at the mark of love at his consecration. He remained at this mark all through until he gave up his life. Remember Paul's words, 'Follow me, as I follow Christ.' He draws to our attention that those who are strong should bear the infirmities of the weak, and not please ourselves. It was for this reason that God placed in the midst of us some apostles, some pastors. We need to have our minds girded about with the Word of Truth. The Lord's people who are in the narrow way must expect not only to appreciate justice, but also they must not look for justice from the world, who know it not. But they must be just and express love and compassion not only towards the brethren, but also to the world in general. There is only a little light shining here and there. And the light is with the Lord's people. Rejoice in your tribulations. It will increase your faith in the Lord. All will be made perfect through sufferings. These sufferings we ourselves are made partakers of. Let us more and more appreciate our privilege of suffering with Christ, that we get not discouraged. We realize that God is for us; and if God be for us, who can be against us? He that endures to the end shall be saved. He shall receive an abundant entrance into the kingdom of our Lord and Savior Jesus Christ."

DISCOURSE BY BROTHER A. E. WILLIAMSON

"He brought me forth also into a large place; he delivered me because he delighted in me."—Ps. 19:19.

This Psalm, it was declared, was written under very peculiar circumstances by the prophet David, after his deliverance from Saul. The conclusion was drawn that this utterance applied not only to David but to the David class, that class of persons which God has been selecting to be heirs of the kingdom, even as David had been anointed to the position of king. The context was brought in to show that some of the experiences could not have referred to David as an individual and must therefore be understood to apply in a prophetic way to the great antitypical David.

The significance of the expressions that the Lord had used were brought forth. The bringing forth into a large place

was the first experience and the deliverance because of the Lord's delight, the second. The term, "large place," was represented as specially emphasizing the thought of freedom, release from the condition of bondage—the place of freedom, of rest, to which the Master referred in his gracious invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest"; that condition of freedom was described as being a large, gracious, refreshing place. But the large place of the text evidently referred to more than merely justification by faith and the accompanying peace with God, the blessing described evidently included the advance grace of Rom. 5:2, "by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." That, he said, was the large place in which those who properly appreciate the opportunities of the present time were privileged to be, the place of God's peculiar favor. They had taken a step beyond mere justification. Yet it was by reason of the step of justification that they might take the step of consecration. When these gave themselves to the Lord the Lord gave them something—the hope of the glory of God. This, it was claimed, was not true of those who had been merely justified, for even perfect human beings could not rejoice in the hope of divine glory, all they could hope for would be a restitution to the place once occupied by Father Adam in the Garden of Eden. But those who have presented themselves as living sacrifices have the hope of a heavenly inheritance because they have been begotten again to a hope of another life; seated with Christ in heavenly places.

Special stress was laid upon the deliverance feature of the text. This could not apply to us as individuals, could not apply to any only as they were members of the body of Christ, that great class in which he could delight. The deliverance was accomplished in two ways; deliverance out of the vexations and deliverance in the distresses. Sometimes the troubles, the trials, and difficulties were removed. Sometimes the Lord increased his grace and gave the ability to stand the trials, deliverance out of which would mean the depriving of the refining fire. Deliverance from worry was one of the chief blessings of the present experiences, according to the Apostle's exhortation, "Be care-full for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Our trials need to be analyzed, he said, in order to determine their cause and in order that we might pray for and expect deliverance accordingly. The trial may have been caused by transgression of the covenant and would of course bring chastisement. Then we may have transgressed some natural law and we should not expect the Lord to work unnecessary miracles for us. It may be suffering for righteousness' sake. But if it is none of these three then we may conclude that it is specially permitted for our development of character, like Paul's thorn in the flesh.

DISCOURSE BY BROTHER A. E. BURGESS

"The sun shall not smite thee by day, nor the moon by night."

"The Scriptures abound in symbols, making use of many articles and objects in every-day life to represent certain spiritual truths for those who are taught of God. Our heavenly Father is represented in the Scriptures as a 'sun;' as the Psalmist says, 'The Lord God is a Sun,' whose glorious perfection is beyond all power of description. Inasmuch as he is beyond all comparison of wisdom, justice, love and power, he is well represented in that glorious orb of day—the sun. The difference between the glory, power and majesty of Jehovah, as compared with that of the human race, is far greater than the difference between the glorious sun and the grass under our feet.

"Jehovah, in his infinite love and wisdom, foreseeing the blighting effect his glorious perfection would have upon our race, has provided a shield in the person of our Lord Jesus Christ, under whose protection those who desire may seek shelter. The length of God's *wisdom* provided everlasting life for all of his creatures who demonstrate their obedience to him. The breadth of God's *justice*, as represented in his divine law, is the full measure of a perfect man's ability. The depth of God's *love* was in providing Christ as a shield. The height of God's *power* was manifested in the resurrection of Jesus Christ from death, oblivion, to immortality.

"The light or knowledge received by the justified individual, if not used by him for the purpose intended, consecration, does not continue. He has failed to render his 'reasonable service.' Who were those of whom it was said that they should not be smitten? It was the class spoken of by the Prophet as having 'obtained a good report through faith.'

"How wise are God's provisions. The spiritual phase of the kingdom, composed of Christ and the church, possess the characteristic of the sun with its light and heating power, quickening into life the dead race, while the earthly phase of the kingdom, being in the midst of the people, as dew from the Lord, will modify and temper the glorious rays to the proper degree, so that they will not wither and blight those who are designed to receive the blessing. That this is necessary is manifest by the words of the Apostle saying concerning Jesus Christ that he will 'in his own times show who is that blessed and only potentate, the King of kings and Lord of lords, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.'—1 Tim. 6:15, 16.

Thus with these two phases of the Kingdom of God, Mount Zion, the New Jerusalem, in operation the words of the Psalmist will be fulfilled, 'Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the Great King. God is known in her palaces for a refuge.' (Psalm 48:1-4.) And then indeed will mankind be filled with joy and gladness and life and happiness and be enabled to sing the praises of the Lord. 'Praise ye the Lord. Praise, O, ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore, from the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto our God who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people.' "—Psa. 113.

WEDNESDAY, SEPTEMBER 2ND.

This in the program was designated "Colporteur Day." It opened with prayer and praise service, and by 9:30 the spacious tent was filled to overflowing by the dear friends to hear Brother Russell's address to the

"HARVEST CO-LABORERS"

He said, "I address you as harvest co-labòrers because that will include nearly all of you—pilgrims, colporteurs, sharpshooters, volunteers. How wonderful it seems that the Lord has been pleased to associate us imperfect beings with his dear Son, the Chief Reaper, in this harvest time! How glad we all are that a place for each of us has been found in the work! The Lord and not man surely opened up the various avenues of harvest service—one and all so different from anything else in vogue today or at any time during the past. How wonderfully, too, the Lord has been blessing and prospering these various agencies is indicated by this immense gathering of Bible Students—not to mention the thousands whom we have left at home!

"We do not boast, however, dear friends. All they of 'this way' are few, and amongst them are not many great, wise or learned, as the Apostle implies. God has been pleased to pass by the innumerable company of angels who would have been glad to be associated in this work, and has given the opportunities to us. Let us appreciate them and let us show our appreciation by using them solemnly, cheerfully, joyfully, with all our mind and all our strength.

"I congratulate you also, dear friends, that although the quantity of tracts and booklets going forth from our office seems to be far exceeding those of our competitors, who are much better supplied with financial strength than we, our work, as you know, is carried on without appeals for money, while nearly all religious works make the money-getting feature extremely prominent. Thank the Lord for all of his blessings, mercies and privileges! Let us recognize his hand in the entire harvest work. Thus our faith, our love, our hope, will greatly increase.

"ZION'S WATCH TOWER is still joyfully a servant of the church, visiting its members in all parts of the world twice a month. I congratulate you that in the Lord's providence, and with your co-operation, the subscription list is increasing, tho not so rapidly as we could wish. We have reluctantly dropped recently quite a good many because neither request nor subscription price came to hand, as required by the new postal rules.

"I remind you of the pilgrim service, and the comfort and joy and blessing which it has brought to many of you, watering the seed of truth and harrowing it. I remind you that there are certain recognized qualifications for this service—three in particular. (1) We require, Is the man consecrated? (2) Is he humble? (3) Has he ability? We look

for these three qualifications in the order stated. Consider the Lord's providence in respect to the selection of these pilgrims, that while they are widely different in their general characteristics, they are all men of more than average ability. Their training has chiefly been in the school of Christ, and it still continues, we trust, and will do so. We have no theological mill from which to grind them out. We prefer that their individuality be preserved, and that thus the church, by the Lord's providence, should have the larger variety of talent in this service. Evidently the Lord has had to do with their preparation for the work. While urging that these pilgrims receive encouraging words from you, we counsel you to be wise in the matter—not to spoil them through flattery and laudations. Remember that the ability manifested in these is not so much their natural talent, but rather the ability of the truth, which has a refreshing taste and strengthening power however humbly and brokenly presented.

"I remind you of the colporteur work and its blessed opportunities. I suggest that each colporteur, however humble his talents, has greater opportunities in this quarter of the Harvest field than he would have if chosen to be the pastor of the leading congregation of the land. In the latter position he would reach but a part of one congregation; while going from door to door he leaves a number of sermons wherever he makes a sale—discourses which may preach to many for many years. For your encouragement, I note the fact that although this is known as the panic year, nevertheless, the sale of DAWN-STUDIES is thus far in excess of last year's work, and we doubt not will maintain the ascendency until the close of the year. We find indeed that the peculiar financial conditions of the country have had a sobering effect upon many and that in consequence proportionately larger numbers are willing to examine the truth. Doubtless, too, many of the books that are now being placed in libraries throughout Christendom will be diligently sought for by the great company during the time of trouble. I remark also that we find that territory is good for reworking within two years after it has been finished, and that generally the latter canvass yields the better results. We urge that all who can, employ the glorious opportunities of this department of the harvest work.

"The volunteer work seems to have been specially provided of the Lord for the help and development in courage of his dear flock. The numbers who engage annually in the distribution of this volunteer matter increases, and so far as our judgment goes, those most active in thus endeavoring to serve the truth to others are amongst the most blessed. 'He that watereth shall himself be watered.' "—Prov. 11:25.

BROTHER A. P. STEWART'S FUNERAL

Brother Russell, in closing this address, informed the audience that he was called to St. Louis, Mo., to preach the funeral sermon of our beloved brother, Gen. A. P. Stewart, once of the Confederate army, and ranking Lieutenant-General in the same. The funeral address on that occasion, we believe, was published by several of the prominent newspapers. Brother Russell returned to the convention after an absence of two days.

ADDRESSES TO THE COLPORTEURS

At 2 P. M. began a Colporteur Testimony Meeting, which was extremely interesting. It gave good proof of the zeal of these dear harvest workers.

From 4 P. M. to 5:30 short addresses were given along the line of encouragement to the dear colporteurs and helpful suggestions as to the best methods of performing that particular feature of the harvest work; suggestions as to how to prepare one's own heart and how best to conduct one's manner and speech while at the door. Talks were given by Brothers VanHyning, Hettenbaugh, LaFerry and Cole, presenting helpful pictures of the harvest work; how that when in the time of extremity even in an ordinary harvest the women sometimes left the housework to assist in the fields lest some of the grain be lost. Also beautiful examples of meekness on the part of some of the dear friends were recited to the encouragement of all. One brother suggested that we could not give out what we did not have ourselves. We must have our own hearts filled with the love of God before we can hope to influence others of the truth of our message. Examples of tact in the canvass were shown in a very interesting manner. Brother Cole closed the meeting with a very interesting and helpful rehearsal of the prophetic picture of the harvest work drawn from the incidents related concerning the rebuilding of the Jewish temple; how that all the circumstances which surrounded that experience seemed to be very illustrative of the conditions at the present time when the antitypical walls are in process of reconstruction to the glory of God. The thought was brought out that the colporteurs corresponded to the masons who were laboring on the wall, who worked with the one hand and with the other held a weapon, the sword of the Spirit. "Every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."

THURSDAY, SEPTEMBER 3RD

DISCOURSE BY BROTHER FRANK DRAPER

On Thursday at sun rise, on the lake front, Brother Frank Draper delivered an inspiring discourse, listened to by about 1,200 of the friends. He said:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5.) "Bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:27.) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

In our Lord's parable of the sower and the seed the stony ground represented those who had no root in themselves. They heard the word and received it gladly, but when persecution arose for the truth's sake they found that they had indeed entered the narrow way. They did not keep the covenant they had made with the Lord by sacrifice. They didn't have what our Lord called "root in themselves." Those who have root in themselves are the Lord's consecrated. These fully consecrated of the Lord have wills in harmony with the divine will. They would not think of taking the sacrifice from the altar. They are glad to have the privilege of sacrifice. Each of these says, "I delight to do thy will, O God." These are jewels, diamonds. They have root in themselves. They are walking in the Master's steps.

We are to love all except Satan. We can have no love for him. Do we have to make an effort to love our enemies? No! because we have this kind of love, "Blessed are the merciful, for they shall obtain mercy." How we love the brethren! not after the flesh, but after the spirit. We love each other from the Christian standpoint. Some people are very disagreeable in manner and hard to get along with. Those who have the love of God in their hearts will throw the mantle of charity over the faults of others. "In this we know that we have passed from death unto life because we love the brethren."

This period is the acceptable time. Surely the acceptable time will end. Surely the Lord will rise up in authority. Let us fully resign our wills to him. Are we willing to do this? Yes, we are willing to do whatever is necessary to become the disciple of Jesus. Are you able? *No*, not of yourselves. Are you willing? Yes, by God's help, we are willing! Then, dearly beloved, my admonition is, "Enter now." Offer yourselves a willing sacrifice. There will be one great family in heaven and earth. Present your body a *living sacrifice*. No wonder our text says to "bind the sacrifice to the altar." It is a very hard thing to do—to "die daily." And this is true of all of the Lord's faithful. They are daily sacrificing their lives. That is the cost our Master referred to when he said, We must take up our cross daily. Burying our wills enables us to say, "Lord, thy will be done. I have laid my body on the altar. I do not want to take it back. Do with this sacrifice, Lord, as you please." The Lord's love for the brethren who are in this attitude is manifest. The language of all such is, "I delight to do thy will, O Lord, thy law is written in my heart." "This one thing I do." "I press toward the mark for the prize of the high calling." Remember that we do not glory in the flesh. God forbids that we should glory except in the cross of Jesus Christ. I am dead to the world. I am glad that I am the Lord's disciple. Can you bear the pain, sorrow and joy, as they come, rejoicing always in the Lord? Then you are a cross-bearer, and the Lord will say, "Well done."

Let us examine this particular feature of the Abrahamic Covenant, "In thy seed shall all the families of the earth be blessed." That covenant had no mediator. It required no mediator. It will never have a mediator. Jesus is the Head of the seed class. St. Paul shows us that those who are baptized with Christ are members of the seed of Abraham, through which all the families of the earth are to be blessed.

DISCOURSE BY BROTHER F. H. ROBISON

Brother Robison's talk at 9:30 A.M. was on "Suggestive Features of the Tabernacle Structure." The text was 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." As the Apostle had made the statement that the things related to the Jewish polity were for a testimony of the things which were to be spoken after, it was taken as probable that the Lord would indicate in the structure of the tabernacle the course of the Christian way from start to finish, from the outside world to the very throne of God.

A comparison was drawn between the four steps of the text, which evidently begin with the first faint tendencies toward the Lord and righteousness and culminate in the "redemption of the body," and the four positions connected with the tabernacle—Camp, Court, Holy, Holy of Holies.

Wisdom, he said, was reasonableness, discretion, that characteristic which prompts us to pursue the right and appropriate course. "The fear of the Lord is the beginning of wisdom." The world in general, it was claimed, typified by the camp, had not even this initiative wisdom; in other words, they were foolish. They had not used their senses sufficiently to recognize the existence of the Lord and to revere him. Some, however, had been brought to a position where they were able to appreciate the Lord and where inspired with a desire to know him and to be in harmony with him, they began feeling after God if haply they might find him. To such the call went forth from the gate of the court, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To as many as had responded Christ was made unto them righteousness and they entered into the court or condition of acceptability before divine justice.

The speaker brought Scripture citations to show that the court condition was only intended as a stepping-stone to ulterior graces. The justified individual was then able to have access by faith into the additional grace of presenting his body a living sacrifice, holy and acceptable unto God. Then by a full consecration and begetting of the spirit he passed into the condition where the Lord agrees to make all the experiences of the earnest, honest Christian to work together in such a way that they will have a sanctifying effect upon him, making him meet for the inheritance of the saints in light whereunto he was called.

On the left was the Golden Lampstand, the light from which typifies the light which the entrance of his truth gives. On the right was the table of shew bread, suggesting the holding forth or the witnessing of that truth to others. Both of these, it was stated, were great blessings, great favors, the one a left-hand favor, the other a right-hand favor; "it is more blessed to give than to receive." But the Golden Altar was declared to be the most desirable spot in the Holy, the mark of perfect love, the most advanced stage this side the vail, and occupied the most conspicuous position in the sight of the one entering the Holy. "Though I have all knowledge and understand all mysteries and have not love I am nothing." "Though I speak with the tongues of men and of angels and have not love, I am become sounding brass or a tinkling cymbal."

It was also suggested that the relative sizes of the Holy and the Most Holy were significant. As the Holy of Holies was a perfect cube and as it represented one condition of existence, it might be drawn that the Holy, which contained two perfect cubes, represented two conditions, two realms of influence, namely, the will and the organism, and hence indirectly the two classes of spirit begotten ones whose courses are influenced by the disposition of the Lord and the disposition of the flesh respectively. All of these experiences were declared to be for the purpose of acquainting the royal priesthood with the characteristics of wisdom, justice, love and power.

DISCOURSE BY BROTHER H. C. ROCKWELL

Brother H. C. Rockwell spoke at 11 A.M. from the text, found in 1 Tim. 5:7, 8, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We find in the school of Christ, which is indeed the school of God, all the lessons that are necessary for the spiritual man. In these we may recognize seven cardinal points: (1) Dieting; (2) Exercising; (3) Resting; (4) Bathing; (5) Sunlight; (6) Cheerfulness; and (7) Breathing. These seven cardinal points are set forth in the Scriptures. We cannot expect to become strong in the physical lines by subsisting on chaff. A strong man cannot expect to remain strong by subsisting on milk alone. And so for us. We find that the Lord is regulating the diet. We find that when we were weak he led us along carefully, but as we grow stronger we receive stronger meat.

Dear friends, after we have been members of the Lord's school for some time and have been partaking from the Lord's table for some time, we begin to grow and develop. But it is impossible to grow properly without breathing aright. The majority of people do not know how to breathe properly. Dear friends, the new creature, the new man, in order to develop along spiritual lines properly must breathe deeply of the holy Spirit of the Lord. Many breathe only on the upper surface. If we breathe properly we find in the course of time that our spiritual life is enlarged. Deep breathing tends to enlarge capacity for breathing. So then, dear friends, let us bear these things in mind—let us strive in all ways to be filled with the spirit of love.

Hearken to our Teacher, consider our great Pattern, see where we come short and where we need development. So then it is imposed upon us most forcibly in order to attain that high development which the Lord wishes us to attain to that we be conformed to the image of Christ—to the glorious image shining through the mirror of the Scriptures. God wishes us to be "copies of his dear Son." The great Teacher, the Lord Jesus Christ, knows the experiences it is best for his people to go through in order that they may be properly developed. It requires constant experiences in order to produce proper development. If we do not have these experiences we may know that we do not belong to the school of Christ. It was the purpose of our Lord to glorify his heavenly Father; and so in giving instructions to his followers, he is giving them experiences in order to glorify and honor their heavenly Father. We should be submissive to our Lord.

Another feature we examine is the rest referred to above. The children in the school of Christ are all specially exhorted to take rest—the rest of God, and rest of joy and of hope. There is a great time of trouble coming. The world sees this. They are disturbed. They have not the rest, the peace, that is reserved for the people of God. But the children enjoy this as a foretaste of what is beyond.

As bathing is necessary to our physical health, so we find in the Scriptures that we are washed through the Word. We partake of the water of truth. Another important requirement is the sun-light. "We are walking in the sun-light all the way." It is our hearts' desire for the Lord to try and prove us day by day that we may be rounded out into his glorious likeness. The standard set before us by our Master is perfect love. Perfect love means that we love the Father with all our heart and mind and soul. It also means that we love our brethren, and not only them, but that we love our enemies also.

DISCOURSE BY BROTHER E. W. BRENNEISEN

Brother Brenneisen's subject, at 2:30 P. M., was "The Three Ways." He declared that it was pleasant to repeat the old, old story, the message of salvation, according to which testimony the Scriptures declared one must speak, or be devoid of light. The intention was not to show the three ways of man nor any of man's devices, but the three ways of the Bible.

He quoted from Isaiah's declaration respecting the height of God's plans and purposes and the surety of them, that his Word would not return unto him void, but it should accomplish that which he pleased and prosper in the thing whereunto he sent it. He affirmed that either the generally accepted thought concerning God's plans was not true or else the prophecy was not true; that if God's plan has been to convert the world he has made a failure. But, he urged, let God's Word speak though it make every man a liar.

The attention of the friends was drawn to the divisions or dispensations of the chart which was used, indicating different features of Jehovah's plan, different methods of dealing with certain ones.

Texts from Matt. 7:13, 14 and Isaiah 35:8 were read: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow the way which leadeth unto life and few there be that find it." "And an Highway shall be there, and a way, and it shall be called the way of holiness."

The broad way was opened up in Eden at the very beginning of mankind's experience with death, at the time of the loss of the homestead. The broad way was the way leading unto death, unto destruction, not to eternal torment, not to everlasting life in torture. The sentence was given, "In the sweat of thy face shalt thou eat bread until thou shalt return unto the ground." One could not return to a position which he had not previously occupied, and the Scriptural account made it clear that Adam had not been taken from eternal torment at the time of his creation, but that "The Lord God formed man out of the dust of the earth." Because of Adam's wilful disobedience he had brought upon himself the sentence of death—deprived himself of the privilege of indefinite existence under the blessing of the Lord. Being endowed with procreative powers he begat children, but as his own life rights and privileges had been subtracted he could not give a perfect life to his offspring; hence all of them partook of the death sentence, all of them began the downward course, which has of necessity become broad to be able to include every member of Adam's family, and which course finally terminates in oblivion for the individual.

But because of God's love and mercy he has provided two

ways of escape from this broad road leading to destruction, only one of which would open at any one time however. First, after hundreds of years of waiting and of various experiences under the Lord's providence, came Jesus, the Messiah, who opened up the new and living way in contrast to the old and dying way. He brought life to light by giving himself a ransom for all and furnishing the opportunity for that ransom merit to become effective by faith to those who were hungering and thirsting after righteousness. Through this action they had an acceptable entrance into the narrow way, which, followed to the end, would mean a participation in the highest form of life, immortality. This way, however, was opened up not to convert the world, but to choose a peculiar people to be associated with the Lord in his spiritual kingdom.

Last is the highway, which shall be opened up at the beginning of the Millennial age that the residue of men might seek after the Lord. This highway is designed to lead, not to the throne, but to the Edenic condition, from which the broad way had led them.

DISCOURSE BY BROTHER J. D. WRIGHT

Brother Wright spoke at 4 P. M., taking for his text Acts 9:13, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The word "repentance" is not very well understood. It does not mean what it is often supposed to mean. Nor do we understand that it means a proper sorrow on account of sin. Nor does it mean a being frightened on account of eternal torment. Repentance, dear friends, is simply a change of mind or conduct, or both. And anyone who would come into harmony with God must repent of his sins. The next step we notice is that of conversion. They must not only repent, but they must be converted. What is conversion? Conversion means a turning or being changed. Repentance is included in conversion. But conversion means more than merely repenting. There are millions of so-called Christians in the world, but only a few real Christians. The conversion that the church is to obtain is to be a complete conversion—a complete turning away from the things of this world. The Apostle tells us to "present our bodies a living sacrifice, which is our reasonable service." Now if we take this step we are that much more converted. And we must be fully consecrated to the Lord to prove what is that good and acceptable Will of the Lord. Some who become consecrated allow themselves to be conformed to the things of this world. These have not become transformed by the continual renewing of their minds.

Paul said, "This one thing I do." So the Lord's people at this time are to be thoroughly repentant and thoroughly converted. Particularly are we to give heed to those Scriptures which will tell us if we have transgressed. If the Word tells us that we have transgressed we will acknowledge it. That is the only way to get along with the Lord—to go to him just as quickly as we recognize the transgression. He has promised to help in time of need.

When the "Times of Restitution" shall have come that will be a time of refreshing. Then all sin will be eradicated and all mankind will be made perfect. Then the spirit will be poured out upon all flesh. For the Lord's people there is a refreshing shower at this present time. How refreshing to get together and talk about the precious things of the Lord! What great blessings we have time and again in these wonderful conventions! Surely the Lord is responsible for this refreshing! Somehow or other the Lord provides that we may meet more and more. It is the Lord's will that his people shall convene more and more. And there is a reason.

The time is coming for the one general convention and the Lord wants his people to get ready. If we did not know what it is to love the brethren we might feel "like fish out of water" when we get on the other side of the vail. Dear friends, we want to get on and to keep on the upward track and get into the one general convention! Thank God for this glorious time of refreshing! Let us notice that some have the idea that this matter of being repentant of our sins is so that we may go to heaven when we die. I think that there are very few who want to go to heaven if they had their choice. One man told me that he had a desire to remain here on earth, but that of the two evils of going to heaven or hell, he would choose to go to heaven.

Had it not been for the fall of Israel we Gentiles might not have had the opportunity of coming "out of darkness into the marvelous light" of this Gospel favor, for evidently the Lord originally proffered to take the predestinated number from his chosen people, natural Israel. Let us seek to run patiently the race that is set before us, following in the footsteps of our Master. May the Lord's blessing be upon us continually as we thus seek to walk faithfully until death.

FRIDAY, SEPTEMBER 4TH

DISCOURSE BY BROTHER P. S. L. JOHNSON

Brother Johnson's discourse was on "Strengthening the weak Graces," applying the principle from the text, "Ye that are strong ought also to bear the infirmities of the weak and not to please yourselves."

The Christian graces were classified into four classes: active, passive, quiescent, and mixed. Among the active were mentioned kindness, self-denial, appreciation, thanksgiving, patience, gentleness, adoration. Among the passive: meekness, forbearance, longsuffering, hope, joy, peace, humility. Among the mixed: sympathy, forgiveness, self-control, resignation. The graces thus developed will find themselves brought into play and they are made perfect through suffering, through trial and testing. The danger existed, he said, of some of our weak virtues coming in contact with forces that are stronger and of the former giving way because the individual had no knowledge of how to bring in relief from the other graces to act as a brace, to bear that which the weak grace was unable to bear, to bring in reinforcements from a quarter which had not been directly attacked. Heb. 12:2, 3 was cited as an expression of this principle: "Who for the joy set before him endured the cross, despising the shame." Here the joy came to the support of his endurance and helped him win the victory. Sympathy for the poor, groaning creation inspired this joy. Another instance, "Your adversary walketh about as a roaring lion seeking whom he may devour, whom resist steadfast in the faith." Here the faith comes to the support of the resistance, or endurance.

It was made plain that to be able to do this it was necessary to know oneself and to be able to recognize the graces which were being attacked and also the proper ones to send to their assistance. Self-control must always be present as well, a realization that in former experiences the Lord's grace has been effective toward a victory. Care must be exercised, he declared, not to throw all the burden on the strong graces, for that would evade the very benefit desired, the strengthening of that weak grace.

For instance, suppose the faith were weak. How could it be helped? Hope would show that he has called us unto the glorious things described in his Word, the participation in the throne, etc., and the illumination which that hope gives relieves the weight which has been cast upon faith. Love, clinging to the Father's heart, would let the weak faith lean on it. Humility will not think that we are being treated in this matter unfairly. Meekness is here very helpful, and patience. Appreciation also comes to the assistance when it recognizes what great things the Lord has done for us.

Hope was also taken up, and how it could best be strengthened when weak, when one desponds rather quickly. When the hope of finishing the race and coming off more than conquerors seems dim and the requirements seem so hard, then faith can be called on to support hope by bringing forth the earnest convictions from the promises of the Scriptures. Then love cheered the heart when hope was weak. Joy thrown in the balance would hold hope in the proper place. Patience and appreciation also strengthen hope.

Likewise other graces were taken up and treated in the same way, all with a view to assisting in the strengthening of the weak graces, which graces, however, he said, should not always remain weak but should by this careful and prayerful process be gradually made stronger and finally meet for the inheritance on high.

DISCOURSE BY BROTHER J. F. RUTHERFORD

Brother Rutherford's topic was The Great Counselor. His text was taken from Ps. 73:23, 24, Leeser, "Thou hast seized hold of me by the right hand, by thy counsel wilt thou guide me and afterward take me on to glory." The counsel by which the Lord guides us, he said, is his Word. We rejoice to be able to know what his counsel is, that God has a wonderful plan, that he is indeed a God of love: his counsel to the effect that mankind was under the condemnation of death, that a promised Seed of Abraham should come which should bless all the families of the earth, that the Lord Jesus did come from heaven and that in the fulness of time he died, gave himself a ransom for all, came to seek and to save that which was lost, and when he had died he was raised by the Father's own power and exalted to be the head of that Seed; that during the Gospel age it was the Father's plan to choose out a special class which should be associated with the Head and all he comprehended as that seed. The speaker also showed that our Lord as a natural man had no need of the Father's special counsel, that he was perfect and able to guide his own way in harmony with the Father's will. But as a spirit begotten individual he, like the members of his Body, needed the Father's counsel. Indeed the psalm referred only

to the one class, the Christ class, and was misapplied when it was appropriated by any others.

It was not the man Christ Jesus that was received into glory, for his flesh he gave for the life of the world, but the glorified Christ who was raised far above angels, principalities and powers and every name that is named after his lowly way was ended. He was put to death in the flesh but made alive in the spirit. He had absolute reliance in his heavenly Father, absolute reliance in the great Counselor. He reached his Gethsemane and there he knew that he must go into eternal destruction if he had failed in any way to heed the counsel of the Most High.

Many, he said, had made wrongful claims concerning this promise. Some who denied the merits of Jesus' blood and who had made creed beds and provided themselves coverings would say, "Surely the Lord is leading us; see how we are increasing in numbers." But the Scriptures say, "Woe unto them that go down unto Egypt for help, that stay on horses."

Those who were being guided by his counsel were those who had recognized the merit of the ransom sacrifice accomplished by the dear Redeemer and were justified by faith and who on the basis of that standing had presented themselves in sacrifice to the Lord and were striving faithfully to fulfil that covenant.

There is a class, however, he claimed, which comes nearer home to us than those who are of the nominal brand, merely. There are those who recognize that we are living in the harvest time, who recognize that this is the truth, but who disregard the admonition to come out of her my people, who think they can accomplish more good by staying in the church and by teaching in the Sunday-school, etc. Then there were some, he said, who had come into a fuller fellowship yet, who had long enjoyed the privilege of associating with the friends of present truth and who then became careless in the heeding of the Lord's counsel in respect to love for the brethren and who were consequently drawn into a snare by the adversary and moved to speak evil of the Lord's dear brethren. Others were not heeding the Lord's counsel in some other way. Some failed to recognize the ampleness of the Lord's providence in respect to the publishing of the truth and were driven by a desire to publish something of their own. But only those who were seeking diligently to know the minutest feature of the Lord's counsel would afterwards be received into glory.

"BAPTISM AND ITS IMPORT"

At 2:30 P. M. Brother Barton addressed the Convention on the subject of "Baptism," after which 292 brothers and sisters symbolized their burial into Christ's death by water immersion. Two other baptism services were held during the convention to accommodate friends desiring the service previous to and after the general arrangements. These services furnished opportunity for a total of 363 friends to symbolize their covenant of consecration.

SATURDAY, SEPTEMBER 5TH

Another delightful sun-rise meeting opened a splendid day. It was a Praise and Testimony Meeting. Brother Rutherford led it. It was good to be there. Testimonies turned to the vow and the blessing of nearness to the Lord resulting. Some of these testimonies were remarkable, all of them refreshing. As only a few of the vast crowd could have opportunity to express themselves the leader suggested that those present who had taken the vow and received a great blessing in consequence wave their right hand. The result indicated that a very large proportion of the friends had taken the vow.

DISCOURSE BY BROTHER F. A. HALL

Brother Hall's discourse at 9:30 A. M. was on the "Bread of Life," from John 6:51. 'I am the bread of life, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.' Dear friends, the trouble with the world is that they are starving to death. Looking back into the Garden of Eden we see that when man lost his perfect human condition he began to starve to death. It seems to me that God placed there in the Garden of Eden a sample of what the whole earth will be in God's due time. I would think that God had arranged something very beautiful there as a picture of what earth restored will be.

"As we look at the condition of sin in which mankind is wrapped at present, what a grand and glorious thing it is to know that our God is a God of wisdom! As we see God's wonderful provision for the uplifting of mankind, we see what a blessing is in store for the whole human race. It is necessary that we seek the knowledge of how God gives this blessing. First we must hear that God has made a way. We have to first become justified. All mankind has something of the original perfection left in them. 'Where sin abounded grace doth much more abound.' Now, dear friends, as we all received this reckoned justification by faith, we begin to feed upon this bread. All are by nature astray from God. When God accepted us he covered us with the righteousness of Christ. We know that in the Millennial age God purposes that the Lord shall bring back the human family to perfection. God reckons us now to have attained to this perfection. The Apostle says that we are to put on the new man, which is created in righteousness and true holiness. It is no wonder that we are in trouble all the time, because we are a class of spirit beings living in a world of sin, offering our bodies living sacrifices. We see that this new life in Christ begins when we become new creatures.

"Whatever are his thoughts, so is the man. If he has bad thoughts he has a bad character. If he has good thoughts, his character is good. The Lord shows us that if we would reign with Jesus we must give up earthly hopes—that we should willingly give up the hopes, aims and ambitions of earth. We are begotten to the spiritual nature and plant the seeds of spiritual thought one after another. The new creature can be developed in this way, dear friends. As this new creature grows we see that it becomes stronger day by day. Both the new and the old creatures are in the same house. They cannot both live compatibly in the same house. We must daily crucify and overcome the old nature. The many beautiful lessons received along the way will help us to do this. In order to crucify the old man it is necessary, dear friends, for us to control this organization by keeping the body under and bringing it into subjection, lest having preached the good tidings to others we ourselves become castaway. Considering the dual condition we are in it is necessary to see whether we are warring a good warfare. We are to give up the things of the old mind—to forget them. We are to give up not only sinful things, but even the things that are right—these latter are our sacrifices."

DISCOURSE BY BROTHER M. L. HERR

Brother M. L. Herr's discourse at 11 A. M. was on the subject, "The Lord be between thee and me."—1 Sam. 20:23.

Dear friends, with a very great deal of pleasure I bring to your mind the words from Genesis 31: "Therefore was the name of it called Galeed; and Mizpah." The Lord, through his providence, is leading us all to an appreciation of this fellowship through ZION'S WATCH TOWER. Our dear pastor "speaks often" to us through its pages. The things in our experiences that may seem small to us may be very important in God's sight. What words can more fully express these things which are of so vital importance to us than the words, "Beloved, the Lord be between thee and me forever." The new fellowship that never before was given is that we may love one another as he loved us. Does the Lord love the angels of heaven as he loved us? No! It is a sacredness not given to any other of his creatures. The Lord prayed to the Father, for us, "That the love wherewith thou lovest me may be in them." Was there ever uttered a prayer that carried such significance? We are having poured upon us the same love from the Father that he poured upon the Son. We are here because we were willing to forget our own people—to lay aside our own wills. We are offered a fellowship never before offered to any in the universe. We are to be lifted up, restored, cleansed. What in the sight of angels—what in the sight of men could be more desirable than this relationship! Only when we say "our brother" do we appreciate what a glorious thing this relationship is.

"I have overcome the world." We do not have to do this. It is our privilege to accept the same mind which was in Christ Jesus. What mind? The same mind which enters into Christ's Spirit and views matters as God would view them. If we let this mind be in us which also was in Christ Jesus, then we are walking in the spirit. May the Lord help us everyone to look at matters as he looks at them and not as the world looks at them. "THE LORD BE BETWEEN THEE AND ME." We are to know our brother according to the spirit and not according to the flesh. If we are looking at our brother as the Lord looks at us that will be "The Lord Between Thee and Me." I prefer to take the Lord's way. The Scriptures show us a beautiful picture that the cherubim were made exactly alike. And then notice how the Lord represented his presence by the Shekinah light between —God's Spirit. Let us read the words of our text in two ways, dear friends: "Now the Lord be between thee and me forever." The adversary be between thee and me never.

I wonder if the Lord's people ever have any temptation to do "wooden swearing" or evil speaking? "Above all things, brethren, swear not." Why does the Apostle give such admonition to those who are walking in the truth? Because those who lose their patience easily represent the ones referred to by the Apostle. "Be patient, therefore, brethren."

Notice the language the Father used in the case of Adam. "Because thou hast sinned." And so we must be kind and gentle in the language we use to our brothers—not to use that of blame or condemnation. There are only two masters and there are only two condemnations. The one is the condemnation of the Lord. And if the righteous smite us we are glad. And there is the other condemnation of the devil. We do not want to fall under that condemnation and we do not want to give it to another. If we allow ourselves to be blamed—to receive condemnation, it requires a great deal of grace not to give it again. We are in the evil day.

Let us remember the word "Mizpah" in connection with the WATCH TOWER service. What does it represent? The light. It is an exact representation of wisdom, love and power—this grand, glorious symbol of the divine Presence. Let us pray that the truth may so keep our minds that the brethren may dwell in unity, and let us feel sure that it is "The Lord between thee and me."

DISCOURSE BY BROTHER F. W. WILLIAMSON

"But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—Ps. 5:11.

This, the speaker said, was a wonderful message to bring to such a gathering as the one he was then addressing and an exceedingly appropriate message to bring before the Lord's people, for those who love the name, the character of God, and to those who are endeavoring by his grace to develop it. Indeed it was for no one else, not for the world. The Lord had a message of joy for the world too, he said. Thank God for that, that the world in due time is to learn the joyful sound, the glad tidings of great joy which shall be to all people. But now the world does not know the joyful message, accordingly men's hearts are failing them for fear, looking forward to the troublous times that are coming upon the world.

But it is true, he declared, that many of the Lord's people to-day find it hard to rejoice. In fact he had encountered a brother recently who thought it rather inappropriate to be in a rejoicing attitude of mind in consideration of the great responsibility which attaches to a knowledge of the truth; because, he had said, we should be so impressed with the feeling of responsibility that belongs to the children of the Lord, so impressed with the solemnity of the situation that we would have no time to feel joyful. But while it was realized that we ought to rejoice, remembering that the Lord's dealings were designed to work out in us a far more exceeding and eternal weight of glory, yet the matter is not presented to us in the Scriptures in a one-sided light. But we are also informed that the enemy, the great adversary, is hurling his fiery darts against the children of the Lord and that they must rely solely upon him through all the persecution and the distress and the sorrow and the death.

Let us, he said, examine some of the statements of the Lord's Word to see why those who put their trust in him are enjoined to rejoice, bringing to mind the covenant which they have made with the Lord, a covenant of suffering and death; then let us look at the other side, at the sustaining grace, so that we may be enabled to accomplish his good and acceptable will. What is it that the Scriptures point out to us as being part and parcel of our covenant? Is it not the "narrow way" entered by the strait gate, which few find and which implies suffering? "If any man will come after me, let him deny himself, and take up his cross and follow me." Having entered into the narrow way, having placed ourselves under the particular care and keeping of the Lord, then we may appropriate the text which proclaims that his grace is sufficient for us, his strength is made perfect in our weakness. "They shall run and not be weary, they shall walk and not faint." "I will never leave thee nor forsake thee, so that ye can confidently say, 'The Lord is my helper and I shall not fear what man shall do unto me.'" With this goes the promise that God will not suffer us to be tempted above that which we are able to bear. If suffering, are we rejoicing?

DISCOURSE BY BROTHER SAMUEL KUESTHARDT

"THE SCHOOL OF CHRIST."

Brother Kuesthardt began to speak at 4 P. M. from the text, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. 32:8.

"We see here clearly that the one who is speaking through the mouth of the Prophet is a teacher, a teacher of Christians, to which class we consider ourselves as belonging. So let us keep in mind from this hour that it is the Lord Jesus Christ who is our teacher and let us go to our lessons in a prayerful spirit that we may receive a rich blessing. I take for granted that all here have made the *Tabernacle Shadows* a study. We know that the Lord gave Moses instruction how to construct the Tabernacle. We understand that the camp is the world. We see different compartments: first we find the court, then the Holy, then the Most Holy. All those who have been justified by faith are in the court condition. This is the kindergarten of Christ. It is free to any one who wants to enter and the teacher is our Lord Jesus Christ. Who will come? Only a few know of it and those who enter there will be justified by faith. How can we know that we are justified? When we understand that he has given his life a ransom for all, that gives me a right to accept.

A man once asked me, "Must I believe in MILLENNIAL DAWN to be saved?" I asked him how he would feel if he were invited to partake of some sugar that was laid up in a pile, there being old brass spoons to take it with and some one offered him a nice silver spoon with which to go and get the sugar. MILLENNIAL DAWN is the bright new help—the silver spoon. It is well for us if we make the proper use of this help.

After the kindergarten let us go on further and enter the next compartment. You have to pay a tuition fee. The price we pay for tuition is that we present our bodies a living sacrifice. Now see if we can find the primary department. This is represented by the shew bread in the tabernacle. Whoever will partake of that table must stoop quite low. We find next the frankincense in the tabernacle. This is very precious. We realize that this had a sweet odor, but when we had eaten it became very bitter. From the primary department we go to the intermediate department. Here we find the candlestick. What do we find specially in this candlestick? We find that it gave the proper light. The very finest olive oil was used. But something else is needed too. We need a piece of wick. The Word of God is the only channel through which we receive the holy Spirit, but we ourselves are likened to the little piece of charred wick. We find that one who has attended thus far in the school of Christ and gets into opposition generally finally goes out of the camp—into death. Those who have received their lesson here in the intermediate department go into the high school. What is the significance of the smoke ascending and filling the Holy and penetrating into the "Most Holy"? This means full obedience on our part to the Lord. And this is expressed through our prayers, both for ourselves and for all of the saints.

So we find that the Lord at the present time is preparing the building stones for his spiritual temple. Do you consider yourself one of these stones? When stones are taken out of the quarries they are rough and unshapely. So is our condition when first taken out of the world. After the stones have been quarried and chiseled they must be polished. What is the polishing done with? It is done with the same material. So we are polished by our contact with one another and made fit for the kingdom.

SUNDAY, SEPTEMBER 6TH

THE FRUITS AND GRACES OF THE HOLY SPIRIT

SIXTEEN BRETHREN SPOKE TEN MINUTES EACH, BEGINNING AT NINE O'CLOCK

Put off all these: (1) Anger; (2) Malice; (3) Envy; (4) Hatred; (5) Strife. Put on these: (6) Meekness; (7) Gentleness; (8) Patience; (9) Brotherly Kindness; (10) Love. Be ye clothed with (11) Humility; and add to your (12) Faith, (13) Virtue, and to Virtue (14) Knowledge, that (15) Grace and (16) Peace may be multiplied unto you.

A GREAT LOVE FEAST

Brother Russell's discourse at 2:30 P. M. we do not print here, for those who desire same already have it in the newspapers. His text was Heb. 12:22, 23. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

By four p. m. the love feast was under way and it was a most impressive service. The "pilgrim" brethren present, about twenty, faced the congregation, the brethren at either end and one in the center each bearing a plate of bread. Brother Russell stood opposite and was the first to give the glad hand of fellowship. The colporteurs present, about 400, preceded the congregation, filing past greeted each other with a warm clasp and a kind word, while the singers on the platform and the audience sang, "Blest be the tie," and other precious hymns. Many eyes were moist and many hearts evidently very tender when Brother Russell greeted them saying, "It is good to be here! It will be better to be there! As the Grand Army of the Redeemer, fight a good fight! We must die to win," etc. Undoubtedly a great blessing was carried away to the cheering and comfort of loved ones who could not be with us.

MONDAY, SEPTEMBER 7TH

This was *Labor Day*, so we held over until noon, affording opportunity to hear from two more dear pilgrims.

DISCOURSE BY BROTHER W. E. VAN AMBURGH

Brother Van Amburgh's subject was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.) Or the marginal reading, "Above all keeping, keep thy heart," intimating that we might be very careful and diligent in keeping our heads, our knowledge, our possessions, etc., and neglect the keeping of the vital thing, the heart, the affections. Whatever our minds feed upon, upon that would our minds build. If we feed upon doubts and trouble and worry, just so would our minds and characters be less stable, but having our minds fed with the Lord's Word we would not need to worry about the difficulties.

He stated that there might be special trials after the convention, but that we need not anticipate these and spoil the pleasures of the present. Sometimes people may save themselves a great deal of distress in a storm-tossed sea by looking not at the breakers but at the land which is ahead of the breakers, realizing that that which is firm and abiding awaits after the distressing and disturbing experiences. "As a man thinketh in his heart, so is he." If we become fearful of the troubles and have fearful thoughts in our hearts it is doubtful if we will ever be more than conquerors. Instead it would be better for us to consider what a great God we have. Then we would find the knowledge of him so boundless that we would have no time to think of the trials that might be coming, and this knowledge of him is contained in his Word. "How firm a foundation ye saints of the Lord, is laid for your faith in his excellent Word."

The speaker said he had heard some complaining that they did not have enough pilgrim visits at their place and that while the desire for the association with different brethren was no doubt commendable, yet it was well to bear in mind that each one has the privilege of association with the Lord and the reading of his letters and of the comments which the Lord has provided, even in the most remote sections. Let the thought of gratitude keep us from worry when things arise which seem unpleasant.

The Apostle gave a suggestion as to what was the proper food for the mind and heart. "Whatsoever things are true, think on these things." But as there were so many things that were true that would not minister to the edification of the new creature it was necessary to still further sift the thoughts. Much in science is true, much in art, much in other branches of study, but because of our very limited talents we ought to confine our thoughts and attention to the Lord's testimony. Once on a railroad train, which was being run in such a way as to excite the trepidation of most of the passengers, a little girl was asked if she were not afraid, too, whereupon she replied, "I'm not afraid, my papa's on the engine." The thought drawn was one of increased confidence in his loving care. Our Father has provided the covering of Christ's righteousness, likewise he is providing all of our experiences if we are keeping close to him.

In closing he urged further that we keep our hearts with all diligence, so that there would be no room for anger, hatred, strife, or anything of the kind.

DISCOURSE BY BROTHER J. A. BOHNET

Brother Bohnet's subject was "The Wise and Foolish Virgins." He stated, however, that it was not his intention to treat the subject in the way which would be generally supposed, namely, from the parable called by that name, but that he proposed to consider the fifth chapter of the Song of Solomon, which, he claimed, gave even fuller suggestions respecting these two classes than did the 25th chapter of Matthew. Supposing that some would declare that they believed in taking everything literally he read the chapter and asked how much could be gotten out of it from a literal interpretation. Then he proceeded to give an explanation, using the various expression in a symbolic way and changing the Song from what appeared to be a silly, love-sick ballad into an edifying and instructive prophecy full of wisdom.

"Awake, oh north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out." This the speaker understood as follows: A wind is a force, an unseen force. The north wind is a wind of sorrow, trouble, disagreeableness. The south wind is a wind of pleasantness, joy, peace, etc. Blow (actuate) upon my garden (the great mass of nominal Christianity including the true church) that the spices thereof may flow out (the graces of the spirit may become manifest). In other words, let the joys and sorrows, pleasant and unpleasant experiences, try the church to demonstrate which is the true and which is the false.

"I am come into my garden, my sister, my spouse." It is the Lord who speaks in both of these verses, one utterance prior to his second advent, the other after his arrival. The garden is that aggregation of individuals which contains both the sister class and the spouse class, hence the wise and foolish virgins, the two classes which would be in evidence to the Lord at the time of his long-looked-for second presence. A sister is one who is related who has many common hopes and interests but not experiencing the absolute union which exists between husband and wife, or even between lover and betrothed. So the foolish virgin class corresponds to the great company, the associated or sister class. The spouse is the chaste virgin betrothed unto Christ, eventually to be the Lamb's wife. Then followed the description of the kind of food the church as a whole has been appropriating during the Gospel age, honey and honey-comb, wine (under the influence of which men are heard for their much speaking) and (the sincere) milk (of the word).

"I sleep, but my heart waketh." This would indicate, the brother said, that in exact correspondence with other statements of the Scriptures the great body of nominal Christendom would be asleep when the Lord would come, but the heart, the little flock, the wise virgins, would be awake.

Then follows the invitation of the Lord to open the door of the heart and admit him to govern their every action and word and thought. The reply is that she has put off her coat, has failed to recognize the necessity of the robe of Christ's righteousness and has esteemed it lightly.

The symbolic picture was then drawn further to show that the Lord's presence would be made manifest in the early morning and also the manner and means of the annunciation of that presence. Finally the foolish virgins were awake and realized that the very thing for which they had been praying for eighteen hundred years was just now about to be consummated and their zeal was aroused to the extent of suffering bitter persecution and finally succeeding in interesting the Jews in the message of the Gospel.

Questions were asked concerning the vow which has recently been suggested in the TOWER. Answers were given along the lines of the comments which had previously been published; that it was not regarded as a law but that it rather came in under the head of expediency, that from the signs of the Scriptures, corroborated by the signs of the times, the Satanic hosts would have special liberty similar to that which they had before the flood, and that the world would be very generally deceived by their machinations because of the prevalent beliefs in Satan's lie, that the dead are not dead, and that this experience as a whole would assist very materially in sweeping the world with the besom of destruction as foretold by the prophet and from which bitter experience the little flock were to be spared. He said that he did not think it proper to make it a subject of controversy but that each one after careful consideration and prayer had a right to his own conclusions in regard to the matter and he himself claimed the same right, believing that it could not work other than blessing.

The Hotel Victory manager gave us a very pressing invitation to return, assuring us that he had never entertained such people before, and that they had left a favorable impression upon his mind toward Christianity of our kind.

NEW EDITION OF THE DEBATES

A new edition of the White-Russell Debates has been prepared for us by the Cincinnati *Enquirer*. The previous edition was of 200,000, this edition 300,000. These are revised, the stenographers' and printers' blunders being remedied. The type used is larger and the several topics are made very conspicuous.

Already we have orders for one-half of the new edition and we invite further orders, to be filled after the convention, September 15th. The price is 5 cents per copy, 10 for 30 cents, 40 for $1.00.

We know of nothing better than this for awakening an interest in the truth. The truth shines the more brightly in contrast with the error. And then some will read both sides who would not read our side alone. When the Eaton-Russell Debates were published one brother said to another, "John, here, Brothers Russell and Eaton are to debate their

differences and these are to be published. I will get these and then you can see the two sides in contrast." "No," said the brother, "I do not care to read them." Later, when the reports were received and read by the brother in the truth, he said to the other, "John, here, read what Dr. Eaton says; never mind what Bro. Russell says, since you are so opposed: just read Dr. Eaton's side." The brother read as requested and then could not restrain his curiosity respecting the other side. He read, and, being honest, was convinced and is now active like his brother in scattering the good tidings.

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VIEWS FROM THE WATCH TOWER

MORE MIRACLE WHEAT

Our notice of the "miracle wheat" grown in Virginia, the grower reports, has caused him lots of trouble answering letters and returning money sent for small samples. He has shown us representative stalks of the wheat and photos of its growing in the field, fully corroborating all that we have published respecting the same. But he refuses to sell any of it until he has secured a fair stock, which will be in a few years hence.

Meantime the matter has brought out the fact that others are also propagating "miracle wheat," as witnessed by the subjoined reports. We advise farmers to begin at once to inspect their wheat before cutting and cull out for seed the choicest, fullest heads or most "stooled." Our thought is that in this natural way God is preparing for the Millennium, when "the earth shall yield her increase."

SEVEN-HEADED WHEAT DISCOVERED

W. W. Ward, of Dayton, Washington, has discovered a new variety of wheat that has seven distinct heads united to a common base. And each head is larger than the ordinary wheat. Ward figures that the new variety will yield as high as 280 bushels to the acre, with an average of 200 bushels.

Hundreds of farmers have visited the Ward ranch and are intensely interested in the new wheat. All have asked for a few pounds of the seed, but Ward is figuring upon further experiments and plans to plant all of this year's crop next season, enlarging his present area to about three acres.

Ward has been experimenting for five years to get a wheat that will yield bigger crops, but never expected anything like the seven-headed variety.—*Sioux City Tribune.*

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Neither of the above notes relate to what is termed "Alaska" wheat grown in Idaho, which we understand had been repudiated by Government experts.

IS SURGERY A CURE FOR CRIME?

Is the modern criminal to be reformed by means of the surgeon's knife? Is our whole penal system—reformatories, jails, and asylums for criminal lunatics—to be abolished, while society depends for protection, and looks for the elevation to a higher moral standard of the thief and the murderer to a few inches of steel wielded by the hand of a strong-nerved genius of science?

Recent miracles of surgery, such as those performed by Dr. Bernard Hollander, who has recently claimed that criminals should be judged according to a medical standard, suggest that we are on the eve of a revolution in our treatment of the criminal and insane, and that in a few years a dozen cuts of the lancet will effect a greater change in the moral equipment of the Ishmaelites of society than years of confinement in a jail.

Look at the case of Holzay, otherwise known as "Black Bart," the terror of half-a-dozen states in America. No treasure on board a train was secure against his evil designs; no plans of the detectives were sufficient safeguard against his desperate courses. "Black Bart" stole and murdered with impunity; but in a slack moment he fell into the hands of the police and his criminal career was closed by a sentence of imprisonment for life. In a few weeks he was removed to the criminal lunatic asylum, and the prison surgeons, deliberating long and anxiously over his case, came to the conclusion that "Black Bart's" crimes were not so much the result of "cussedness" as a sheer inability to run in the straight and narrow path. His brain was affected by a tumor; remove the growth, they said, and it's a thousand chances to one that "Black Bart" will become a fairly decent member of society. The operation was performed, and in six weeks the nature of the once desperate criminal had completely changed. The knife, while removing the tumor, would seem to have removed his evil passions as well; his old blood-thirstiness had disappeared, and prison-wardens, who formerly hesitated to approach him unless in couples, found him as harmless as, and more tractable than, a child.

Not long since a Welsh railway porter fractured his skull by falling off a truck. He was trephined, and apparently got well, but always suffered from epileptic fits. His usual alertness deserted him, and instead of being a bright, intelligent man, he became drowsy and listless, indifferent to all that was going on around him. In this condition he was taken to the Liverpool infirmary, where it was found that the old hole in the skull was an inch long, and that a flap of skin, including the old scar, was directly attached to the brain. What did the surgeons do? They scraped the folds of the brain clear of this skin, and placed between the brain and the bone a thin plate of gold in order to prevent them sticking together again. Over this the skin was neatly drawn and securely sewn. A week later the patient was sitting up in bed; in a month or less he was reading the newspapers, and taking a keen and intelligent interest in the busy world around him. The instruments of the surgeon had saved him from becoming a human log; they had brightened his brain, and sharpened his faculties as no treatment in an asylum could have done.

A somewhat similar case was that of Jay Lentz, employed as a foreman at the Great Western mines at Harmon, in Virginia. He was caught under a fall of slate, his skull was broken, and a piece of his brain was torn from the main structure. Of course, his mental condition immediately changed for the worse. The doctors, faced by a terrible problem, resolved on heroic measures. The shattered brain was neatly dressed. A healthy yearling calf was tied down, her skull cut away, and a lobe of the brain removed and fitted into the cavity of Lentz's head. Slow, but sure, was the miner's progress towards recovery. As his physical health improved his old-time intellectual brightness came back, until he was able to resume his ordinary occupation in life.

More marvelous still, however, is a case in which the surgeon's knife has been used to restore the moral faculties, with a boy as the subject. The boy is Carl Fredericks of Hoboken, whose brain is so peculiarly formed, say the doctors, that if left alone he would never do right. The growth of the brain matter has installed in him a tendency toward perpetual evil. Let us rid his skull of the excess, said the surgeons, and see if any moral improvement is visible. Certain parts of the brain, which were considered to cause the trouble, were cut away, and the effect was surprising. Carl is growing good; his wicked tendencies are gradually disappearing, and it is expected that in a few years he will have his full quota of moral faculties.—*London Exchange.*

CHURCHES PLUNGING INTO HYPNOTISM

About a year ago, two ministers of New England decided to try methods analogous to those used by Spiritists, Eddyists, Mormons and Hypnotists for the cure of diseases. They met with a measure of success, as do the others. The news of their methods is spreading, and a prominent publishing firm, with a Methodist D. D. at its head, is now sending circular letters to ministers everywhere, advertising two new books which they publish, explaining *how* the work can be carried on by any preacher along hypnotic lines.

We print below extracts from a long article in the *Kansas City Star*, detailing the fact that Rev. A. T. Osbron of its city is endeavoring to use hypnotism to regain his hold upon his dwindling congregation of Methodists. We quote:

"It has been said of life insurance that 'You have to die to win.' Similarly the policy of the church has been to hold out promises of a happy reward to the faithful, but they had to die to get it.

"The reason Christian Science numbers its converts by the thousands while the orthodox church complains of a falling off in membership is this: Christian Science holds out the offer of help to the afflicted, rest to the weary and health, wealth and prosperity for all. Its helping hand is extended now. Its promise of happiness is in this life.

"The old church with its policy of 'suffer all manner of evil for great is your reward in heaven,' cannot compete with a creed which holds out such promises of immediate well-being.

"The Rev. Mr. Osbron believes that all Methodist ministers not only should preach the gospel, but should "heal the sick" and comfort by the divine power in them. In his little church at 925 Newton avenue, Dr. Osbron has undertaken a movement portentous for the church and to humanity. It is a movement which its founder hopes will grow and encompass the earth. It is interesting to listen to the opinion of this prophet of the church that is to be.

"'The fact that men care little about theory or doctrine,' said Mr. Osbron, 'explains why very sensible men become adherents to such unscientific and non-Christian organizations as the Spiritualist or Christian Science church. The truth is a large part of their membership is totally unfamiliar with the doctrines to which they have subscribed. Visible facts attracted them. They wanted results and that was all they cared for. Their interest was aroused by what the church did, not what it taught.

"No one can deny that in practice the Christian Scientists do a great deal of good—that they relieve pain and cure some diseases! These are indubitable facts.

"Many thousands there are who would gladly testify to the efficacy of their manner of treatment, and in the face of such a multitude of witnesses we can but hold our peace. True, it is urged that many of their patients die without medical aid. Just so do the patients of the doctors die in spite of their medicines.

"The orthodox church must utilize the marvelous healing powers of suggestive or psychic therapeutics. This power has been possessed by individuals from the earliest times. By its means the early church-men performed miracles of healing by touch. Of late it has been disregarded by the church and the attention of followers called only to the miracles of other days. Quacks and charlatans have seized upon the psychic power and used it for their personal aggrandizement. It is time for the church again to take up this, their allotted task, and obey the Scriptural injunction, "heal the sick," as a part of the church's ministrations to its followers.

"My method is in no sense that of the Christian Scientist. The Scientists deny the reality of pain, disease and sin. I believe they are very real. But I also know that much suffering can be relieved and many physical ills cured by suggestion and prayer.

"There are thousands wandering in the shadow of insanity who might be saved by proper suggestion. It is astonishing to discover the number there are who are constantly harassed by fear in various forms. They screen these fears and fixed ideas from their friends, and suffer in silence until nervous breakdown, suicide or crime is the certain end. All these could be cured, criminal tendencies removed and the reform schools all but emptied by the proper use of hypnotic suggestion."

"The ministers' meeting of the Methodist church in Kansas City, after a discussion of a favorable character, appointed a commission consisting of the Rev. Ernest Claypool, the Rev. Daniel McGurk and the Rev. Arthur Barton, to keep in close touch with the movement, and to make an official report to the body on the first Monday of September next as to the class of work done."

* * *

Let us not be misunderstood. We fully agree that the human mind can either greatly assist or hinder a disease or its cure. We advise all to mentally resist everything undesirable, mental and physical; and that God's children obey their Lord's advice and "cast all their care upon him," realizing that *fear* is a most dangerous thing, except the fear of displeasing God. But how sad it is to see professed ministers and professed people of God, rushing into Satan's trap, wholly negligent of and as above scoffing at the essence of the Master's teaching. He that saveth his life shall lose it and he that loseth his life for my sake and the Gospel's shall find it—preserve it unto life eternal. How remarkably few understand that the call of this Gospel age is "to suffer with Christ," and to "be dead with him" that we may by and by live and reign with him.

Let us, who are awake to the true situation act accordingly—avoiding Hypnotism, Spiritism and Occultism (demonism) in their every form of deception, and let us do all we reasonably can to spread a knowledge of the truth to all people, especially to Christians.

VOW LETTERS NOT A FEW

Vow letters from individuals and classes continue to pour in upon the Editor. He is glad to have them and requests that you excuse the impossible pleasure of answering every one of these by letter. He thinks none the less of some who have "sat down and counted the cost" before taking the vow.

Some of the letters wish that the matter had been presented sooner, as it might have saved them some painful experiences. Others find it "just in time" to forewarn and forearm them. One colporteur reports that the first three parties canvassed one morning were Spiritualists. The thoughts presented in connection with the vow held him back, and that night he made the vow his own before the Lord.

So many as recognize it as the standard lifted up by the Lord (Isa. 59:19) for our help and for the assistance of others with whom we have influence—such of course will be prompt to take it and sure to keep it. Time will tell. Meantime those who have taken it relate that they experience fresh blessings and we rejoice with them.

"Offer unto God thy thanksgiving: and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth!" Psa. 50:14-16 and see 19-21. We can spare room for only one letter at this time:

Beloved Pastor:—

I can only add multiplied emphasis to the many expressions of joy and gratitude already given by the friends respecting the vow and all the articles pertaining thereto, every word of which I have eagerly read and weighed and applied to myself.

Very humbly I registered my vow to the Lord, dear brother, not as one of those who had no special need of its protection, but as one who was in sore need. Reared in an exceedingly affectionate home and accustomed to excessive demonstration of love and affection, the breaking of the home ties when I entered the colporteur work brought me much loneliness which the adversary no doubt saw much sooner than I myself did and cunningly acted upon. My confidence in the Lord's people was unlimited—and not until recently have I seen the great danger confronting us all in this direction. The mistakes that I have been led into are painful memories, but I thank God have prepared me for his blessing. I am glad for the vow—I am desirous of all the blessing it can bring. I remember at his throne every day all who have taken it. May his grace be richly with us all.

With much love for you and deep appreciation of your faithful devotion to the Lord and careful attention to his flock, I am,

Yours in the hope of perfect love, ———

WHAT CONSTITUTES A CHURCH

Since the appearance of the article, "The One True Church," we have received several communications inquiring as to the right or privilege of a portion of the congregation to split off and hold meetings by itself as a separate and distinct church. As already pointed out in the article referred to, our Lord's words inform us of his willingness to recognize any two or three of the faithful, consecrated ones when they meet together in his name, and that the presence of the Head with such members constitutes a church, in the Scriptural sense.

But while this is true it is also true that the teachings of our Lord and of his apostles and the practices of the early church all agree with the thought that the new commandment, "that ye love one another as I have loved you," implies such a close fellowship of spirit amongst all of the Lord's dear people as will lead them to desire to come together rather than to disintegrate into smaller groups. We should notice carefully the words, "As I have loved you"; that they signify a very deep, earnest love and not a mere tolerance. The Lord loved us to the extent of giving his life for us, and the Apostle points to him as our example and declares, "We ought also to lay down our lives for the brethren." This is the love wherewith he loved us. We are to remember, too, that this is not a sectional or sectarian love for class or party in the church, but is for all, because they are his. True, it is not possible to love all to the same degree of appreciation, but all are to be loved to the degree of a willingness to lay down our lives for them; because even the humblest of the Lord's little ones has a claim on the noblest of them, for does he not belong to the same great army of the redeemed, enlisted under the captaincy of Immanuel in the fight against sin and with a covenant agreement with his Master to lay down his life in his service? How could we help but love those who have devoted their all to the same Master whom we serve—and the fact that the Master accepts of such and is not ashamed to call them

brethren is the best of reasons why we also should accept them and not be ashamed of them, but on the contrary love them and be glad to serve them, even to the extent of laying down hours or days of life itself in their assistance.

Everything connected with the Spirit of the Lord and the instructions of his Word seem to antagonize the thought of division amongst the members of his body. A beautiful illustration of this is found in the fact that the dear friends everywhere, as they grow in grace and knowledge, seem to become more and more imbued with the desire to come together—in the one-day conventions and still more so in the general conventions; and in these the thought is often expressed that our longings and fellowship for one another will not find complete satisfaction until we gather with our Lord and all his faithful in the general assembly of the first-born, "whose names are written in heaven."

We all remember the Apostle's arraignment of sectarianism; and it is well that we take note of the fact that he attributes it to a partisan spirit with which he had no sympathy and to which he refers as an evidence of carnality, fleshly-mindedness, indicating an immature development along spiritual lines. He says, "While one says I am of Paul, and another I am of Apollos, and another I am of Cephas (Peter), are ye not carnal? Is Christ divided?" (1 Cor. 3:3, 4.) He goes on to say that none of these redeemed us, but Christ alone, and that we are all baptized into his body and therefore are related to each other, because we are related to him our Head; and he proceeds to say that there should be no schism in the body; that is to say, no split, no division.

Whether we are conscious of it or not, dear friends, it is doubtless true that a spirit that favors a division of the class, where such a division would not be due to distance hindering a proper gathering at one place, must be a spirit of sectarianism or partisanship. Sometimes this is a result of a brother desiring to be leader and wishing for a fuller opportunity for the exercise of his talents as a servant of the church. At other times, as in the case the Apostle mentions, it is due to partisanship on the part of a portion of the church who are desirous of following leaders, even when the leaders themselves do not desire it, as in St. Paul's case cited. In any event it would do us good in this connection to scrutinize our own hearts individually rather than to judge one another in this matter. Quite possibly in some places where there is a disposition on the part of some to split off and hold separate meetings there may be some real cause or reason; but the better way would be to correct that difficulty and remain united. Unconsciously sometimes the Lord's people become too narrow and control church arrangements too much along the lines of the will of the majority, rather than endeavor to arrange such a programme as would as nearly as possible please, profit and happify all.

The Apostle's exhortation is that we "consider one another to provoke unto love and good works." This signifies not merely that we should consider the tastes and preferences of the better educated or the naturally more noble or rich or refined, but that we should seek to consider all the dear members of the Body. It is easy comparatively to love the refined, the educated and the well-developed spiritually, and to love these is in harmony with what our Lord suggests that even the Gentiles do, "If ye love them that love you what thank have ye? do not even the publicans and sinners the same?" The brotherly love to which the Apostle refers, saying, "Hereby we know that we have passed from death unto life, because we love the brethren"—this love is not merely the love of the refined and elegant and accomplished and noble-minded. Many people love those who have not passed from death unto life. But it becomes an evidence of our having passed from death unto life if we love the brethren, of whom the Apostle intimates that many are ignoble; yea, even saying that "God hath chosen the mean things of the world." It is when we come to the place of loving those of the brethren who are naturally mean that we may consider it an evidence of the new nature being in control of the mind. We love them not for their meanness, nor for their ignorance, nor for their stupidity, nor for their poverty, but because they are his and because all his are ours, because they are enlisted under the same banner in the same fight with ourselves; because the Father hath acknowledged them as his children in the begetting of his Spirit. These reasons call for our love, for our sympathy and our help one for another in climbing Zion's Hill.

Our Lord intimates that our love for him will be gauged by our love for the brethren, and the Apostle points out to us that as the Lord's compassion and grace are given to each of us in proportion to our needs, so our sympathy and love should be manifested to others according to their needs. To seek chiefly the company of those who are of our own plane of development, mental or spiritual, is to please ourselves, and the Apostle points out that we should love one another or serve one another and not please ourselves, pointing out further that even Christ pleased not himself. Furthermore he points out that as in our physical bodies we sometimes bestow more care upon a deformed hand or foot to cover the deformity than we do upon one that is natural, so we are to do in the body of Christ; those who are most in need of our sympathy and assistance and fellowship should receive it, that the whole body of Christ may be edified, built up and knit together in the bonds of love as the members of Christ under him who is the Head.

We need each member of the body, as the Apostle intimates, and as the trying times before us become more strenuous we all more and more need the actual coöperation and assistance and sympathy and love of each other. Let us, therefore, avoid schism as well as "ism" and let us have that spirit of oneness appropriate to the body, for we are all one in Christ Jesus and members one of another. Let us seek more and more to see eye to eye in all these matters.

* * *

Question.—Is it proper to choose as an elder one who has not participated in symbolic water baptism?

Answer.—While we urge that all of the consecrated and all who profess faith in the ransom and a full consecration to the Lord be accounted and dealt with as brethren and members of the church, irrespective of their obedience to the water symbol, we would not think it either wise or in harmony with the Lord's teaching to select such a one to the eldership of the church. We could not consider such a one sound in "the faith once delivered to the saints." We could not consider him as well developed in the truth, even though we accept him as a brother. We could not, therefore, consider him a proper person to be specially chosen to instruct others respecting the divine plan, etc.

"THE EVIL ONE TOUCHETH HIM NOT"

"We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the Evil One toucheth him not."—1 John 5:18.

This text is not a guarantee of eternal salvation to those begotten of the holy Spirit. It is not a guarantee of their salvation from trials, temptations, difficulties, etc., as some have seemed to suppose. It does signify, however, that those consecrated believers whom God has accepted and who have been begotten again to a newness of life, to a new nature, are under special divine supervision. They will not sin (wilfully) because their seed remaineth in them, the begetting power of the holy Spirit. This seed being in them, they cannot sin wilfully. If they should sin wilfully, it would imply that the holy seed, the begetting of the Lord's Spirit in them, had perished; that they were no longer new creatures in Christ Jesus, for whom old things had passed away and all things had become new. It would mean that they had turned again, as the dog to his vomit and as the sow to wallowing in the mire—to sympathy with sin and things contrary to the divine Word and its spirit.

The Apostle declared that our Lord Jesus, the first begotten of the Spirit, will keep all these younger brethren begotten of the Spirit; keep them from the touch of the evil one, from the injury which Satan would otherwise do them. As we have already suggested, this does not mean that they will be kept from trials, from temptations of the adversary, for even our Lord was exposed to temptations from him; and these temptations, trials, oppositions, persecutions, we see to be necessary for our Christian character and for our development in our Redeemer's likeness of heart. The promise, therefore, signifies that in the midst of these temptations of the adversary the Lord provides his faithful with such protection, such defense, such assistance, as is not only necessary for them to come off victors but to keep them from yielding to temptation. It is in harmony with this that we are taught to pray, "Abandon us not in temptation, but deliver us from the evil one"—suffer him not to touch, to injure us, to overthrow us, to destroy us.

"God moves in a mysterious way,
His wonders to perform."

While the Lord is abundantly able to work miracles for the protection of his faithful followers and for their de-

liverance from the evil one, and while we feel sure that if every other means failed, a miracle would be wrought in our interest, nevertheless we are not to anticipate that the Lord will use miracles, but are to expect that generally he will use means, and oftenest human instrumentalities, for the protection and deliverance of the members of his body, who abide in his love and are seeking to do those things pleasing to him.

"IF POSSIBLE THE VERY ELECT"

From the day of Pentecost until the present time the Lord's dear sheep have been beset by the same great adversary, and have had fiery trials, and have also had the protection of him that was begotten of God, the Lord Jesus, who is keeping the faithful from the power of the adversary. But the Scriptures unanimously point us to the end of this age as a time for special trial and testing, not only upon the world but also upon the church, for "judgment must begin at the house of God." It is respecting this coming time that the Apostle forewarns the church, saying, "Take unto you the whole armor of God, that ye may be able to stand in the evil day." He implies that the evil day with which this age shall end will have the severest trials ever known to God's people, and that they will have the greatest need ever known for the armor of truth and righteousness. The same fact is referred to by our Lord in addressing the sixth phase of the church, the church of Philadelphia. He says, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which is coming upon the whole world to try them that dwell upon the face of the whole earth." (Rev. 3:10.) The seventh stage of the church, the Laodicean, will come into that hour of temptation; and we believe that it is already in part upon us. What we would have all see is that the time ahead of us must be very peculiarly a time of trial and testing, else it would not be so strikingly referred to in the Word of God. Nor do we wish to arouse the fears of the Lord's people, to terrify. Our thought is rather to offer the consolation which will keep them in perfect peace; as it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Lord's promises, exceeding great and precious, are enlarged before our minds at the same time, really in advance of the coming of the hour of temptation and trial, so that the man of God may be thoroughly furnished, thoroughly prepared.

Our Lord's words respecting the temptations and trials of the church assure us that this class shall have nothing to fear, that they will be kept, that it will not be possible for them to be tempted, for with every temptation the Lord will provide a way of escape. Let us remember in this connection the Apostle Paul's words respecting our day and its trials, "God will send them strong delusions that they may believe a lie, because they did not have pleasure in the truth." (2 Thess. 2:11.) What we do desire is that each consecrated child of God may see the way of escape which God has provided and may use the same, and thus be in line with the Lord's provision and amongst those shielded ones, the very elect—"called, chosen, faithful."—Rev. 17:14.

THE WAY OF ESCAPE

If it be conceded that we are down very close to the hour of temptation, when the evil one will be permitted to bring extraordinary delusions and trials to bear upon the world and the nominal church, then we are in the time when we ought to be looking about us to see what way of escape the Lord has provided for us. We believe that many of our readers will agree with us that the Lord's special provision for keeping us from the power of the evil one is the present truth, which he has supplied largely through the WATCH TOWER publications. If any one is disposed to controvert this point, we shall not dispute it, but be glad if he has received more efficient assistance from other quarters, glad if by any means the Lord is upholding him, strengthening and arming him for the trials and besetments just before us.

But whatever the channel of divine blessing by which the Lord would keep his own secure and restful in the coming time of stress, we may be assured that our personal coöperation is necessary to our deliverance. "Keep yourselves in the love of God" (Jude 21) was never a more necessary command to the followers of Jesus than at present; and we may expect that the temptation of this hour will be considerably along that line of abiding in God's love. This in turn will imply a love for the brethren; as the Apostle has suggested, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) Indeed, the intimation clearly is that "The love of many shall wax cold." (Matt. 24:12.) A cooling of our love toward God will mean a loss of our desire to please him in our own thoughts and words and doings, which will include a cooling of our love for his service in the dissemination of the Gospel message and the gathering and feeding of the household of faith. Various things will conspire to this end—the love of money, the love of pleasure, the love of self, the love of earthly things in general, all of which were consecrated, devoted, before we received the spirit of adoption. If our love grows cold it will determine that we are not such as would be worthy to associate with our Redeemer in his kingdom glory.

In no way will this loss of the "love divine, all love excelling," be more manifest than in respect to our sentiments and conduct toward the fellow-members of the body of Christ. The Apostle tells us of what our attitude of mind toward these should be, namely, that as Christ loved the church and laid down his life on our behalf, we ought also to love the brethren so that we would be willing to lay down our lives on their behalf, in their interest. The love that would give up life itself for the brethren may certainly be expected to sacrifice smaller things in their interest. And indeed such are the tests which the Lord permits, declaring that he who is faithful in that which is least will be faithful also in much. It is therefore for us to see, to note, to criticise whether or not we have this love for the brethren which the Lord declares he will accept as love for himself, and without which we cannot be his disciples; for this was the new commandment which he gave to us, saying, "A new commandment I give unto *you*, that *ye* love *one another* as I have loved *you*."—John 15:12.

LOVING THE MEAN THINGS

It would indeed be easy to love the brethren and to lay down our lives for them if they were all like our dear Master and exemplar; but they are not. The inspired Apostle tells us that amongst the brethren are not many noble, not many great, not many wise, not many learned, not many rich. Again he says that God hath chosen the mean things of the world. Are we astonished at this? Does it seem like a reflection on the church of Christ? Do we ask why divine grace has passed by some of the noblest of our race and accepted some of the meanest to discipleship? The answer of our Lord is, "Even so, Father, for so it seemed good in thy sight." The explanation is that many of the great, rich, learned, noble, have not sufficient humility to receive the divine message in the proper manner. They realize themselves to be superior to the majority and think it but just to have this acknowledgment; and, failing to see the divine arrangement, they assure themselves that if anybody will be saved it will be themselves, for they are the finer and nobler specimens of the race. They see not that God looketh upon the heart instead of upon the outward man, and that however weak and ignoble and fallen a person, his heart, his will may be thoroughly turned into harmony with God and to the service of righteousness. They fail to see that in God's sight such a meek and quiet spirit, such a humble dependence upon the Redeemer for salvation, such a faithful looking to the Lord for grace to help in every time of need, is much more pleasing in the divine sight than is the more proud attitude of the nobler ones; and that such humble, trustful, appreciative, faithful ones the Lord has designed shall be participants with Christ in his excellent glory, not because of the perfection of their flesh, but because of the perfection of their hearts, their wills, which continually strive to bring every thought and word and deed into harmony with the divine will.

Now then, we may see why the Lord enjoined upon us that we should love one another, and rather implied that it would be a difficult matter to do so at all times, to make allowances for the weaknesses of the flesh and the imperfections of judgment in one another. And this is exactly what the Apostle John declares, saying, "We know we have passed from death unto life because we love the brethren." (1 John 3:14.) Thus he intimates that a love of the brethren will be so difficult a matter as to constitute an absolute proof to us that we have passed from death unto life, from the death state in Adam, and have become new creatures in Christ.

It is easy enough to love some of the brethren. We are apt to love those who are about on our own plane and of our own style and liking; but the Lord anticipated this and said, "If ye love them that love you, what thank have ye? [What proof have you that you have passed from death unto life?] Do not the publicans and sinners the same?" (Luke 6:32.) It is easy enough to love some of the refined or wealthy or naturally noble or the educated, those who are on our own level or a little above, as respects earthly things But this does not fill the Lord's requirement. We are to

love one another *as* he has loved us. (John 13:34.) He commends his love to us in that it is to each according to his needs. The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied. Thus we are to love the brethren; for those who are less noble, yea, those whom the Apostle declares are amongst the mean things of this world from the world's view-point, will need our love the more because of a natural depravity and weakness and imperfection. And if we love as Christ loved, we shall be glad to give our lives to each and for each according to the needs of each, laying down our lives for the brethren in moments or hours or as each may need our help. Ah, what a new, what a different view is this of the love of the brethren! The practice of it would cut off some of our special fellowships with those who need our assistance little, and would transfer our fellowship and sacrifice of time to those of the brethren who need it more. And what a blessing, what an uplifting would come to some of the meaner ones, and what a blessing from the Lord would come more and more into our own hearts as we become more and more copies of him in thought and in deed!

We have already pointed out that the time of trouble coming upon the world will be a result of the loss of love and the outworking of selfishness—no peace to him that goes out nor to him that comes in, for every man's hand shall be against his neighbor—for himself. This signifies almost a complete loss of confidence throughout the world. Shall we not suppose reasonably that this trial is the one which will begin at the house of God? May we not reasonably conclude then that the trial which will come upon the church will be the same kind; namely, a testing of our love for the brethren and of our applications of the principles which the Lord has laid down for our dealings with the brethren? We believe that this is so, and that the Lord will judge his people along this line of love, which is the law of the new nature and the fulfilling of all law. Whoever lacks the spirit of love will possess correspondingly the spirit of selfishness, the spirit of the adversary, the spirit of ambition, of pride, of anger and malice, and hatred and strife against all those who oppose or even seem to oppose his interests. Let us remember that such sentiments even in the heart, though unexpressed, are most dangerous to the new nature. Those who have such sentiments in their hearts are surely very close to the point where the adversary would be able to touch them, influence them, injure them, bring them under his power, and very close to the place where the Lord would be willing to reject them from discipleship and to allow the adversary to have them; even as in Judas' case, to whom the Lord said, "What thou doest, do quickly."

But let us, on the other hand, make use of the various blessings and instructions which the Lord has given us; let us put on the whole armor of God; let us make our own the various truths which the Lord has put into our hands: let us apply them, put them on as an armor; let us be strong in the Lord, in the power, the armament which he supplies in his Word, and let us see to it that the spirit actuating us is that of love, which will be ready to sacrifice everything for the fellow-members and to count it all joy thus to lay down our lives for the brethren. Let us remember that not only is there a special blessing to those who shall assist the brethren, even the weakest of them, but that there is a special threat against those who shall harm or stumble or injure even the least of the Lord's little ones!

PARABLES OF THE KINGDOM

Our Dear Brother Russell:—

In a discourse on the "Parable of the Sower" (commonly so designated), as recorded in the 13th chapter of Matthew, a dear brother in the truth, an elder, by the way, of another local ecclesia, recently gave utterance to the following explanation or rather application, briefly summarized thus:

"This parable divides mankind into four different classes, the wayside soil representing the children of disobedience (Eph. 2:2), the rocky ground representing all the incapables, including all heathens, idiots, etc., the thorny ground representing all the consecrated believers who fail to carry out their consecration vow, thus bringing no fruit to perfection, and go into the second death, and the fourth class representing all of the Lord's people."

The writer's mind may be somewhat unduly balanced and his vision considerably beclouded, hindering him from receiving the force of the above application; but it does appear to me with an irresistible force of persuasion that the brother mentioned has taken by far too wide a scope, not by any means intended by the Master. From previous studies along these lines I would not understand that it would be your presentation of the matter, nor that it would be in harmony with the plan in general, wherefore I place myself as an inquirer, earnestly desirous of understanding it correctly. The force of the lesson, it appears to my mind, is almost entirely lost if we venture to apply it to the world at large, so much the more as the Master in his explanation of it very plainly and most emphatically asserts and reasserts that it applies exclusively to those who hear the word of the kingdom as presented by himself, the Master Sower, the same being carried on through the instrumentalities of his chosen servants, the twelve apostles. "When any one *heareth* the word of the Kingdom, etc., this is he that received seed by the wayside; he that received seed into stony places is he that *heareth* the word; he that received seed into thorny ground is he that *heareth* the word; he that received seed into good ground is he that *heareth* the word . . . " From this it appears evident that the fourfold division does not in any sense of the word apply to the world of mankind at large which collectively are called "children of disobedience" or "children of wrath," but only to a certain limited class of all people, nations and tongues, first Jews and then Gentiles. Surely this would exclude from the four-fold division of the parable all the heathens who have not even heard the name of the King; it would equally exclude all deprived of reasoning abilities, the idiots, infants, etc.; and furthermore it would exclude from the category the great majority of so-called Christendom, whose hearing faculties have been greatly neutralized by the antichristian systems of error, strong delusions in every conceivable form. Thus the four-fold division merely applies to a limited number, viz., those who hear the Gospel in its purity and not a perverted so-called Gospel. In other words it would comprise those only who by the Apostle Paul are designated the "honored" class, honored to hear the Gospel, whoever or wherever they be, or however they receive it.

To the mind of the inquirer, even the majority of those who read the Bible do not hear the word of the kingdom, because their minds are warped, twisted, prejudiced and beclouded, as was the case with the majority of the nation to whom as a servant the King first came. Before coming into present truth the writer of these lines had never heard the Word of the kingdom, though he had made the Bible his special life study. Without going into any details whatever as far as the parable is concerned, thus briefly I submit to you the two views, both of which cannot be correct or in full harmony with the plan.

In this same connection I shall take the liberty to trespass upon your valuable time, dear Pastor, in presenting to you another question, of less import perhaps, but of great interest, closely related to the one mentioned above. It refers more particularly to the "Parable of the Wheat and Tares," immediately following the other parable. These two obscure presentations of the kingdom from different viewpoints being explained by the Master, conveys to the mind of the disciple, the learner, quite a few foundational truths, and consequently I have made the same a matter of profound and reverent study.

While recognizing that the true wheat wherever found is acceptable to the Lord, and that in this harvest he will so supervise the issues of the work so that all the wheat will be garnered, nevertheless it appears to me that the world at large does not constitute the wheat-field, but only a portion of it. By reading the Acts of the Apostles, which constitutes a history of the sowing time of the present age about to close, we are naturally forced to the conclusion that the Lord had a definite choice in the matter as a part in his election or selection of the little flock, and that he outlined for his wheat-field mainly the nations of Europe, original and transplanted. I understand that North America, Africa, Australia, etc., are mainly transplantations of the various nations of Europe, and of a comparatively recent date. St. Paul, who was one of the most prominent sowers under the directions of and in harmony with the Chief Sower, carrying on what Jesus *began* both to teach and to do (Acts 1:1), was very explicitly directed to take his course toward Europe, and the Macedonian cry was irresistible when he was in doubt in taking the last step and would have preferred to take another course. Pressing onward toward the northwest he reached

the most influential cities and the best seaports, by means of which the Gospel was carried to all the civilized world of that time until finally the Lord directed him to the imperial city of Rome, though he was conducted thither in a different way than he might have preferred if he had had the choice in the matter. Indications are strongly in favor of the view that he reached as far as Spain. However that may be, we know that it was his intention, and we do know that at the end of his active career he says that the Gospel had been preached under the whole heavens, evidently meaning the whole civilized world, residing around the Mediterranean Sea, and though this would not exclude a number of Asiatic provinces and the upper coast of Africa, it is a matter of history that since then Europe has been the great centre of ecclesiastical activity—the wheat-field in which shortly after the enemy sowed the tares of error. Neither at that time nor since has the Gospel of the kingdom been generally sent to the aborigines of Africa, South America or Asia. Fragments of Truth at most have reached these benighted but ransomed people, but it does not on that account seem correct to say that they are included in the Lord's wheat-field mentioned in the parable. As a farmer may not despise the wheat that is found fruitbearing outside the regular wheat-field, especially if the latter is almost entirely overgrown by tares, necessitating that the ears of wheat be picked out one by one; so the Lord's people, the saints, whether picked from amongst the tare-field of Christendom or from amongst benighted heathenism are just as precious in his sight. But in view of the facts as recorded on the pages of prophecy and history, would it not be perfectly correct to say that the wheat-field is somewhat limited in its dimensions, and certainly does not include the whole planet?

If the inquirer be incorrect he will be greatly indebted to you, Brother Russell, for putting him right, as you have done and are still doing in so many other perplexing questions.

Furthermore, I am also writing you on behalf of the little class in this place whom I have the sweet privilege of serving in my humble capacity, and if the above suggestions, presented to you by way of inquiry, appeal to you as sufficiently important for other classes kindly give it room in ZION'S WATCH TOWER.

Apologizing for the length of the questions, and anticipating your kind favors in this as in all other directions, I am,

Your fellow servant in the truth, very cordially and respectfully,

L. JOSEPH LARSON,—*Wis.*

SAUL AND DAVID IN REVIEW

2 Samuel 5:12.—SEPTEMBER 20.

Golden Text—"And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

Of the two men in review Saul certainly had the more favorable opportunities at the beginning of his life. Nature seemed to have so specially fitted him for the office of king that when he was brought to the attention of the people, they, recognizing these natural traits, received him without hesitation. For a little while, he walked in humility, carefully seeking to do the Lord's will, but not having fully submitted himself, it was not long until there was a combination of his own will mixing with that of the Lord. The result was disobedience, failure, a troubled mind growingly perverse almost to the point of insanity, and finally an ignominious death. The flaw in Saul's character was his lack of a full consecration to the Lord, his maintaining a certain amount of self-will. This seemed to have been the difficulty. A similar difficulty affects all who fail to make their calling and election sure. Whether they go into the second death or the great company, the fault of the failure lies in neglect to surrender fully to the Lord every interest of life and to accept in faith his leadings, his providences in all the affairs of life, seeking to do his will and ignoring—mortifying—self.

David's character was in sharp contrast to that of Saul. Less favorably circumstanced at the beginning of his career, not so tall and commanding in appearance, probably of a less wealthy family, and possibly with no better mental endowment by birth, David's life and its results are in sharp contrast to those of Saul. Look wherever we will in his checkered career, we see courage and determination exercised along right lines, proper lines. He was not a wild animal hunter, but to protect the flock he slew the lion and the bear. He was not a pugilist nor a gladiator; yet at the proper moment he was ready to risk his life for the defense of his people. He appreciated highly the honor that had been conferred upon him in his anointing for the kingship, yet he held this with modesty—never boasted of it and never rashly attempted to hasten the divine programme. He endured patiently the opposition of the king, yet treated the members of the royal family with profoundest respect; and finally, instead of thrusting himself on the nation as king and demanding his acceptance, he still waited patiently the Lord's time. One of the results of studying the lives of great and good men is in seeing the way in which they were able to make the world better.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time."

Many of those who have risen to prominence in the world have left no footprints that we can see; but when the Lord sets great examples before us, he shows us the footprints, and how some lead downward and others upward. Saul was of the former class, David of the latter. The important point to be noticed by us all is how much these footprints diverge, that we may avoid the one and profit by the other. The secret of David's success was not the mere fixity of his purpose, but additionally the fact that his purpose was kept fully in accord with the divine will. Even in telling to King Saul the story of his conflict with the lion and the bear, he gave glory to God as having delivered them into his hands. And so throughout his entire career. We notice this same desire, to give God the glory of his successes, and to realize that whatever failures there were in his life were either his own weaknesses or divine blessings in disguise. Thus we see David's whole existence exemplifying the words of holy writ—"In all thy ways acknowledge him," "and he shall give thee the desire of thine heart."

VALUE IN HIGH IDEALS

As we look about us in the world, and in the nominal church, we see vast numbers of mankind without any ideals, without any ambition. Alas, poor things! How can they ever have any pleasure or reach any noble goal when they see none? Looking again, we perceive some with only mean and groveling ambitions, worse than none. Poor creatures! Born in sin, shapen in iniquity, and perhaps reared in unfavorable environments, they are seriously handicapped in comparison with some others of the fallen race, less depraved and more favored. Looking again, we see a third class with noble worldly ambitions, seeking for wealth, influence, power, with a desire to use these honorably, nobly, not to the injury of their fellow-creatures but to some extent the opposite. These are to be congratulated as having better motives in life than the first two classes. They were possibly better born and possibly had better environment.

We look again and find a fourth class, whose eyes have by the grace of God been lifted from earthly things to the heavenly. To these, "Old things have passed away and all things have become new." The vision of heavenly joy, heavenly fellowship, heavenly service, has so transformed their minds that, although their flesh may still be weak, nevertheless they overcome by the new mind. This is the class which the earth could never satisfy. A new standard of values has come to them; and they both feel and know that the things of this life are "not worthy to be compared with the glory which shall be revealed in us." They find these things in comparison but loss and dross. This is the class which the Lord has under his special care and instruction. Because they have made their consecration to him, he is showing them something of the height and depth, the length and breadth of the "deep things" of God. Thus he is giving to them, through his knowledge and grace, a power divine, which is working in them both to will and to do his good pleasure. The secret of their attainment of this favored position is that, having heard of the grace of God, their hearts responded. They gave themselves to the Lord and the work of grace progressing in them is his work. "For we are his workmanship, created in Christ Jesus unto good works."—Eph. 2:10; Jas. 1:8.

A DOUBLE-MINDED MAN IS UNSTABLE

But now again we must recognize a division; for "they are not all Israelites who are of Israel." Some of this fourth class are more responsible and some less responsible

as to the things which the Lord has shown them respecting his character and his plan. Some take a less positive stand and seek to gain the things of this world, its honor, as well as the honor of God and the world to come. In doing this, they are not heeding the words of the Master, who assures all his disciples that such a course would mean failure, that they would neither please the world nor would they succeed in pleasing the Lord. Such may eventually be brought to life eternal, but they are not the wise virgins. They will not reign in the Millennial kingdom. The Lord is seeking those who worship him with all their hearts, with all their souls, with all their strength, and with all their minds. These whole-souled ones are the class the Lord is specially seeking as the queen of the Millennial kingdom, the bride, the Lamb's wife, and joint-heirs with him. He has already foreordained that only such may be members of the royal family and partakers of the divine nature, saying, "Whom he did foreknow, he did also predestinate to be conformed to the image of his Son." To these he will give grace and glory, and no good thing will he withhold from them, because they walk uprightly. Their hearts are upright, and their intentions are loyal to God and to his laws of justice and love. Let us get fixed in our minds the peculiar quality of this overcoming class, which is to constitute the kingdom as Christ's joint-heirs, that they must be loyal to God, consecrated, determined, and full of faith and trust.

These qualities cannot be expected to come to us instantaneously. Rather they are the gradual growth and development of the new mind but the principle must be in the heart before development can be made along these lines—the principle of loyalty and determination. The little word "will" has its very important place, then, in the Christian's character. He must be a willer, and the will must be rightly directed into full harmony with that of God.

CARVING OUT THE IDEAL

We said a moment ago that a high and good ideal is proper, is necessary, in every successful life. But to have the ideal will amount to nothing unless we are patient in its development. It is said of the great sculptor, Michael Angelo, that looking upon a block of soiled marble he began work upon it with hammer and chisel, apparently recklessly knocking off great blocks and pieces here and there. When asked what he was doing, he said, "I see an angel here and must get him out." He had the ideal in his mind, then laboring strenuously for the attainment of it, sculptured the angel out of the block of marble. So it must be with every successful life. We must have the ideal. We must see the angel. Then we must labor for its attainment, carefully, patiently, and prayerfully. The ideal set before the Christian is not only angelic, it is more; it is divine. Nothing less can be made out of the Apostle's words, God hath "given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

The same thought is elsewhere presented by St. John. Now are we the sons of God, but it doth not yet appear how great we shall be made, what glory and honor shall be ours, but the Apostle assures us, "We know that when he shall appear we shall be like him; for we shall see him as he is." If then we are to be made like him by the "change" of the "first resurrection," if we are to see him as he is, then we may apply to ourselves the glorious things of the Lord and his excellency, respecting which the Apostle says, "Him hath God highly exalted and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth;" and again, "He has ascended far above all principality and power and might and dominion and every name that is named." If we shall be like him and share his glory, then all this glory belongs to the glorious ideal which God himself has presented to our gaze. Who with such in view would not be willing indeed to submit himself to the blows of the Lord! Who would not be willing to endure the necessary chiselings and polishings! Who would not be willing to submit himself to tribulation, knowing that "Tribulation worketh patience, and patience, experience, and experience, hope"! These things shed abroad in our hearts make us neither barren nor unfruitful in respect to the knowledge of God, but obtain for us an abundant entrance into his everlasting kingdom, in association with him who loved us and bought us with his precious blood.

THE LORD HAD ESTABLISHED HIM

Our Golden Text is quite in line with what we have just received, and shows us afresh the secret of David's successes and the line along which we also should be exercised in developing character which will be pleasing to the Lord. To some in David's place the thought would have been, "The Lord is very partial and has simply elected me to be the recipient of his favors. He cares more for me than for any other person in the nation." With this thought would have come a measure of vanity and pride which would have been very injurious to David (and to all others). These might also have said, "The Lord has seen that I am the fittest person in all this nation to be its ruler; and any person who does not fully agree with this sentiment is out of accord with the Lord and should have my frown and disapproval." Had David taken a position such as this it would have worked out a wrong character in him; and such a position taken by others would likewise work injuriously. It makes them boastful, arrogant, unloving, and unfits them for proper service to the Lord.

David's thought on the subject was the proper one. He perceived that the Lord had established him king over Israel and that he had *exalted him king for his people Israel's sake.* So, too, we should remember that God has a purpose in the selection or election of the church. As the Apostle says, "We are chosen for a purpose." God's purpose is a kingdom which shall bless the world. And he has many others, angels and men, whom he could have chosen for this great purpose, and by his providence could have moulded and fashioned them for the accomplishment of his will. But by his mercy he has chosen "not many wise, not many noble, not many mighty," but "the weak things of this world" for the carrying out of his plans. Let this thought keep us very humble, very near to the Lord. Let us strive to learn the lessons necessary to fit and prepare us for the ruling, judging and uplifting "all the families of the earth."

HELL HATH ENLARGED HERSELF

Isa. 5:11-23.—SEPTEMBER 27.

Golden Text—"Wine is a mocker."—Prov. 20:1

The lesson committee assigned this as a temperance lesson: and undoubtedly it has in it a warning against intoxication. Nevertheless in our judgment, the context being considered, other matters are more reprehended in the lesson than intemperance. Undoubtedly there would be "woe to them that rise up early in the morning that they may follow strong drink; that tarry late into the night, till wine inflame them." However, they would be only moderate drinkers evidently who would, beginning so early, only by night become inflamed or drunken. We certainly can heartily endorse the thought that any indulgence of alcoholic spirits is dangerous—that intemperance lies at the foundation of many woes of life, sapping the manhood, the vigor, and undermining the moral sense and general character. We rejoice that the eyes of men's understanding are opening to more proper appreciation of the importance of this evil and that great good is resulting, not only to individuals, but to communities. Since the exhilarating effects of alcohol evidently deceive many, we think it well here to introduce a clipping which bears directly upon the subject.

"ALCOHOL OUT OF THE RACE"

"The contestants in the Marathon Race, which is run on April 19 from Ashland to Boston, twenty-five miles, were notified this year in the following terms: 'Alcohol in any form is positively forbidden before, during and immediately after the race. It never does good, and usually does harm. Disregard of the foregoing shall be considered sufficient grounds for disqualification by the physician in charge.'

"In previous Marathon races some men who had become fagged had resorted to alcohol and other stimulants, and some of them fell unconscious soon after taking the stimulants. This year the six prominent Boston physicians who examined the one hundred and twenty-four men entered—one hundred and three of whom started and seventy-five finished—stated that the condition of the men was far superior to that of the previous year. So far as can be learned, no alcohol or drugs were used. No runner collapsed, and the record of physical endurance in this, the greatest race in America, if not in the world, is a wonderful one. The twenty-five consecutive miles, up hill and down, were run in an average of less than six minutes each, which is only a minute and a half slower than the majority of mile races on the best cindered tracks. Previous Marathon records were smashed, because the men depended on long and careful training rather than on stimulants. Alcohol was ruled out of the race, as it will be out of every contest of brawn or brains."

SCOPE OF OUR LESSON

The chapter of which our lesson is a part commences with a parable in which our Lord represents Palestine as his vineyard and the Jews as the choice vine of his planting, from which he would look for much fruitage of a choice quality. Instead it brought forth worthless grapes. Hence through the Prophet and parable he declares that having done everything reasonable and proper for the fruit, he would now take away its hedging and allow it to be trodden down by the wild beasts and to lie waste. (Vs. 1-7.) This parable our Lord almost duplicated and we may understand therefore that while it may have had some application to Isaiah's time as the period of 70 years desolation, nevertheless really the fulfilment on a still larger scale took place at the time of our Lord's first advent, when, because of their wrong condition of heart and rejection of him, he declared their house left desolate, and, as the Apostle says, "Wrath is come upon them to the uttermost." Verses 24 to 30 continue this thought and show the mighty power which caused the fall of the Jewish polity.

The intervening verses, namely, from the 8th to the 23rd, treat of the reasons why the Lord was displeased with them and rejected them.

(1) Their selfishness was foremost amongst their sins—the desire to join house to house, farm to farm—to become rich was put as the most prominent sin because that desire leads to other sin. As the Apostle suggests, "The love of money [wealth] is the root of all evil." The result of this was shown to be a land scarcity as respects the poor, and the Lord's resolution that he would punish such selfishness so that the homes would become desolate, empty, and the mansions uninhabited and the fields unfruitful, so that the practice of iniquity, injustice, lovelessness, spell "failure" in the end.

(2) Next comes the verse 11 of our lesson, in which the Lord reprehends strong drink, the inflaming influence of wine, and the music and feasting indulged in by the wealthy who added house to house and field to field. It is evident that the wealthy consume considerable liquor and often without becoming seriously intoxicated, but no doubt the liquor has its influence in helping them promote selfish propositions, which disregard the interests of others, so that sometimes iniquities are hatched into activity which in sober sense would not have been countenanced. This is the essence of the Lord's complaint—"They regard not the work of the Lord, neither consider the operation of his hands." Money-making, feasting, music absorb the attention of the great and influential, which means the disregard of the more important things of the divine plan—the things to which typical Israel, as well as the things to which Spiritual Israel during this Gospel age, have been called.

(3) The result of all this was that the masses, lacking the proper influence from their more talented leaders, became expatriated—separated from the hopes and ambitions which were Israel's as a nation—the poor lost the ideals necessary to their progress in a good way and instead got wrong ideals along the line of selfishness, pride, worldliness—ideals which they would have longed to follow had they possessed the talents and ability. Thus the wrong influence of those intoxicated with the love of money and of pleasure not only affected themselves, but the whole people of Israel. Correspondingly in spiritual Israel we find similar conditions.

Verse 13 points out the effects of the wrong course upon the people, as seen from the divine standpoint. The Israelites had practically become the slaves of their brethren, the rich. They were in practical captivity through a lack of knowledge. The most honorable of them were famished from lack of proper ideals and nourishment from the prophecies of the Lord in instructions of his Word, and the whole multitude was parched with thirst, lacking vigor, vitality and energy as respects the Lord's great purposes, to which he had called them to be his special people. Similar conditions apply now to Spiritual Israel—Christendom. The greatest minds of the world have become absorbed in wealth and pleasure-getting, and direful have been the results upon the masses of Christendom. The people find themselves really starving, hungry and thirsty. They have not satisfied their cravings from an earthly standpoint, because under present conditions this is impossible, and as for spiritual food and drink these have been taken away by the evolutions of the higher critics, who plainly tell the people that the Word of God is not the bread of truth, but poisonous food—error. As a result the masses of Christendom today, while prosperous outwardly as never before, are not really contented, but hungry for wealth and pleasure, and especially for happiness, which they will never find in the direction in which they are seeking it.

HELL HAS OPENED HER MOUTH

The word "hell" in verse 14 is sheol in the Hebrew and signifies the grave, the tomb, the abyss—oblivion. To the Israelites this may have meant that because of the wretched condition of the poor classes and the accumulation of lands, etc., in the hands of the wealthy, there was a great increase of mortality, of the death rate. But the application to spiritual Israel may be a spiritual one, a reference to the fact that the spiritual hopes and ambitions of many are going down into oblivion—that faith is perishing among the people. How true this is! The Prophet says that thousands shall fall to one who stands. Oblivion is rapidly swallowing up the multitude, including also those who have once rejoiced in faith. The mean man is brought down and the great is humbled, and also the lofty—the proud. The full scope of this judgment of the Lord on Christendom is not yet manifest, but in the end the Lord of hosts shall be exalted and honored in respect to the judgment he will bring upon the people and the righteousness he will manifest. Then the gentle lambs will feed in the pastures which he will provide and the wastes which the profligate had taken possession of as their own shall be turned over to others whom they would not recognize.

DRAW INIQUITY WITH FALSEHOOD

Another statement of the evils which caused the overthrow of typical Israel is shown in verse 18. A special wound had come upon the influential ones who had been disposed to use falsehood as cords in carrying forward their inequitable schemes. It may be safely said that falsehood is the outgrowth of selfishness and that nearly all the lying that is done in the world is in its interest to accomplish iniquity. The Prophet's words are, "Woe unto them that draw iniquity with cords of vanity." These are represented as scoffing at the second coming of Messiah. Inflamed with the wine of Babylon and with their love of money and pleasure they disbelieve the glorious promises of Messiah and his kingdom and say, "Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come that we may know it." In other words they claim to be in full accord with the Lord, to be perfectly ready for his kingdom if he had one and if it ever will come. They claim to be wise and call those who trust in the Word of the Lord fools and tell them that if they had the knowledge of the Higher Critics they would no longer trust to the Bible.

CALL EVIL GOOD AND GOOD EVIL

Continuing the picture the Lord declares that there will come woe to them because they have called the evil things which they practice good, and because the good things, truth and equity, they have treated lightly and spoken of as evil—nonsensical. They, Higher Critics, call darkness light, and the light of truth they call darkness. They put the bitter of error instead of the sweet of truth. This will mean to them very shortly trouble. The Lord continuing says that "woe will come unto them because they are so wise in their own eyes and prudent in their own sight." They have a wisdom and prudence which is of the earth earthy—sensual, devilish. They neglect the wisdom which comes from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." They are mighty to drink the wine of Babylon, intoxicating from the dark ages—they can swallow these doctrines and not be intoxicated by them as are the masses. They are men of strength and can drink mingled strong drink—strong doctrines.

These strong doctrines may perplex the masses of spiritual Israel, but these strong men have a way of taking all the creeds, all the doctrines, and mingling them together, declaring their full harmony and that separately and as a whole they are splendid. Thus at this present time they are making a union of all the different creeds and saying that any strong-minded person should be able to drink all these creeds without injury. The Prophet says that these are they "which justify the wicked for reward, and take away the righteousness of the righteous from him." If, for instance, a professed servant of God shall declare that he disbelieves practically all the teaching of God's Word, they stand ready to justify him in his wickedness, if he claims the right still to continue to pose as a servant of God. Why? For a reward. That they may in so doing justify their own belief and that they may maintain their standing and honor of men in silence and pose as strong-minded men, able to drink much strong drink. They are ready, also, to take away the righteousness of the righteous, to subdue those who speak the Truth, to slander them, to say all manner of evil against them falsely. Why? They do this also for a reward. Because they desire to be on the popular side and to retain the rewards which are accorded such.

The lesson to all who seek to be in harmony with the Lord is that they are not to follow the course of the great and the influential of Christendom, but to follow the Lord, to hearken to his Word, and to humbly follow in the footsteps of our dear Redeemer. "Be thou faithful unto death, and I will give thee a crown of life."

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VIEWS FROM THE WATCH TOWER

ENGLAND FACE TO FACE WITH SOCIALISM

One hundred and fifty archbishops and bishops, a multitude of minor clergy, and an assemblage of laymen and laywomen outnumbered any hitherto gathered in Albert hall.

The bishop of Birmingham, who was scheduled to preside, was absent owing to illness. He sent a paper, which was read by his substitute, the bishop of Manchester, the keynote of which was the injustice of the existing division of the profits of industry. After contrasting the grinding poverty of the workers with the extravagant luxury of the idle rich, he demanded from the church "a tremendous act of penitence for having failed so long and so greatly to champion the oppressed and weak."

RISING TIDE OF SOCIALISM

The Rev. J. G. Simpson, principal of the clergy school at Leeds, assured the vast audience that all over the north of England they were face to face with the rising tide of Socialism, which they were powerless to stem even if they wished to do so. Countless workers in the forges, furnaces, and mills of the north had adopted the Socialistic idea and held to it like a religion and loved it like a bride. He demanded that the church give free field to Socialism. He appealed to it to try to understand it and not hasten to discount it.

More significant than the speeches themselves was the keen interest shown in the Socialistic pleas and earnest enthusiasm with which such points as those given were greeted from all parts of the hall.—*Chicago Daily Socialist.*

"MEN'S HEARTS FAILING THEM"

"Daily it becomes more manifest that political America is separating into two camps—the Individualists and the Socialists . . . A new party has been created, and it is not extravagant to intimate it will poll two million votes next November. It threatens to destroy the Democratic party (though that is a job the Democratic Party has already accomplished to all intents and purposes), and will then strive for the mastery against the Republican Party. That would fetch the new alignment of conservative vs. liberal, of Individualism vs. Socialism. That is what is coming."—*Washington Post.*

THE JEWISH OUTLOOK

The recent quiet Turkish revolution, which has brought to the front the "Young Turk" party, is said to be favorable to the hopes of the Jews in respect to their securing some kind of a footing in Palestine with a subordinate self-government. The new government is credited with being quite liberal toward Jews and Christians.

Rabbi Judah Leon Mages says:

"Since Titus razed Jerusalem thousands of years ago, Israel has been a wanderer among foreign nations, an alien among strangers; at first bitterly persecuted, then barely tolerated, and latterly beginning to be respected and honored, but still an outcast, with no home toward which to turn his wandering footsteps. And yet, remarkable as is the fact, he has preserved his individuality through it all. Whether he is a professor in a German university, or a banker in France, or a statesman in England, the Jew is a Jew still, and under the veneer of environing social life lies the tearful yearning for his native land.

"When we turn our footsteps toward Zion," continued the doctor, his eyes kindling with enthusiasm, "we shall number among the citizens of the renewed Jewish commonwealth some of the most famous men of modern times, men who are engaged in creating the world history of today. Our government will serve as a model for the whole world. And in the arts and crafts Jerusalem will be a standard. I have no small faith in Israel. What he is doing now, scattered throughout the world, he will be able to do tenfold when he is united, safe from the fear of hate or prejudice.

PURCHASING PALESTINE HOLDINGS

"This is not all purely visionary. The work is already going on rapidly in Palestine. We have acquired extensive tracts of land from the Sultan of Turkey, and we are constantly increasing our holdings. Very soon we will be in a position to ask for a release from the authority of the Sultan. England favors the project, and we are sure of the assistance of the United States. Large areas of land are already under cultivation, and we are planting an immense grove of olive trees, to be called the Theodore Herzl Memorial Grove, in memory of the revered founder of Zionism.

"Israel was originally a farmer. It was only upon his expulsion from his native land, forbidden to hold territory in any of the countries he sought to make his home, that he became a trader, and by his native wit became so apt at it that it has almost become a characteristic of the race. Now, however, in his own home, at peace with all nations, and with the latest inventions of science at his command, he will make the beautiful valley of the Jordan to 'blossom as the rose.' And there under the serene eastern sun, he can let his soul drift back softly into the meditations of his beloved religion and live out his days 'a blessing and a comfort to the nations.'"

REVULSION AGAINST HELL TORMENT TOWARD FAITHS WITHOUT FOUNDATION

The Rev. J. R. Hutton, D.D., of Glasgow, preaching in New York City, said:—

"We hear much in these days of the fascination which Roman Catholic or High Church views are having for many minds. Now, the claim that these churches really put forward is that the church, through its sacraments and prayers of the saints, will take the responsibility for the souls of its members and so relieve them of a certain 'intolerable strain.' We hear that the claim is proving the attraction. I think the significance is just this, that these systems put the accent and emphasis not on what the worshiper does for himself but on what God has done for him and is prepared to do.

"Take another movement which I think has a very close resemblance to this drift toward the Roman Catholic attitude in England. I mean the movement originating in America, but which has its agents in all cultured lands, which goes variously by the name of Christian Science, Mind Culture and the rest. It has succeeded because with a certain passion and unfairness it rejects from the entire life of the soul such words as 'striving,' 'wrestling' and 'fighting.' The movement has won a success just because it promises to take the strain off our minds, because it bids men to stop thinking about themselves and begin thinking out of themselves toward the infinite peace of God. All that is true in both these movements is not new, and all that is new is not true. There are signs that the human soul is tired of the ethical whip, tired of the summons to strenuousness, and is determined now to try the life of faith."

* * *

What man really needs is the Bible faith, the faith once delivered to the saints, but now, alas! obscured to almost all.

HOMING THE ARK AT JERUSALEM

2 Samuel 6:1-12.—OCTOBER 4.

Golden Text—"Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4.

The Ark of the Covenant, wherein was deposited the tables of the law, the basis of God's covenant with Israel, and Aaron's rod that budded, and the golden pot of manna, was the most sacred article of typical Israel's religious emblems. Its lid, consisting of a golden plate surmounted with two cherubs, constituted the mercy-seat—the meeting place between God and the officiating priests, who acted as mediator between God and the nation of Israel. When in the Tabernacle, the divine presence was manifested upon the mercy-seat between the cherubim by a miraculous light called the shekinah glory. For seventy years prior to our lesson the ark had been neglected and in considerable degree the religion of the nation had likewise been neglected, though it is presumed that their devotions as individuals were not entirely forgotten, even as in David's case, we note his continued reliance upon the Lord and appeals to him.

It will be remembered that the ark was in the Tabernacle of the Lord at Shiloh when Samuel was a boy and Eli was high priest, and that later, when the latter was aged and Samuel was grown, in a battle with the Philistines the sons of Eli, who were disreputable, self-seeking, grasping characters, took the ark into battle as a talisman or mascot, believing

that the Lord would protect the ark and that thus the army of Israel with it would have success. But the iniquity of Eli's sons had reached its full and God willed that they should fall in the battle and that the ark should be captured by the Philistines and that Eli himself should die of heart failure upon hearing the news of the disaster, and that Samuel should occupy the place of judge, prophet and priest to the Lord.

It will also be remembered that while the ark was with the Philistines it brought them no blessing, but on the contrary sickness, trouble, etc., or "bad luck," as some would say. It was thus sent from one Philistine city to another, each being glad to get rid of it until finally they put it upon a cart and started it eastward to the land of Israel. There it was received by the priest Abinadab and lodged in his own house. There it had remained for several years up to the time of this lesson, when David had become King of Israel.

FERVENT IN SPIRIT

As we have already seen King David possessed a very deep religious nature, whose center or will had been early turned in full consecration to the Lord. Realizing that God was the real King of Israel and that he himself was merely God's vice-gerent or representative, David sought to fulfill the divine will and arrangement by inaugurating the Tabernacle and its religious services, as God had appointed through Moses. Accordingly a royal decree went forth summoning the priests, Levites and tribal princes and religious people of the various parts of the dominion for the reinauguration of the public worship of Jehovah. The scope of the decree may be judged from the assembled multitude—30,000. It matters not to us that some are inclined to impugn the motives of the king and to claim that this was merely a policy stroke of the king for the binding of the people to himself through his religious instincts and a revival of ancient customs. If it were merely policy on David's part, it was good policy, wise policy, helpful policy as respects the people, as well as in respect to unifying and solidifying his kingdom. To be religious did not necessitate the avoidance of such things as would be good for the people, even though some might impugn the motive. But the love which thinketh no evil should be experienced and the king should be given credit for the best of motives in calling for the fulfilment of divine commands given through Moses.

Indeed, those who have learned to look for the Lord's leading, amongst the Lord's people, in all the affairs of life should be convinced that God did not leave the affairs of his people Israel in the hands of David—that the Lord himself was King and Director of all of the interests of that chosen and covenanted people. In our estimate, therefore, it matters not what motive David may have had in calling this convocation, because God was behind it and David, wittingly or unwittingly was being used as the divine agent in accomplishing the divine purposes. And it will surely do us good to call to mind that similarly the Lord has a special interest in all the matters which pertain to spiritual Israel and that no great or important matters that pertain to spiritual Zion take place without his notice, without his permission. Only those who thus recognize the divine supervision of the church's interest can rest their hearts in faith and confidence or feel assured that God is working all things according to the counsel of his own will.

We feel specially impressed with the special evidences which show that God's supervision was particularly with Israel in their harvest time, at the end of the age, in all of the affairs pertaining to our Lord's first advent: his birth in the "fullness of time," his death "in due time," the number of his disciples, the one that should betray him, his crucifixion as a malefactor, the rejection of Israel because of the rejection of Messiah, the anointing of the "most holy" at Pentecost, the final overthrow of the nation, A. D. 70. And if we note such particular care by the Lord over natural Israel, may we not experience as much faith in his care for Spiritual Israel in the present harvest time? Surely the lessons we have learned in the Scriptures respecting the harmonious parallels between the Jewish age and the Gospel age, between the harvest of that age and the harvest of this age, justify fully our expectation that the Lord will be equally careful in overruling even the smallest affairs in the harvest of this age.

Whoever can by faith reach and maintain this position will surely have a confidence in the Lord which will be very helpful to him. The trials and difficulties of the Jewish harvest seemed like calamities at the moment of their permission, and it is only by hind-sight directed by the holy Spirit and prophetic Word that we are able to discern God's providences there. Similarly calamities, adversities, peculiar conditions, etc., are to be expected in this harvest, which at the time of occurrence will not be understood by any except those of large faith and intimate acquaintance with the prophecies, and even they will be obliged to walk by faith and not by sight. It will be *afterward* that the divine supervision in every detail will be discernible. Meantime the Lord wills evidently that the spiritual Israelite, instructed in the school of Christ, shall have learned the lessons of faith and obedience from the harvest time of typical Israel.

"OBEDIENCE BETTER THAN SACRIFICE"

The occasion of bringing the ark of God to the capital city of the nation was to be a gala day of rejoicing, long to be remembered from one end of Israel's land to the other. King David rejoiced at the unanimity of religious sentiment everywhere prevalent with the people who accepted his instructions. The players of musical instruments of every kind had been engaged so as to accompany the procession. An ox-cart, specially prepared, was provided and the ark was put upon the cart and the two sons of the high-priest accompanied it, the one preceding and the other driving. The good intentions of all concerned are not to be misjudged, but a serious error was made in that the divine order in conection with the matter was neglected.

(1) God had made no such arrangement of transferring the ark on a cart, however honorable that may have seemed to David and to the priests.

(2) It was not the business of the priests at all to transfer the ark, for, although they ranked high in the Lord's services, it was the Levites who were commissioned to bear the ark by its staves on their shoulders. In neglecting these divine provisions an opening was made for all kinds of irregularity in connection with the services of the Tabernacle, which the Lord designed should not be reinaugurated. It was proper that the king, the priests, the nobles of all the tribes and the religious people of the nation should have a lesson that would not soon be forgotten respecting the importance of carrying out every detail of the divine law in respect to the worship and services of the Tabernacle. The lesson which the Lord gave on this occasion not only was profitable to the king and the nation, but has been profitable in a large degree to Spiritual Israel during this Gospel age.

When the time came for the manifestation of the Lord's disapproval of the neglect of the law on the part of those who desired to honor him, the oxen stumbled and, to steady the ark, Uzzah, an under-priest, put forth his hand, when immediately God's displeasure was manifested in his falling down dead. The gala day was suddenly spoiled. The joy of the king and of the people vanished. Instead came distress and fear—if because of some blunder even one of the priests should be thus smitten down of the Lord, what would be the dangers as respects others! King David promptly concluded that he dare not have the ark with him and near his own house at Jerusalem, as previously intended. The procession stopped and, turning aside the ark was deposited in the home of Obed-edom.

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM"

One of the first lessons necessary for every Israelite, natural and spiritual, is reverence. Without this quality we shall be sure to err. There is an old and true adage, "Familiarity breeds contempt," and this applies to religious things and to God, as well as to earthly things and to men. The worship of God, which King David was to inaugurate in the typical temple built by Solomon, must be founded upon a proper base of respect and reverence. It must be recognized as fundamental, that obedience is a pre-requisite to the offering of acceptable sacrifices to the Lord.

The fact that this lesson was taught at the expense of human life has seemed to us terrible, because of our delusion in respect to eternal torment, which led us to suppose that poor Uzzah not only ceased from human activities and pleasures but that he was immediately dropped into a seething abyss of hell-flames and torture. Now, by the grace of God, we see that this is not the teaching of the Scriptures, and this relieves the narrative of its distressing features. We perceive that Uzzah lost his life a year or so earlier, as the case might have been, than he otherwise would have lost it, and that it was for the Lord's glory and for the good of the people that he died as he did and not by disease or accident. We are to remember that he was already, like the rest of the race, under condemnation of death and that God had a perfect right to require his life at any moment. We are to remember that all that he lost was of God's purpose and in God's time will be made good to him, in his awakening in the resurrection of judgment, when he shall come forth from the tomb to more favorable conditions than those under which he was living—to the antitypical jubilee of restitution to all who will receive it.

Spiritual Israelites must learn this lesson—that in handling

the holy things of the divine Word, the divine plan, the services of the truth, the ministry of the church of Christ, they are not at liberty to do as they please, merely assuring themselves that their motives are good. It is their duty to note carefully the divine will and to follow out the program in the order of the directions of the divine Word. Furthermore it is for us to learn, too, that God designs that not all the services are to be performed by one or two persons, but that there is a part in the service of God for all of the consecrated and that each is to be granted the opportunity for such service, as the Lord has planned. Some may occupy the priestly service, which others may not enjoy, and some may occupy the Levites' service, and their opportunities are not to be taken from them. Again another important lesson to be learned by Spiritual Israelites is that God is guiding his own affairs; that he is as much interested in them as we are and more, too, and that he is fully capable of their management. Some of the Lord's people carry great burdens which do not belong to them and which hinder them from the rest and joy which otherwise might be theirs. Others are *so* active, so zealous, that they fancy that the work of God would not be accomplished at all unless they did it. The Lord wishes us to learn the important lesson, "In all thy ways acknowledge him," "and he shall give thee the desires of thy heart." Only by recognizing the Lord as first in every feature of his work and by recognizing ourselves as honored by him in every opportunity of service shall we be able to bring blessing to ourselves and to others.

PROFITING BY EXPERIENCE

If we think of David's course in refusing to bring the ark to Jerusalem, as at first intended, as a mark of petulance and anger against the Lord for spoiling the gala day, we shall make a great mistake. David's character was too reverential for anything of this kind. He was the man who could fight Goliath, but not the man who could fight against God. Every act of his life was marked by reverence and humility and a recognition of God's justice and power and love and of David's own humility in the Lord's sight. Meantime the Lord was teaching a great lesson to the whole nation, which heard of the sad disappointment of the people with reference to the great gala day and that God's displeasure was shown in such a striking way that even a priest was stricken down for neglect of the divine supervision, and that the ark was now in the house of Obed-edom.

King David was watching, and noted these results, and again his heart went out longingly with the wish that the chief emblem of divine worship should rest under the shadow of the Lord, near to the Lord and to the shekinah glory. Evidently he made investigation as to the handling of the ark and concluded that the mistake was that of himself and of the priests and that God's blessing and not a curse would go with the ark. So at the end of three months he made arrangements afresh for the bringing of it to his capital. Again the visitors came, the bands of music in order, and the procession accompanied the ark again towards Jerusalem. We read that David brought the ark from the house of Obed-edom unto the City of David with gladness and with joy.

A description of the festival procession may be found in 1 Chron. 15 and 16. It was decidedly the greatest day in David's career. But this time, in harmony with the lesson taught, there were no innovations, no cart driven by priests after the manner of the heathen, but instead a strict adherence to the divine direction. The ark was borne on the shoulders of the Levites. The lesson was learned that obedience to the letter is better than sacrifice. In the joyous procession the king apparently led, playing upon the harp, while with him the singers and the musicians were divided into several companies which sang parts in alternation. See Psalms 105, 96 and 106. The 24th Psalm is supposed to have been sung as a marching accompaniment as the procession was entering Jerusalem, where a tent or tabernacle had already been placed for the reception of the ark. Seven choirs formed part of the procession, according to Josephus.

OTHER LESSONS FOR SPIRITUAL ISRAEL

Members of antitypical David—the Christ—are to learn lessons from all the experiences of life; that with them it may be as it was with David in this case, when the proposed gala day was turned into a day of mourning and fear. Similarly our mistakes are to be received rightly and the reasons for them rightly appreciated that, instead of stumbling-stones, they may be stepping-stones which shall draw us "Nearer my God, to thee." Another lesson is that we should desire to be nearer to the Lord.

The ark in the Tabernacle near to David's home represented not its glorious resting place, but its present dwelling. The condition of the church in glory is represented by the Temple of Solomon. We, of course, long to be there and to enter into all those glorious things of the future, but that is impossible until the Lord's time, even as David was not permitted to build the Temple. Thus his life shows a picture not of the Beloved in glory, but of the flesh in the trial state below. As David desired to be near to the Tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness to his arrangement of the mercy-seat—Christ Jesus. This will signify a desire to be near to the members of his body, the church, to have fellowship with them, because the condition of things is represented as being the "holy" of the Tabernacle, with only a vail between this and that glorious condition beyond the vail. And is it not so that whoever desires to be near to the Lord and to those in fellowship with him, along the lines of the new nature, will give heed to the privileges of showing forth his praise by manifesting their love for the brethren and their confidence and faith in the Lord and in his light and wisdom and love?

"ENTER INTO HIS GATES WITH THANKSGIVING"

In some respects the city of God is the church—not the nominal system, but the true church, whose "names are written in heaven." According to the Apostle the justified believers can enter into this city only by consecration. The Apostle exhorts, "I beseech you, brethren, present your bodies a living sacrifice." There are some who seem to enter this gateway of sacrifice in sorrow and with a measure of regret—with a feeling that they are sacrificing too much. They either overestimate the things sacrificed or they underestimate the things which they are securing. It would have been better for such if they had sat down and counted the cost before taking the step of consecration. The proper attitude of all is to take a right view of that which now is and that which is to come and what we have contracted to do as priests, doing it, then, joyfully. And thus this lesson is learned, that we "Enter into his gates with thanksgiving, and into his courts with praise." The appreciative child of God will be able to "count it all joy" when he falls into various difficulties, because it will be a trial of his faith that "Tribulation worketh patience; and patience, experience; and experience, hope," which maketh not ashamed and is a preparation for the glories of the kingdom.

THERE HAS NOT FAILED ONE PROMISE

1 Chron. 17:1-14.—OCTOBER 11.

Golden Text:—"There hath not failed one word of all his good promise."—1 Kings 8:50.

King David prospered under the Lord's blessing, and he established Israel's kingdom upon a good footing, which assured peace and respect from the surrounding nations. Living now in a palace in Jerusalem, with the tabernacle of divine service near by, the king bethought him of the incongruity of his living in a grander house than that of his God, and of the fact that the heathen built temples for their idols. The Prophet Nathan was a friend and close counselor of the king, and to him David made known his thought of building a temple. Possibly he had the suspicion that such an innovation might not be proper and that he would do well to have counsel on the subject. Doubtless the lesson of Uzzah made him more careful respecting everything purposed or done in connection with the tabernacle and its services. To the prophet the suggestion seemed a good one, reverential, proper. He endorsed it, saying, "God is with thee," therefore doubtless he will prosper you in this good thought in respect to this generous impulse of your heart.

God was doubtless pleased also with David's reverent devotion. Nevertheless he disapproved the scheme and sent to the king a message by the mouth of the prophet, "Thou shalt not build me an house." Here again we are to notice that "obedience is better than sacrifice" in God's sight. God is not dependent upon the thoughtfulness nor the negligence of mankind in respect to his arrangements, but takes an oversight. It was not the part of the divine programme that David should build the tabernacle, but that his son Solomon should do so. David and Solomon and their surroundings were to constitute types of glorious things to come later pertaining to the antitypical David and his kingdom. In 1 Chron. 22:8 and 28:3 a reason is given why David should not be the builder of the temple. He was a man of experience in fight-

ing enemies of the Lord, and his people should serve to typify the battling of Christ and the church while in the flesh. Solomon's kingdom of glory and riches and honor and peace would service to illustrate better the Millennial kingdom of the Christ in glory.

"THE LORD WILL BUILD THEE AN HOUSE"

The Lord explained through the prophet that he had never wished a temple—had never given a command to that effect—that this was a matter of his own choice and not neglect upon the part of the Israelites during the centuries since the Lord had established his presence with them at Mount Sinai. Then, as though to console David and to assure him that God appreciated his good intentions, the prophet was directed to recite the evidences of divine care and supervision of the king's affairs—that God had taken him from the shepherd's position and made him a prince and leader of his people, conquering his enemies before him. He assured him that such a blessing would continue with him until his name should be known amongst the great of earth. Prophetically the Lord declared also a blessing for Israel, when they should be no more oppressed nor scattered by their enemies. That prophecy had a temporary fulfilment under David and Solomon, but is to have its real accomplishment under the kingdom of God's dear Son.

Proceeding (1 Chron. 17:10) the Lord assures David that he would build a house for him—that is to say, that he would not cut his family off from the throne, as in the case of Saul. The house of David was indeed perpetuated through Solomon and continued its dominance in Judah for several centuries, but this would not completely fulfil the Lord's promise, which, although not understood by David, was evidently meant to refer expressly to Messiah and his kingdom.

One of the familiar titles of our Lord was, "The son of David," and this was in harmony with the expectation of all Israel—that ultimately Messiah, the Seed of Abraham, would come through the seed of David and would be the everlasting King. This promise is referred to as "The sure mercies of David." It was in accord with this expectation of the Jews that our Lord said to them, "If Messiah is the son of David, why is he also called David's Lord?" where he says, "Sit thou on my right hand, till I make thine enemies thy footstool."

Our Lord shows that David thus prophetically declared that David's son would be David's Lord or superior. "He is the root and offspring of David," through whom David and Israel and all the families of the earth shall yet be blessed.

"HE SHALL BUILD ME AN HOUSE AND I WILL ESTABLISH HIS THRONE FOREVER. I WILL BE HIS FATHER AND HE SHALL BE MY SON"—V. 12

It will be noticed that these words were primarily applicable to Solomon, who did build the typical temple; but the weight of the promise belongs to the antitype, Christ, the Messiah. He it is who will build the real temple of God in and through which a blessing shall proceed to all the families of the earth. It will in the highest sense of the word be "an house of prayer unto all people." During the Millennial age, when the glorious temple of God, the church of the living God, shall be in the glory of the kingdom, all prayers to God and all blessings from God will pass through that glorified temple which, under another figure, Head and body, is referred to as the Mediator between God and men. It will be remembered that while King David was not permitted to construct the temple he was privileged to prepare for it vast treasures of gold, silver, brass, precious stones, marbles of various colors, iron and wood.

As it was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his kingdom. Some, anxious to do this, have not taken counsel of the prophets of God to know his will, but have presumed to build up earthly institutions quite contrary to the divine intention as respects this present age. Catholicism has built wonderful institutions, which it invites the whole world to join. Various denominations have erected temples or systems, each of which claims to be God's kingdom, God's temple, but the Lord disowns all of these and declares that he is now with his people, under temporary conditions tabernacling with those who are his wherever they may be and not wishing at the present for any such organizations as men have supposed. The Apostle expresses this when he says, "We who are in this tabernacle do groan, being burdened." Our conditions are not fully satisfactory, but they are all that the Lord sees best for us to have at the present time.

The Apostle calls the present condition of the body of Christ, "Our body of humiliation," but he assures us that at the second coming of our Lord he will "change our vile body" (our ignominious condition) so that it may be fashioned properly, as his glorious body, as the glorious temple of the living God. Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time, not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. Now, as the Apostle Peter suggests, "We are living stones, to be built together for a habitation of God through the spirit." The preparation of the stones will continue until eventually all shall be properly fitted into the building. We are now under the process of shaping, being "made meet (made fit) for the inheritance of the saints." All this is being done under the present condition of wars and strife and confusion. By and by, "Without the sound of a hammer," every stone of that glorious structure shall be fitted together, all being perfected in heart reckonedly will in the resurrection "change" be actually perfected and "changed"; as the Apostle says, "Sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body."

HIS THRONE FOREVERMORE

The throne of David and of Solomon was not perpetually established. Indeed, as heretofore shown, our Lord, according to the flesh, sprung not from Solomon's line, but descended from another of David's sons. This makes it the more evident that Christ was meant by the divine prophecies as the heir of David's throne who should establish it forever to a consummation—reigning, ruling, blessing, uplifting, bringing it into perfect accord with God. This gives us a good opportunity of noting how God hides and reveals the Truth at the same time and why it is that the "line upon line, precept upon precept," is to one flock food, refreshing, strength, and to another stumbling-blocks, etc., which, according to Higher Criticism, overthrows all confidence in the Bible as divine revelation. Thus is illustrated the saying that "one man's meat is another man's poison."

How much depends upon the attitude of our hearts! We are to "become as little children." Our Lord said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." God's people are to learn the lesson of trust and patience.

> "God's plans, like lilies pure and white unfold;
> We must not tear the close-shut leaves apart;
> Time will reveal the calyxes of gold."

"THERE HATH NOT FAILED ONE WORD"

Our Golden Text is a precious one and fully corroborated by every faithful follower of the Lord who has had experience in the good way. The difficulty with those who have not had this experience is that they have not been particular to note the difference between God's promises recorded in his Word and the traditions of men, which misrepresent the Lord's promises. All about us today we see great disputations amongst the nominal church and the impression that God's purpose is meeting with disappointment. The thought has been prevalent that God designed the various sects to build for themselves temples and to bless and convert the world. The fact that after eighteen centuries the world is far from God and his will far from being done on earth as it is done in heaven is most evident; and when it is recollected that the number of the heathen, according to public statistics, has doubled in the last century, it is no wonder that our friends, who think that they have been laboring under a divine commission to use all their efforts in converting the world, should feel disappointed.

Let us note carefully the promise as it is outlined in this lesson, namely, that the temple of God is not to be built in this age and the world is not to be blessed now; and the construction of the temple is not to take place until all the stones shall be prepared. So the work of blessing all the families of the earth through that temple and its great Head, Priest and Prophet, King, Judge and Messiah cannot be accomplished until all the stones are prepared and the temple of the Lord, the church, has been glorified. Let us not blame God with a non-fulfilment of our expectations, but on the contrary, let us examine the Word and assure ourselves that we are not building wood, hay and stubble, which will surely be destroyed, but that we are building upon the precious promises of the Word. From this standpoint all the trials and difficulties, all the battling with the world and the adversary, all the adversities coming to ourselves and to others of the Lord's consecrated, are but encouraging evidences that we are

the Lord's and that he is working out for us, as well as in us, his good pleasure. With this view before our mental vision the Spirit of God witnesses with our spirit that we are having exactly the experiences which his faithful should expect and that all things will work in us for our welfare—because we are his—and for the glory of his kingdom.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink."

SWEET DAY OF REST

(Tune: Saved By Grace)

I know some day my Lord will come,
And stand within my humble home;
His glorious presence in the room
Will make it like a rose in bloom.

CHO.—Then haste, Oh! hasten, day of rest,
When I shall be forever blest!

His voice, like music on my ear,
Will banish every thought of fear;
He'll fold me closely to his breast,
And there in peace I'll sweetly rest.

And oh, my Lord, on that sweet day,
I know the words that thou wilt say:
"It is enough, my child, come home,
Thy work is done, beloved, come."

Then I'll arise and go with thee,
Across the shining, crystal sea,
Until we reach that blissful shore,
Where we shall dwell for evermore.

G. W. Seibert.

"AS BY ONE MAN'S DISOBEDIENCE"

One of our readers inquires how Christ could "appear for us," the church, without appearing for Adam or having atoned for him, when Adam was the real transgressor and we merely sharers in transgression through our relationship to him.

We reply that the questioner really answers his own argument: Adam alone was perfect—Adam alone was placed on trial and he alone by disobedience came under a direct sentence of death. Of his posterity it was written that we were "born in sin and shapen in iniquity." In this imperfect condition we were unfit for another trial, as was demonstrated by the Jews, who, as a special favor, were put under the Law Covenant, which they thought they could keep, and under which they expected to gain eternal life. But the Apostle explains that under its terms they were condemned to death. The same would have been true of all the remainder of mankind under similar conditions, but no such conditions were either thrust upon or offered to mankind in general. Israel alone was put under that law and is guaranteed a certain blessing as a result of the experiences then unsatisfactorily endured. Be it noted here that the fact that they were put under that special trial, and thus specially condemned, made it necessary that they should be redeemed as a nation. Thus we read that our Lord was "born under the law (Covenant) that he might redeem them who were under the law (Covenant)." (Gal. 4:5.) Had he been born outside of the Jewish nation the redemption of the world in general would have been the same as now, but the Jewish nation would not have shared it because by their Law Covenant sealed at Sinai they were, so to speak, lifted out from the remainder of mankind and given a separate trial—as a nation—as the adopted family of Moses, their recognized mediator.

As the Lord could make a conditional covenant with natural Israel through Moses, their mediator, so likewise he could make a conditional arrangement with spiritual Israel through Christ our Head and Representative. God's arrangement with believers during this Gospel age is by a faith-justification of all those who turn from sin and accept Jesus as their Redeemer. He "appeared for us" who are of this class; he now represents us to the Father, appropriating to us the merit of his sacrifice, thereby making it possible for those of this "household of faith" who make a full consecration of themselves to the Father to be acceptable through Christ Jesus, who accepts these consecrated ones as his "members in particular"—his Ecclesia, his church. Their acceptance is based upon their covenant to walk in the steps of their Redeemer as living sacrifices. Only those who maintained this relationship faithfully will attain the heart-likeness of their Redeemer and become worthy to be of the "little flock," which the Father has predestinated must be individually heart-copies of his Son.

ADAM ONLY WAS CONDEMNED

So far as the divine program is concerned only the one man sinned, only the one man was sentenced to death and only the one man Christ Jesus needed to die for the redemption and the complete deliverance from death of the whole human family. Nevertheless the one sacrifice of Christ would be necessary for the delivery of *any* one man of the whole world, because all are imperfect and under the demands of Justice none can claim release from death. It follows then that our Lord, when he had ascended up on high, had in his hand a price sufficient to pay the penalty for any one member of the race or for all of them or for as many as he chose to apply it for. He did choose, according to the Scriptures, to make application of that merit only in behalf of those who should believe during this age—the antitypical Atonement Day. As a consequence of that application in "our behalf" we who believe have been privileged to return to God's favor and to enjoy the opportunity of becoming joint-heirs with our Redeemer.

The divine purpose in the redemption provided was to bring a blessing to all the families of the earth—a release from sin and death conditions and a return to divine favor to all who would be obedient; hence our Lord's work did not end with the application of his merit to those who were accepted of the Father as members of his body. Rather the sacrifice was allowed to continue on a larger scale—a sacrificing of the church, the members of his Body being counted as a continuation and a completion of our Lord's own personal sacrifice. When all the members of this great mystical body shall have "suffered with him"—when he as the great antitypical High Priest shall have offered up not only himself but us, his adopted members, then justice will have all that it ever demanded and much more. It will have the one great valuable sacrifice of Jesus and additionally the sacrifice of his members—144,000 justified through faith in his blood, whose sacrifice the Apostle declares to be in God's sight "holy and acceptable."—Rom. 12:1.

Would it be right for justice to accept 144,001 sacrifices when only the one was really demanded? We answer, Yes. Justice is not hindered—divine justice would not be stopped from receiving all of those sacrifices in the manner arranged. Justice could have not demanded more, however, nor accepted less, than the one perfect life. We are to remember that none of these sacrifices was demanded nor compelled by justice—merely a high reward for faithfulness was held out for the time. Our Lord was attracted thereby and "For the joy that was set before him endured the cross, despising the shame." As a matter of fact the divine plan through him opened the door of opportunity to others who have *his spirit* (disposition) during this age, to a limited fore-ordained number, which we believe to be 144,000. Their sacrifice was not demanded. It was voluntary and because they saw riches of grace and divine rewards which they esteemed to be their privilege to attain. Thus in the divine plan the world has been redeemed much less directly than we may have imagined, but much to our advantage, in that it has permitted us to become members of the bride class, members of the body of the Great Mediator, whose work throughout the Millennial age will be that of intercessor and go-between and mediator between God and men—the world in general. We, who now come in under this arrangement as members of the body, members of the "Seed of Abraham," members of the Great Antitypical Mediator, Prophet, Priest, King, Judge, are as his members under his supervision yielding up our lives in sacrifice during this age, and these sacrificed lives counted in with his constitute the blood of The Christ, which seals the New Covenant between God and the world. That New Covenant will not be sealed until all the blood of the Great Mediator has been shed. Then Head and body, Bridegroom and bride, we shall be presented before the Father and the blood of the Great Christ, as shown in the types of Leviticus, will then avail for the cancellation of the world's sin, even as the blood of Jesus now avails for our sins.

Meantime in advance of the sealing of that New Covenant Jesus and all the members of his body are "able ministers

of the New Covenant''—qualified ministers or servants—qualified to offer the necessary sacrifice—qualified to represent God and to tell to those who have the ear to hear the terms and conditions of that New Covenant of the future and the terms and conditions by which we become its ministers or servants and ambassadors for God and of his righteousness, which the New Covenant will introduce to mankind in general.

THE LAST FIRST—THE FIRST LAST

Coming back then to the original question we remind all that the Apostle shows that ''We are all sinners''—that ''the whole world is guilty before God,'' not in the sense that each has been tried and sentenced, but in the sense that all have inherited weaknesses and imperfections which would prove them guilty and bring upon them condemnation if they were put upon trial at the present time. Hence, instead of putting mankind on trial, as Adam was on trial before the bar of divine justice, God has arranged the Millennial age as the period in which the whole world shall be instructed, enlightened, corrected in righteousness and helped out of their sins and death conditions back to perfection, if they will. During the Millennium none will be on trial before the bar of divine justice. Indeed, as the Apostle suggests, it would be ''a fearful thing'' for any to drop out of the hands of Christ into the hands of the living God, because the divine provision for mercy and forgiveness is all in Christ. Hence there is no salvation through any other name nor in any other way than by faith in and obedience to the great Mediator.

But it is in no sense necessary that this work of reclaiming the race should begin in Adam—quite to the contrary, the last will be first and the first last, so far as the divine arrangement is revealed. Adam, who enjoyed 930 years of experience, will be amongst the last if not the very last to be awakened from the tomb and to be tested as respects his willingness hereafter to be in harmony with the divine program in every detail. Not until the close of the Millennial age will Adam and his race be turned over to the Father. They will then ''fall into the hands of the living God'' without injury because the Mediator will have previously brought them to full perfection of mind and body—all the unwilling and disobedient and refractory being destroyed in the second death throughout the Millennial years. But naturally and properly at the close of the Millennium the kingdom shall be delivered up to God, even the Father. (1 Cor. 15:23-27.) Then the first work of the Father with these will be to test their loyalty as he tested father Adam in the beginning. Whichever of these shall sin after having had the experiences of the fall and the recovery will not only be condemned to death, but that death will be a finality. ''Christ dieth no more.'' No provision has been made but by the one Redemption and one Restitution.

WHAT THE WORD VOW SIGNIFIES

It seems evident that a few ordinarily bright brethren have missed their education as respects the meaning of the word ''vow''; or else, that our great adversary, opposed to the vow recently suggested in these columns, is using every means to confuse their minds, to disorder their judgment in respect to it. The said few appear to be awfully distressed by the vow and protest vociferously against it, against those who take it, and against the Editor for advising it. Their arguments are amusing, ridiculous and self-contradictory; but with all their brightness these brethren fail to see this. We pray for them a still wider opening of the eyes of their understanding, and in harmony with our prayers we proceed to discuss this subject, condescending to details which should be quite unnecessary; our excuse is, love for the brethren, and a clear realization that they are taking a wrong stand, supporting a wrong standard, and overlooking the fact that there are but two Princes or Leaders—the Prince of Light and the Prince of Darkness.

The vow suggested had a small beginning, but the Lord's providence led up to its general presentation to the church and our advice that all of the consecrated of the Lord's people take the vow—not as a new consecration but as bringing their original consecration up-to-date—as drawing tighter the girdle of consecration which holds to us our bridal garment and ''girds up the loins of our minds,'' making us the more ready and the more strong from day to day in the fight of this ''evil day.'' It may be helpful to some to be informed regarding the leadings of the Lord in respect to this vow. Hence we will state the matter briefly:

Some of the dear friends naturally and properly are very jealous of the truth and of the influence and reputation of those who represent it—especially the ''Pilgrims,'' all of whom should be noble characters, and, we believe, are such—of far higher than average standing amongst Christians and ministers. We may add here that we exercise a great deal of care in the selection of these representatives of the Society serving the Lord's work—that they shall be moral men, consecrated saints, humble, clear in the truth, and of some ability in its presentation.

The pilgrim service during the last year has been represented by some twenty-five men of this stamp, and our confidence in them is represented by our endorsement and appointment of them to the service of the truth. However, we received from dear Christian friends criticisms applying to several of these dear pilgrims, not criminal, not sinful, but suggestions that they should be warned to be still more discreet toward the opposite sex, more careful than other ministers, since the truth and its servants are looked upon most critically, often maliciously. These letters, received with appreciation, we acknowledged, assuring the dear friends that it is our desire that all who bear the vessels of the Lord's House in connection with the service of the present truth, should not only speak and think along the highest planes but in conduct also should be ''blameless''; and that we were sure that no evil was in any way intended, and that our bringing the matter to the attention of the pilgrims would be all that was necessary.

The fact is that those who received the truth in the spirit of it feel a warmer affection for each other than could result from any earthly relationship. It is not our thought that this spiritual oneness is wrong or that it should be set aside or quenched. It is indeed the spirit of Christ in the members of his body. We do think, however, that outsiders cannot understand this, and hence that the deportment and language and letters between the friends should be so seasoned with grace and wisdom that our most critical opponents would pronounce them ''blameless.'' Furthermore we do not forget that the Lord's people, ''new creatures in Christ Jesus,'' have ''this treasure in earthen vessels,'' all of which are more or less imperfect through the fall. We have learned that some are weaker in one respect and others in another and hence, as the Apostle says, ''We that are strong ought to bear the infirmities of the weak and not to please ourselves.'' (Rom. 15:1.) Hence our true love for others of the Lord's people ought to produce in us great self-restraint and uprightness lest we injure the weaker, of whose weakness we properly may not know. These undisputed facts should appeal to all of the Lord's saints in favor of self-restraint to the last degree.

As an illustration of the unwisdom complained of we cite one instance which may be as instructive to others as it was to ourself. A noble brother in the truth came to us saying, ''Brother Russell, do you approve of the pilgrims kissing the sisters? I was much shocked to see one kiss a sister.'' We replied, No, Brother! While we find no mention in the Scriptures that kissing would be a sin, we do feel that for the pilgrims to practice such familiarity would be to lower their influence and endanger the interests of the truth. Did you speak to the pilgrim on the subject according to Matt. 18:15? He answered, ''I did do so, but thought that as the pilgrim represented the Society it was my duty also to mention the matter to you as its representative''—relating the circumstance. We replied, I assure you, dear Brother, that the pilgrim you name is a very honorable man, and the kiss was surely not thought of by him as anything either sinful or impure. But I am glad that you are so particular, and I am sure that when I call the matter to the pilgrim's attention he will fully agree to the unwisdom of the course, however pure his motives. The Brother replied, ''Yes, the pilgrim told me that the sister was one with whom he had been very intimately acquainted for a long time, and that his kiss was merely a greeting. I accepted his statement of the matter, Brother Russell, though I cannot understand it, for I assure you that I could not have given the kiss without improper feeling.''

That statement was a revelation. Our mental cogitation was, How differently people are constituted. One might kiss a thousand without an impure thought or sentiment; another would be injured by a single kiss. We realized, as never before, how careful the Lord's people should be to lift all of our standards high enough to protect the very weakest, and to avoid everything that might have even the appearance of evil. We saw at once how a kiss that to one person would be as innocent as the shaking of hands might to another be a very different matter. This thought helped us to appreciate why some regard kissing as representing an impurity, whereas

others, differently constituted, would never think of such a thing except by such a lesson as this. Another lesson we drew was on the danger of misjudging one another. "With what judgment ye judge, ye shall be judged."

Not long after this, meditating on all these facts, and calling to mind as well that our own conduct had been evil-spoken of, we thought up the vow for ourself and for one pilgrim specially needing it, and later thought of its value for all of the dear pilgrims. Another matter which influenced us in the preparation of the vow was the general view the Lord seemed lately to have been giving us respecting the peculiar trials, difficulties, besetments of the last seven years of the harvest period and the accumulating evidences that during this time Satan and all of the fallen angels will be permitted of the Lord in various ways to assault the whole world along the lines of Spiritism, Hypnotism, Occultism, etc., the general tendency of all which will be to lead to gross immoralities. We said to ourself, Surely we are in the special time foretold by the Word of God as the "Hour of temptation," "That evil day," etc., in which, "if it were possible, the very elect would be deceived"; and in which surely "Every man's work shall be tried so as by fire." (1 Cor. 3:13.) The Spirit of the Lord said to us through these Scriptures, and this mental picture of things at the time before us, It will surely behoove every child of God, and especially every public minister of the truth, to look well to the straightness of his paths and to walk in extreme circumspection. It was under these influences that we prepared the vow, as representing a very high standard of Christian living.

We had it written out in duplicate, and sent copies to all the pilgrims just before our journey to Britain, at the time having no thought of publishing anything respecting it. Later on we reflected that if the dear friends who had written us in criticism of some of the brethren could know of the vow and perceive how the slightest indiscretion, either real or apparent, would be guarded against by it, they would have an increased confidence in every member of the pilgrim force. We concluded for this reason to publish the vow and to give the names of those who had made it their vow to the Lord.

Just at this time we received Brother Hollister's letter referring to a carelessness between brothers and sisters in their greeting, which was sometimes so genuine and hearty as to be liable to be misunderstood by others of the church and by the world. Believing that the time is ripe for such a stand and the exhibition of a high standard, we published that letter with our approval and comments as introductory to the submitting of the vow and the names of the pilgrims taking it. After the matter was in type, but before it went to press, we got a letter from a colporteur brother and church elder, who said he had seen a copy of the vow in possession of a pilgrim, told of his appreciation of it, and that he at once made it his own before the Lord. We took this as a hint from the Lord, for it appealed to our judgment as representing his will—then, on the proof-sheet we added the suggestion that all colporteurs take the vow and all elders and deacons of churches. A little later came the thought, "Are not all of the Lord's people representatives of God, who are offering sacrifices—his ambassadors and ministers of the truth? And would not this vow prove a blessing and assistance to all, male and female?" Our judgment of the Lord's Will confirmed the thought, and thus the matter reached you in the June 15th TOWER.

The suggestion was not that you take this vow to us or to each other, but that you make the vow to the Lord, and that we would be glad to know of the step having been taken and to have a word to that effect from any pleased to inform us. The promptness of the responses and the assurances from many of increased blessing in their hearts and nearness to the Lord have convinced us that the Lord guided in respect to the preparation and circulation of that vow. Likewise a small but vigorous opposition to the vow, and a desire to fight it and to hinder some from taking it, suggests to our minds that the adversary is displeased with the course we have taken and that he is more or less blinding and, we fear, stumbling a few and, to some extent, suggesting and putting before their minds light as darkness and darkness as light. Indications are that the adversary will make this a case of sifting amongst the consecrated. Of course none but the consecrated can take the vow, hence a considerable number in sympathy with it but not consecrated may be disinclined to take it; but we warn them that while it is entirely proper for them to count the cost and decide on their own course of action, they will, by opposing it, get under the wrong banner and in support of the wrong Prince and be thereby injured.

THE STANDARD DICTIONARY'S DEFINITION

To vow is (1) to *promise* solemnly; especially to promise to God. (2) To *declare* with assurance or solemnity; to aver; to avow.

The noun vow is thus defined: (1) A solemn *promise* to God. (2) A solemn *engagement* to adopt a certain course in life, pursue some aim, observe some moral precept or surrender one's self to a higher life of holiness; (3) also a pledge of *faithfulness* as marriage vows; (4) a solemn and emphatic *affirmation*.

As showing the confusion of thought on the subject we remark that some have endeavored to set forth that a vow is an oath and hence that our Lord Jesus prohibited making of vows when he said, "Swear not at all." Nothing can be farther from the truth. In that very connection our Lord was saying, "Let your Yea be Yea; and your Nay, Nay; for whatever is more than these cometh of evil." A vow is merely a Yea or a positive affirmation. A vow is not to be sworn to, for that the Lord prohibits. The vows of his people are to be as sure and truthful as though backed by an oath.

Another brother writes us, "If the vow were published as a *resolution* I would have no objection to it whatever in any way, and would be most happy to be enrolled in the list of resolution-takers." The vow is a resolution, not to one's self, but to the Lord. Note in the above definitions the synonyms—promise, declare, engagement, affirmation. A vow is a covenant. But the term covenant is not as favorable and does not express the matter as thoroughly as the word vow; because the term covenant is generally used as respects a matter having two parts, a giving and a receiving, dependent one upon the other; as for instance, in business a firm covenants or contracts to ship goods of such a quality and kind at such a time, in consideration of such a price to be paid for them.

Thus, also, the New Covenant between God and men has requirements on both sides, and The Christ, the Mediator, stands good as the intermediate to guarantee both sides of that covenant. There is one covenant, however, which corresponds exactly to a vow, namely, the Abrahamic Covenant, because it is a one-sided covenant. In it God made all the promises and made no condition, and hence no mediator was needed for it. In a word God *vowed* that, in Abraham and through Abraham's seed all the families of the earth would ultimately receive a blessing. No conditions are mentioned. It is a definite agreement. In addition to the vow God bound it with an oath, which definitely shows that a vow and an oath are two separate and distinct things.

The vow which many of us have taken and which we earnestly recommend to all, is a statement to the Lord of our willingness and *determination by his assisting grace* to follow a certain course of conduct, which, we believe, will be pleasing to him and advantageous to ourselves and to others. Surely the eyes of misunderstanding which see everything amiss in such a course are crossed by prejudice or ignorance or some element of darkness.

THE WATCH TOWER IN OPPOSITION

Here we are met with the astounding proposition that ZION'S WATCH TOWER has always opposed vows. One dear Brother has sent us six pages of quotations, but his quotations are all wrong because misapplied. The WATCH TOWER never had a word to say against the making of vows to the Lord. On the contrary, it has urged that they be made, and has declared that none could expect to receive the holy Spirit and be begotten thereby to a new nature unless he first vowed to the Lord a full surrender and full submission of himself, "Even unto death." Similarly the Apostle Paul urged the same vow, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your body a living sacrifice, holy, acceptable to God, which is your reasonable service." The Apostle did not mean that we were to go to heaven and there give our bodies to the Lord, but he did mean that by some *vows* we should consecrate our earthly talents, powers, privileges, opportunities to the service of the Lord. Does not the Apostle urge the baptismal vow and show its necessity, saying, "So many of you as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) What is this but the urging of the vow, the consecration vow? When the Apostle wrote, "If we be dead with him we shall also live with him," and again, that he should "bring into captivity every thought of our minds in obedience to Christ," was he not in these and in all his various public writings urging the fulfilment of our consecration vows, our baptismal vows?

What we have opposed in the nature of vows are those which are the most common amongst men and amongst professing Christians—namely vows to one another. In these, we believe, there lurks a great danger to Christian liberty. Presbyterians vow to each other to support and uphold their profession of faith and church organization. Methodists do

similarly and so do all denominations and secret orders of all kinds. These vows are injurious because they are not on the proper basis. All our covenants or vows should be made with the Lord. Our responsibility should be realized to him and not to men. "Pay thy vows unto the Most High."—Psa. 50:14.

There is one exception to these vows made to our fellow-creatures which we have never opposed, but upheld, namely, the *marriage vow*, by which each member of a married couple binds himself for life to the other.

Following the custom of our Lord and the apostles throughout the New Testament we quote from the Old Testament Scriptures on the subject of vows. As the Prophet David frequently represented The Christ, Head and body, so his vows represented those of Christ and the church. In one sense our vows may be considered from two different standpoints: (1) That we will put off the old man with his affections and desires, and (2) that we will put on the new man, which is renewed in righteousness. We may divide this vow or covenant or engagement into several more; as the Apostle says, "Put off all these: anger, wrath, malice, blasphemy, strife; and put on all these: kindness, meekness, long-suffering, love."

Every spirit-begotten child of God has surely vowed all these vows and others, whether he thinks of them in this itemized form or not. We perhaps more frequently speak of the entire transaction as one—as our consecration vow, our baptismal vow; because this vow takes in and includes everything that we have and are or shall have or possess—even unto death. The vow of the Christian in response to the Apostle's appeal, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," is all-comprehensive. In it he gives away every right, every liberty, every choice, and agrees with the Lord that his own will shall be dead and the divine will accepted in every affair of life and in respect to all his words and thoughts and doings. Thus we see that a Christian, as the Apostle has expressed it, is a bond-slave in the most absolute sense. No slave could have less rights, less freedom, since these are pledged to the extent of ability to bring even the very thoughts of their hearts into conformity to the will of their Master.

In view of the foregoing, it can readily be seen that the vow we have suggested, if in line with this, is really a part of it and merely stated afresh for emphasis, to bring the matter up-to-date, and to impress it upon our minds. If it can be shown that the items recited are a "reasonable service," that the doing of them would glorify our Father and our Lord, that they would be helpful to others of the household of faith or to ourselves, then we are bound to take this vow—all consecrated Christians would be bound to take it, so soon as they should perceive in it the qualities specified. For such to fail to take it would be for them to fail to keep their baptismal vow. And they would be bound to announce the vow publicly if convinced that the announcement of it would be helpful to others or to themselves.

AN ANALYSIS OF THE VOW

Let us make no mistake. Let us not deceive ourselves nor others. If we have any objection to the Vow let us not deceive ourselves as to *what* it is and what it is not. It is a prime requisite of a Christian that he be honest, that he deceive not himself and that he understand that his Creator cannot be deceived. The vow naturally divides itself into several parts, which, for convenience, we will number, and as we read these let us jot down which of them we object to —which of them is in opposition to the Scriptures—which of them would be dishonorable to God or injurious to ourselves or to others.

(1) Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

(2) Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House at Allegheny and everywhere.

(3) I vow to still more carefully, if possible, scrutinize my thonghts and words and doings, to the intent that I may be the better enabled to serve thee, and thy dear flock.

(4) I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

(5) I further vow that, with the exceptions below, I will at all times and in all places, conduct myself towards those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

(6) And so far as reasonably possible I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

(7) Exceptions in the case of brethren: wife, children, mother and natural sisters. In the case of sisters: husband, children, father and natural brothers.

OTHER OBJECTIONS CONSIDERED

One brother says, "I cannot take that vow. I am afraid I cannot keep it." We ask which part of it could a consecrated child of God not keep, if he is keeping his baptismal vow and hopes to hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Another says, "I do not need the vow." The dear brother who has this opinion is mistaken. He is the very one who does need it. The Apostle carries this thought when he says of himself, "When I am weak, then I am strong"; for by antithesis when one feels strong and self-confident and needing no assistance he is then weak. Indeed, we have come to the conclusion that nearly as many fail on their strong points as on their weak ones, because, less on guard in respect to them, they are the more easily entrapped by the adversary.

Another writes that we should not *force* the vow upon the church. We have not done so, nor shall we do so. We have neither authority nor wish to do so. A vow made under compulsion would not be of any advantage, but on the contrary, an injury. We have commended this vow because it is part and parcel of our original baptismal vow—a re-statement of it, brought up-to-date with a view of stirring our pure minds by way of remembrance. The fact that there is any opposition engendered by it is an evidence that some had forgotten their comprehensive baptismal vow. We have the Apostle's word as our justification for urging this vow, and in his language will say that "We beseech you, therefore, brethren, by the mercies of God, that ye present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

If any Scripture can be quoted against the vow in any one of its seven items, we will be glad to have it brought to our attention. One brother quotes a Scripture against the vow and fails to see that it is in harmony with it and against him. It is Prov. 20:25. "It is a snare for a man to devour that which is holy, and after vows to make inquiry." The brother who offers this as an objection claims to have already made the all-comprehensive baptismal vow. He thus devoured that which is holy, and is *only now making inquiry about it,* and surprised to see that the portion we have suggested as bringing it up-to-date was not understood by him, not comprehended. He is at the present only making inquiry, only informing himself in respect to his original vow of twenty-five years ago. No wonder if this matter prove a snare to him, as the proverb says—not by setting him wrong and out of harmony with his original vow, but by showing that he is wrong and has been wrong and out of accord with it until now. It would be a blessing to that brother if he would make thorough inquiry now and register afresh this consecration vow. If he made the vow and now makes inquiry about it, and finds it greater and more comprehensive than he at first supposed, let him not break it, but thank God, and resolve in the language of the Psalmist, "I will pay my vows unto the Most High."—Psa. 50:14. Now a word to such, from the wise king. "When thou vowest a vow unto God defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldst not vow than that thou shouldst vow and not pay."—Eccl. 5:4, 5.

LIFT UP A STANDARD FOR THE PEOPLE

In Isaiah's prophecy we read, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord."—Isa. 59:19, 20.

The context, for instance verses 17, 18, distinctly describe the time in which we are living and the years of trouble before us; and in our judgment the Lord has guided, at this due time, to the lifting of this vow amongst his people as a high standard for them, for their protection.

Our 1909 motto will be, "My Help Cometh from the Lord." This help comes to us now; primarily through the death of our Lord; secondarily through our becoming his disciples and sharing his death. And this vow is emphasizing this covenant to death and drawing to our attention some of the snares of the adversary. It will surely prove a valuable aid to all who are seeking to make their calling and election sure.

We notice that this text is variously rendered in the different translations, but the one furnished in our Common Version seems to fit all the conditions better than any of the others. The stress of difference affects the word "standard." The Hebrew word is defined by Young's lexicon—"To cause to flee, lift up an ensign." Strong's lexicon amongst other definitions gives, "To be displayed, make to flee, put to flight, lift up a standard."

The Revised Version renders it, "For he shall come as a rushing stream which the breath of the Lord driveth."

Leeser's translation reads, "For there shall come distress like a stream which the spirit of the Lord urges forward."

Young's translation renders it, "When come in as a flood doth an adversary, the spirit of Jehovah hath raised an ensign against him."

On the whole we decidedly prefer the reading of our Common Version, and note its harmony with the statement of the Prophet a little further on, "Go through, go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10.) Whether these Scriptures refer to the Vow now lifted up as a standard amongst the consecrated, or whether they refer to something else, none can dispute the fact that the Vow represents a very *high standard* of Christian living, which few would have the courage to attack as in any sense of the word injurious.

We decidedly urge the Lord's people on to victory as overcomers of the world, the flesh and the adversary. Enrolled as soldiers of the cross we recognize this high standard as of the Lord's providence. Nevertheless, let not an unkind word or reflection be uttered against any who temporarily or permanently may be unable to see the standard or be fearful to accept it as a part of their vow to the Most High. It is not for us to judge one another in connection with the Vow or otherwise, but for us to seek to assist and encourage one another in every way possible. It is written, "The Lord will judge his people."

PUBLISHING THE NAMES OF VOWERS

A few have objected to the publication of the names of the vowers, but only one of these has notified us that he has taken the vow. True, we very rarely publish any names, but this is not because there would be anything wrong in our keeping, for instance, a list of those declaring their baptismal vows. On the contrary, it might frequently be a very convenient list to have. It, however, would not claim to represent all of God's people nor that all on the list would come off victorious. So with those who take this vow and whose names appear on our list. The name there will in no sense imply that the victory has been won, but merely that these persons have taken this solemn vow; and that all their church brethren and the world and their families may know just where they stand, and see this high standard they lift up, under the present conditions of distress, before themselves and each other and the people. The list, however, will not purport to be a list of the "little flock." Oh no! Far be it from us to draw the line or to judge our brethren.

Nothing in the Scriptures intimates that our vow to the Lord must be kept secret. Indeed our baptismal vow we are required to symbolize or profess publicly. To the contrary, also, David, in one of the Messianic Psalms in which he prophetically speaks for Christ, says, "I will declare thy name amongst my brethren. In the midst of the congregation will I praise thee," and adds, "My praise shall be of thee in the great congregation: I will *pay my vows before them that fear him.*" (Psa. 22:25.) In Psalm 116 the prophet twice declares that his vows shall be made public, saying:

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, *in the presence of all his people.*" And as though the vow referred to symbolized death to self and the world as well as to sin, the Prophet continues, "Precious in the sight of the Lord is the death of his saints"—his holy ones. (Psa. 116:14, 15-18.) Again he says, "In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praise unto thee. For thou hast delivered my soul from death; wilt thou not deliver my feet from falling?"—Psa. 56:11-13.

However, dear friends, in the interest of these brethren whom it would offend let us forego the publishing of these names, at least until the necessity for so doing is more apparent. Take the vow, solemnly, to the Lord, and live it every word and every day. It will surely draw you closer to the Lord to exercise such a scrutiny of every act and word and thought. It will help you to realize what it is to dwell in the secret place of the Most High, and under the shadow of the Almighty. No harm can come nigh that dwelling place.

Continue to advise us, if you please, when you take the vow. We will preserve an alphabetical list which may be of some use some time.

"WHAT SPIRIT YE ARE OF"

The number of the brethren who have expressed opposition to the vow as already stated is small, but they have ability and influence. The *virulence* of their opposition has amazed us. Never have we been more deeply stabbed and "wounded in the house of our friends"—by some whom we still esteem and love as dear brethren and who still declare their love for us.

One writes (A) that he perceives that the Editor has "a lying, evil spirit," because in the September 15th TOWER we said that the few brethren who had expressed to us their opposition to the vow were all married men, while he *thinks* that one unmarried man wrote in opposition to the vow. Our reply is, that we do not recall the letter; possibly it was couched in such terms that we did not consider it as OPPOSITION TO THE VOW, but merely a declaration of why the writer thought best not to make the vow his own. But in any event, suppose this brother were wholly right and we wholly in error, suppose we thus demonstrated that our memory is *not infallible*, would that prove that the Editor is obsessed of a lying devil? Are all people of defective memory possessed by lying devils? We never so thought, nor do we now. This brother objects, too, that the same article urges "If in your judgment no 'evil day,' no 'hour of temptation,' no 'strange work,' no 'strong delusion' is impending, you should be wise enough and kind enough not to oppose those who do so believe and who are getting ready for the same." This statement, he insists, is a further evidence that we have "a lying, evil spirit." He intimates that he does believe that serious trouble is impending. Alas! that our poor brains should become so confused. Let us take an illustration. Suppose a crowd of people on and close to a railroad track, and that some realized and others did not, that an express train was almost due. Suppose that one hearing the whistle and realizing the danger urged all to clear the track, and to go no closer than five feet to be out of danger. Suppose another like (A) took offense at the announcement and claimed that it should not have been made. Surely the one giving the alarm would be justified in adopting our very words, "If in your judgment no train is approaching and there is no danger at hand justifying our warning and advice, you should be wise enough and kind enough not to hinder those who do so believe and who are striving to get out of danger."

Another dear brother (B), denouncing the Vow, tells us that he knows that it is of the devil, etc. He then tells us that he knows he is all right, is one of the elect soon to judge the world, and that he is conscious of the Lord's favor and blessing upon him now. Finally, he threatens us that if we do not recant and contradict what we have already set forth on the vow subject, he will do terrible things and teach us a lesson we will never forget.

We thanked the dear brother and expressed confidence in his conscientiousness, but declined to allow him to control either our conscience or the columns of the WATCH TOWER. We pointed out to him his boastful spirit and that he was attempting to judge us before the time, and without showing us any authority from God why we should accept his view of matters as God's view, and set aside our own convictions. We reminded him that he was derogating to himself the fourfold office of *accuser, judge, jury* and *executioner*, and that he would best go slowly lest lack of humility and lack of brotherly love should ultimately bar him from any share with those to whom the Lord will say, "Well done good and faithful servant, enter thou into the joys of thy Lord."

We do not say that these brethren have ceased to believe with us, nor that they do not grasp the situation fully, though the latter seems the more generous explanation of their course. If this is not the true explanation of their opposition, pray what is? What feature of the Vow itself can they oppose?

Another (C) bitterly denounces not only the Vow but other things which do not *please him* in the conduct of the

harvest work. He intimates that the vials of his wrath will be poured upon us speedily if we do not quickly move the reverse lever. Some of these dear friends appear to be perfectly willing that the *nominal* control of the WATCH TOWER and the WATCH TOWER Bible and Tract Society should remain in the hands to which the Lord entrusted it, provided, Brother Russell will hearken to and follow the voice of the Lord through them; others would evidently prefer that the harvest work be blown to atoms that they might become more prominent. As a sample of this critical, bombastic, self-righteous and domineering spirit, we quote the closing words of C's letter; (Italics are ours):—"Unless steps are taken to correct this evil *I shall pray for the overthrow of the arrangement*, that it may come into judgment; but at present I will pray that *you* may be able to see the matter in its *true light*, and I am assured that the prayer of a righteous man availeth much, and the Apostle cites the prayer of Elias, to show how the Lord hears our petitions. With much Christian love, etc."

Thus our Lord's words are fulfilled in us over and over again from every quarter, "They shall say all manner of evil against you falsely for my sake." And as the Master was called Beelzebub we are said to have a "lying, evil spirit." We tremble not at the threat that we shall be *prayed against* as above, with its intimation that the Lord has been neglecting the harvest work, waiting for this dear brother to give the intimation as to what must be done. We fear none of these fears. We weep not for ourself; our sorrow is for these poor, deluded brethren. We perceive that they are being weighed by the Lord. We fear that they will be found wanting in *brotherly love*—the one important test of membership in the body of Christ—the requirement of the *one* commandment which the Lord gave to his people.—John 13:34; 15:12.

Yes, we may well fear for these, and pray for them. We ask all who claim membership in the Anointed to join petitions with ours that these dear ones may be recovered from their present blindness.

The Apostles James and John, indignant at the refusal of the people of Samaria to sell food to our Lord and his disciples, asked our Master, "Lord, wilt thou that we command fire from heaven to consume these men and their city?" Our Lord replied, "Ye know not what spirit ye are of."

So now we say to the few dear brethren so deeply exercised concerning the vow, "Ye know not what spirit ye are of." You have been confused. At heart you surely do not mean all that you are hinting, saying, threatening and doing. We judge you not, condemn you not; but we do ask you to judge yourselves. Are you *exercising* the spirit of love which you assured us is your real heart sentiment? "By their fruits ye shall know them," said our Master. Let us each look after the fruitage of his own heart and life. "God is not mocked." Anger, malice, envy, hatred, strife, are *works* (fruits) of the flesh and of the devil.

IS THE VOW EXTREME?

We hold that the vow is not extreme in view of the condition of things which our understanding of God's Word leads us to expect as "nigh, even at the door." We remind you of the Apostle Paul's declaration of his willingness to take a Vow, "to eat no meat while the world standeth," if such a course should seem to him *expedient*, in the interest of weaker brethren. The vow which we advocate as now very *expedient* is far less exacting than the one the Apostle declared would be *proper* if expedient. But taking it, let us keep it in letter and in spirit. "Vow and pay unto the Lord your God."—Psa. 76:11.

Someone opposing the vow suggests that those who take the vow are so bound by it that should they through sickness or for other reasons forget or neglect to daily remember in prayer the harvest work, etc., it would be an *unpardonable sin*. We will not call in question the sincerity of those who thus pervert the truth in their attempt to hinder others; we will suppose that they spoke out of the abundance of their ignorance.

As above set forth the vow is a solemn engagement which should not be broken. So is our baptismal vow, our consecration vow—to be dead to the world and self and sin. Suppose that having vowed to the Lord to walk in the footsteps of Jesus in the narrow way, and that at some unguarded moment you side-stepped—what then? Were you doomed therefore to the second death?

Oh no! for just such errors we pray, "Forgive us our trespasses as we forgive those who trespass against us." "If any man [in Christ] sin we have an Advocate with the Father, Jesus Christ the righteous." "The blood of Jesus Christ cleanseth us from all sin." "Let us come boldly to the throne of the heavenly grace that we may obtain mercy and find grace to help in every time of need."

As already elsewhere pointed out a *wilful*, deliberate violation of a vow would bring the full sin penalty. A mixed sin, partially wilful, would be partly forgivable and partly subject to stripes or punishment. A wholly unintentional sin would be wholly forgiven upon request. We repeat, therefore, our exhortation, that the vow be taken by all of God's consecrated children; but not without careful examination and in full determination.

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VIEWS FROM THE WATCH TOWER

ISRAEL'S INTEREST IN TURKEY'S TROUBLES

Like a bursting bomb, disturbing European peace, has come the announcement of a rupture of the "Berlin Treaty" by Austria's annexing two Turkish provinces. Russia at once announced her desire that the Treaty be revised, and Bulgaria declared her independence of Turkey. The "Berlin Treaty" of thirty years ago claimed that the Turks were unable properly to govern portions of their territory in which Christians resided, and divided the supervision of these amongst the other powers. Bosnia and Herzegovina were two of these, put under Austria's care. It will be remembered that Palestine was put under British protection, and Egypt unitedly under French and British supervision, but that France avoided her responsibility in favor of the British.

Whether the present trouble shall result in a general war or not it probably will mean the rupture of the "Berlin Treaty," and that the several provinces supervised by other nations will come more completely under their control.

This would make Palestine a British province, like Canada, and mean as full liberty to the Jews as they have in Canada —to buy, build, elect local government, etc. We are not, however, to expect for Palestine full independence before 1915.

NEWS FROM JUDEA

In a recent letter from Jerusalem, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the fifteen months he was in England: "Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sins, but simply because they must go somewhere, and the Sultan allows them to enter without hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying and building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems sell to them however without demur. They believe this land really belongs to the Jews. The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new Hebrew words are being formed so as to make the old tongue helpful for up-to-date use. It is common to hear Hebrew spoken in the streets." —*Exchange.*

UNION OF BAPTISTS AND DISCIPLES OF CHRIST

The Rev. I. J. Spencer, pastor of the Central Christian church (or Disciples of Christ, the term used by members of this denomination), will accept an invitation to address the National Baptist Congress, to be held in Chicago, November 10 to 12, upon the subject, "What Definite Steps Should Be Immediately Taken Toward the Union of Baptists, Free Baptists, and Disciples of Christ?" Other speakers representing the first two denominations also will discuss the topic, and it is expected that the discussion will result in a long stride toward the union of the two denominations—Baptists and Disciples of Christ, the first steps toward which were taken two years ago.

At the National Congress of the Disciples in Indianapolis, in March, 1908, by invitation Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary of Louisville, and Mr. Spencer discussed the topic: "What Does the New Testament Teach Concerning the Doctrine of the Remission of Sins?" One session of the congress was entirely given to the addresses.

The similarity of the teachings of the denominations on vital points aroused great enthusiasm. This gave rise to the

suggestion that through committees the two denominations might learn as exactly as possible just what are their doctrinal differences.

The original drafts of the statements have been completed and are before the members of the committee for suggestions. When finally revised these statements will be given wide publicity through the religious press, and in the course of time will come before the congress of the denominations. The rough drafts show that they are surprisingly alike. When this is known through publication, the belief is held that in a spirit of fraternity and desire for unity the denominations will waive minor differences and merge congregations, acting as individuals, yet probably in concert, pursuant to a recommendation from their congresses.

In western Canada, Disciples and Baptists have already united, are using churches in common and share things alike. —*Courier-Journal.*

IS CHRISTIANITY DECAYING?

The pastor of the Fifth Avenue Baptist church, New York City, Rev. Dr. Charles F. Aked, who came to its direction from a London pulpit, in his sermon Sunday said:

"When I first came to this great city of New York, the center of empire, its broad avenues thronged with eager, strenuous crowds, pulsating with energy and hope, I saw the buoyancy of the American people. I learned of their hope and endeavor and electric activity. Now, I want to learn the signs of the times. What is the condition of Christianity in New York? When I interview my parishioners, and they are among the most representative in the city, I find the spirit of religious depression very unlike the spirit of abounding enterprise in business, in manufacturing, in engineering and construction.

SOME BIG LOSSES

"To turn to that mighty religious organization, the Catholic church, to which over 1,000,000 New Yorkers give fealty, even there the losses are heavy. I think that church is doing a magnificent work, but with all its enthusiasm and rallying force it does not nor ever did hold its own in this city or in the nation at large. There are about 16,000,000 Catholics in continental United States. Now, in our immigration for ninety years back, no less than 15,000,000 were Catholics. If all remained loyal to its tenets they would number 45,000,000 now instead of 16,000,000.

"The Protestants have lost ground, too, when the filling up of the country is counted. Our own denomination, the Baptist, reflects the general trend. The increase among the Baptists of America has been equal to only one-fourth of the birth rate among us, proving that three out of four of our Baptist population have fallen away from us. We have in this city 40,000 Baptists. If we held all that was coming to us we should have had at least 150,000. All the Christian churches in city and country in this nation show a similar condition.

"The decline of Christianity is universal. In England, in France, in Spain, in Italy and Germany we hear the same cry.

"Only lately I was talking to an English clergyman. He told me that not merely is there a great falling off in churchgoers in England, but that the class of people who frequent churches are becoming inferior.

THE BLAME

"The church here is out of touch with the masses. Everything has progressed except Christianity. Many thinking and progressive young men and women have been driven from the church by the stupidity of the preachers. The pulpit has too many bigots, too many bores, too many hell-fire screechers for the enlightened thought of the day. Compelled to a life of grinding poverty, treading always the same old paths of a thousand years, hide-bound and restricted, the church of Christ has become a laughing stock—parrots of the dead church cry instead of preachers of the living Christ.

THE AWAKENING

"The church is obliged to accept any applicant for the ministry who is respectable. Even with this latitude, Baptist, Presbyterian and Methodist vocations show a remarkable falling off in 25 years, while the needs for an enlarging clergy were never felt so much as now. There must come an awakening when pious and God-loving men will see a paramount duty in actively enlisting in the cause of salvation and finding its exposition in preaching the Gospel and in doing good to everyone within the sphere of their influence."—*Utica Globe.*

REV. DR. GOODMAN'S METHOD

Five hundred men packed the new Men's Church at Atlantic City Sunday night, and puffed cigars and pipes furnished by Rev. Sidney Goodman during the sermon, which was sandwiched between a special entertainment, also provided by the pastor of new ideas. Moving pictures, stereopticon views illustrating the parables, and singing by professionals who volunteered from beach-front cafes and theatres, made up the remainder of the programme.—*Exchange.*

"LOVING KINDNESS, O HOW GREAT!"

2 Samuel 9.—OCTOBER 18.

Golden Text:—"And be ye kind one to another, tender-hearted, forgiving one another."—Eph. 4:32.

"I love them that love me; and those that seek me early shall find me."—Prov. 8:17.

The Lord gives us a deep insight into David's character, and shows us one of the abilities he possessed which constituted him "A man after God's own heart." Entirely overlooking and forgetting the evils which he experienced from King Saul during the years in which the latter sought his life, King David remembered with appreciation the conduct of Saul's son, Jonathan; how the latter had befriended him, and how he had made a covenant that in turn he would show kindnesses to Jonathan's family. For a time, busy with the affairs of the kingdom, King David apparently forgot to make any special inquiry respecting the family of Saul, but something occurred which brought prominently to his mind his obligation to Jonathan. Presumably this was about the middle of his reign; and quite possibly it was David's serious sin with Bathsheba and his hearty repentance therefore that now quickened his mind in respect to his responsibilities to those about him, including the family of his deceased friend.

Ziba, chief servant of King Saul, was called to David and inquiry was made respecting any of the remaining members of Saul's family. This disclosed the fact that there was still living a son of Jonathan, who was a child of five years at the time of the death of Saul and Jonathan, and who was lamed in his feet by falling from his nurse's arms as they fled at the news of the defeat.

King David explained to Ziba that he desired to do kindnesses to Saul's posterity, and bade him bring to court Jonathan's lame son Mephibosheth. The King's command was obeyed, although it must have been received with great fear and trepidation and doubt with respect to its sincerity. It was the custom at the time, that when one king succeeded to the dominion of another all the heirs of the throne should be sought and killed, lest they should give trouble later to the new dynasty. This was evidently expected of King David, and hence the secrecy in respect to the whereabouts of Jonathan's son was kept so that the King knew not of him. However, Ziba was a man of large family interests and realized that it was incumbent upon him to perform the King's bidding, even if it should mean the death of Saul's heir. And the latter, being lame and knowing that his present residence was known to the King, could do nothing less than respond and present himself at the court. His fear that the King's words might be treacherous, his thoughts that so great a generosity as has been suggested could not be expected or trusted, doubtless caused him fear and trepidation as, coming to the presence of the King, he prostrated himself at his feet, saying, "Behold thy servant!"

"Fear not," said David, "for I will surely show thee kindnesses for Jonathan thy father's sake, and will restore thee all the lands of Saul, thy father; and thou shalt eat bread at my table continually."

With the people of oriental lands the eating of food together as friends implies a pledge of friendship and fidelity; and to eat continually at the table signifies membership in the family. We are not to consider this a light matter, for David had two wives and their children were hopeful of being his successors to the kingdom and this bringing a stranger into the family might properly be considered as a menace to their interests, especially as that stranger already, according to the usages of nations, had a prior claim to the throne, superior even to that of the King.

The entire operation shows us the fearlessness of the King and confidence that the kingdom should not be taken away from his posterity; and it shows us also the confidence which all the members must have felt towards him and respect to his judgment as to the affairs of the home and his headship in

his home. This headship we cannot suppose was used in an austere and arbitrary manner, but with loving kindnesses and generosity and in the interest of his entire household. He who could be thus kind to the son of a friend, certainly could be kind and generous also to the members of his own family.

LESSONS FOR SPIRITUAL ISRAELITES

The most advanced even of the Lord's consecrated people may draw some helpful suggestions from the incidents of this lesson.

(1) A friend in need is a friend indeed. Jonathan had been David's friend in his time of need and thus had attested his nobility of character, his faithfulness to principles of righteousness, his loyalty to the Lord, even when the Lord was taking his kingdom power to give it to David. David's friendship came in time of need to the poor man with lame feet, who lived in secret, fearful that anyone should recognize him lest his life should be taken.

(2) David's searching for the opportunities to do good reminds us that such should be our attitude; that we should not merely wait until circumstances force upon our attention the troubles of others and their need of assistance. Well do the Scriptures say, "Blessed is he that considereth the poor." This is a God-like quality, and whoever practices it is to that extent godly. The Apostle says of God, that he looked down and beheld the "groaning of the prisoners" in their condition of sin, degradation, dying. He looked further to note that there were no other means of assistance, that they were wholly dependent upon him; then his own arm brought salvation. The arm of the Lord Jesus was revealed for man's uplift from the condition of death back to harmony with God. Our Lord suggested, "Be ye kind even as your Father in heaven; for he is kind unto the unthankful and the evil and the good."

In harmony with this, our generous sentiments and helpfulness should not be confined to those who have claims upon us through love relationship. Our generosity is to go beyond, even to our enemies. "Yea, if thine enemy hunger, feed him; if he thirst, give him drink." So shall we be the children of our Father in heaven; so shall we show that we have his disposition, "the mind of Christ," who, when we were enemies, died for us. We are not, however, urging the same degree of love and benevolence toward all. The Lord specially loves those who are in accord with him—and so should we, but our love and sympathy and assistance must not be confined only to these, for we have the admonition that "If ye love them that love you, what thank have ye? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same." But God commended his love to us as an example of what ours should be in that his Son, "Christ, died for the ungodly."

(3) David's justice and generosity are both manifested in the course he pursued. Instead of coveting Saul's possessions and using his power to attach these to his own he deliberately settled the matter that the profits of Saul's estate should all go to his son, who at the same time would be continually partaker of the King's bounty at his table. Comparatively few would have been so just and so generous. The incident gives David's character a fresh luster and helps us to understand why he was so beloved of the Lord. He was not content with merely wishing to do right, willing to do right, he went forward and dealt justice. He put his bright thoughts and generous impulses into practice, and made "footprints on the sands of time" which have helped to mark the proper pathway for the millions who have since examined these in the holy records.

OUR FIRST GOLDEN TEXT

While the Scriptures everywhere inculcate the thought that God's people are to be generous towards strangers as well as their own people, they make common the thought that they should have a special interest in one another, as the Apostle expresses in these words, "Be ye kind one to another, tender-hearted, forgiving one another." Ah! Yes. Kindness is certainly one of the elements of love, as the Apostle says, and tender-heartedness must characterize those who would have a participation with our Lord in his kingdom. Hardness of heart and cruelty are evidences of degradation—the loss of the image of God. The coldness and the hardheartedness of the world make countless thousands mourn, even more than their circumstances necessitate. As the Apostle declares, "The whole creation groaneth," waiting for the King of Glory, who will bring in restitution. And it should be a part of the mission of every member of the body of Christ to do something to help ameliorate the world's difficulty. And each may do something, even if it be no more than the cheering word. Indeed, we rejoice as we see the manifestations of the coming kingdom of our Lord, "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20.

"FORGIVING ONE ANOTHER"

Are not the Lord's people commended "to be perfect, even as your Father which is in heaven is perfect"? And if this is so, what in each other's conduct would they have to forgive? Ah! there it is. At heart they must will perfection absolutely; but how to perform it they find not; hence, as the Apostle says, in many things we all fail. "There is none righteous; no, not one." More than this, the Lord's elect are not, according to the flesh, the highest, the noblest the best. "Not many great, not many noble, not many rich hath God chosen." While the Apostle intimates that some great, some rich and some noble may be expected amongst the elect, he emphatically declares that God has chosen chiefly the mean things of the world, and the things that are despised, and the things that are not, to bring to naught the things that are. How strange! Nevertheless, it is just like the Lord to pass by the self-righteous and the proud, and to declare that "Only those who humble themselves shall be exalted and those that exalt themselves shall be abased." This fact, then, that God will accept none but the humble, accounts for the fact that those who have received the message in humility are chiefly the mean, the ignoble. It is only the humble-minded, taught in the school of Christ, who are able and willing to accept the ignoble ones who rally to the Lord's standard and who may be accepted. To love the ignoble signifies that we must view them from the divine standpoint and love them as God loves them—not because of their ignoble and mean qualities, but in spite of these; because of their heart's desires towards God and righteousness. As we come to love and appreciate all those who stand for and strive for those principles, we take our position with God and view the situation from the divine standpoint, having compassion upon those who are weak and out of the way and doing all we can to assist them, if they are of those who love righteousness and hate iniquity and are striving in harmony with their ideals.

The more such have to contend with the more will they call forth the love and sympathy of God and all who are his. God has promised to "cover their blemishes" and this must be the sentiment of all who are on his side. As the Apostle said in this text we must be disposed to forgive one another and, as he again in 1 Cor. 12 teaches, that "Those members in the body of Christ which are most ungainly," upon them we should bestow more efforts and energy for their assistance, especially covering their blemishes, especially assisting them. Along this line the Apostle elsewhere says that we ought to follow the example of Jesus in laying down our lives for the brethren—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

Too often the Lord's people forget this injunction and are disposed to lay down their lives for themselves, for their own comfort, or to lay down their lives, their time, their energy, in fellowshiping with those of the brethren most congenial to them in cultivation or in advancement. Is not this pleasing ourselves in ignoring to serve those members of the body who need our assistance most—the more ignoble?

OUR SECOND GOLDEN TEXT

The Sunday-School Lesson Committee have appointed this date for a special prayer to God in behalf of Sunday-School people the world over. While the lesson itself does not seem to have been chosen in connection with this thought our second Golden Text is very appropriate to it, "I love them that love me; and those that seek me early shall find me." This is said respecting wisdom, but God himself is the very personification of wisdom, and hence this applies to God. Similarly to those who are privileged to hear of God's grace, Christ is wisdom. As the Apostle declares, "He is made unto us wisdom"—unto all who rightly, properly accept him.

It is not our thought that the Gospel call was sent especially to children, nor do we find our Lord's teaching specially adapted to the child mind, nor that he taught children, nor that he or the apostles established Sunday-Schools. (See our comment on Sunday-School work in DAWN-STUDIES, Vol. 6, pages 544-7.) We may properly say, however, that whatever were the limitations of the Jewish Law which hindered Christ and the apostles from becoming ministers of the truth until after they were thirty years of age, there are no such limitations applying now, and hence "Whosoever has an ear to hear, let him hear," however old, however young.

We encourage the dear brethren of the truth everywhere to see to it that their children have the very best religious instruction, as well as their own example in daily living. Every

home should have its Sunday-School class, even though there be but one child. Every Sunday should have its quiet, sacred hour of fellowship, communion and praise, participated in by the parents and the children. It is beautiful to note the influence of a proper home-life in the families of some—in joy and love and truth. Will not all so resolve and by the grace of God fulfil?

There is a charm about childhood—its innocency, its faith—and the child-mind is peculiarly susceptible to the truth and its spirit, too, the spirit of consecration. How blessed it would be if all of our children from earliest infancy were taught to love the Lord as the Giver of all good; to consider his will, to consecrate their little all to him! Such children so instructed often become teachers of their parents, showing forth the true spirit of devotion. Here and there on our pilgrim visits we are introduced to little ones thus early given to the Lord and trained in harmony with his will. Some of these have the spirit of devotion so strongly developed that any pennies coming to them, instead of being spent for sweets, are laid by as consecrated to the Lord, to be sent to Brother Russell from time to time to print tracts to help the people understand the Bible and to see that God is love. We seek not the pennies of the dear children, but their welfare, the great spiritual blessing which comes into their lives and which will surely go with them through coming days to their comfort and joy. The little, loving hearts thus early given to God, surely find a blessing and a protection from much of the evil that is in the world.

Many of the little ones who thus began a life of consecration and self-denial for the Truth's sake before they could rightly appreciate the situation in full have since matured most remarkably, and at twelve and thirteen years have requested opportunity for symbolizing their consecration, and have given clear evidence of a comprehensive knowledge of the fundamentals of the Gospel and of a heart-appreciation of the sacrifice presented to the Lord.

Our Lord said, "I pray not for the world, but for those whom thou hast given me." And similarly our prayers need not go up on behalf of the world, for whose blessing the Millennial kingdom and its opportunities have been provided, but our petitions may ascend on behalf of those who have become consecrated to him, our brethren in Christ, and this will include the younger ones of the consecrated as well as the aged. We may also in a general way include those whom the Father has given to us as our wards, as being under our care and instruction; we may pray for these favorable providences of God for their highest welfare, and for ourselves wisdom and grace, that we may present to them the Lord's message in its best form and exemplify the same in our daily conduct and in our dealing with our children.

LORD, THIS VOW THAT I HAVE TAKEN

(Tune: Nettleton)

Heavenly Father, I adore thee!
Hallowed be thy holy name;
Mighty angels bow before thee,
Should not mortals do the same?
May thy rule of love control me,
And thy will in me be done;
Hear the Vow I make before thee,
In the name of Christ, thy Son.

Daily will I pray, remember
All thy servants, dearest Lord,
Those who labor as one family,
To dispense thy precious Word;
Those who lonely go, as Pilgrims,
Those who travel two by two,
Those who volunteer to scatter
Golden gems, like morning dew.

O'er my thoughts, and words and actions,
I a closer watch will keep,
That I may be used more freely
In the feeding of thy sheep.
Oh, I want thy Word to cleanse me,
By its power to set me free
From all fleshly imperfections,
And to make me more like thee.

Lord, I know the powers of evil
Are increasing every day;
Trying to ensnare and hinder
Those who walk the narrow way.
Never will I listen to them;
Lord, I fear their subtle power,
From their every snare protect me,
Help me, keep me, every hour.

Lord, in all my daily dealings
Toward my brethren in the Truth,
I will not by word or action
Do what thou wouldst not approve.
Purity shall mark my conduct;
Chaste in thought and word I'll be,
That the image of my Master
May be perfected in me.

Lord, this Vow, that I have taken,
I could never keep alone.
When I think of self, I tremble;
When I look to thee I'm strong.
Leaning on thee, in my weakness,
Trusting thee for promised grace,
I will take this Vow and keep it,
Till I see thee face to face.

Rebecca F. Doney.

A MAN AFTER GOD'S OWN HEART

Psalm 32.—OCTOBER 25.

Golden Text—"Blessed is he whose transgression is forgiven, whose sin is covered."

After a most prosperous career, about thirty years from the time of his anointing and when he was somewhere about fifty years of age, King David fell into most grievous sins. In quick succession he violently broke three of the ten commandments. He coveted Uriah's wife; he committed adultery with her, and he indirectly murdered her husband. Dividing the ten commandments into two parts, the one appertaining to the Lord and the other to humanity, King David certainly violated the second portion about as grievously as could be possible. A fouler record than this of man's inhumanity to man can scarcely be imagined. The Scriptures offer no apology, nor do they in any degree shield the offender or justify his course. In view of these admitted facts skeptics sometimes inquire, "How is it that such a man is regarded as a great prophet of the Lord? How is it that of him it is said that 'He was a man after God's own heart'? Does God approve of such a course as his, represented by those sins?"

We reply: Those transgressions do not represent David's course of life. They were exceptions; they were contrary to his heart; they were repented of; they were punished; David was forgiven. Today's lesson is intended to bring this matter fully and clearly before our attention; to show us the underlying principles connected with what God approves and disapproves in his creatures. There is a philosophy connected with all of the divine dealings, the appreciation of which is helpful to such as desire to be in harmony with the Lord, because it will enable them the better to govern their course of life, that we may also be as was David, men and women after "God's own heart"—such as please him.

ONE PECULIARITY OF THE BIBLE

The Bible holds up before us the naked facts of its heroes as no other religious book does, and in this particular it commends itself as truthful testimony of the Lord. It tells not only of Samson's strength, but also of his weaknesses. It tells of Rahab's favor and of her previous immorality. It tells of Peter's denying the Lord with cursings, as well as his noble traits and faithfulness to death. It tells us that amongst the early Church was a Judas as well as an Ananias and Sapphira. It tells of Adam's disobedience and condemnation to death, as well as of Christ's obedience and his voluntary sacrifice for the redemption of Adam and incidentally his race. So, then, the mention of David and his experiences in sin, sharply contrasted with the majority of his experiences as a faithful servant of God, is not our keeping, but the Scriptural usage, though it is out of accord with the custom of men and of other religious writings. Instead of upsetting our trust in the Lord and his Word, these facts only strengthen our faith and give us assurance of the truthfulness of the narrative and the good intentions of their

writer, and of the wisdom and power of God in respect to the use of all these weak servants in connection with the ministry of the truth.

It might be said in extenuation of King David's course that in ancient times kings were accorded despotic powers and esteemed to be above the laws of their realm. This, however, is no real excuse, for King David understood well that he was not superior to the divine law, but on the contrary amenable to it. We find even amongst heathen kings a much higher standard of morality, a more close approach to the requirements of the divine law, "Thou shalt love thy neighbor as thyself." [Note the attitude of King Pharaoh towards Abraham's wife. (Gen. 12:18, 19.) Similarly the conduct of King Abimelech.—Gen. 20:2-5, 9-11.]

COMPASSION, FORGIVENESS, SIN-COVERING

Another peculiarity in respect to the Bible is that the God which it reveals is a merciful one. The gods of the heathen are cold, merciless, terrible—deficient of any attribute of love and compassion. The God of the Bible commands himself to us in that "While we were yet sinners, Christ died for the ungodly," and made it possible for God to be just and yet be also the justifier of repentant sinners believing in Jesus and returning to his favor through faith in and obedience to Jesus. This is the essence of the lesson, and we have no hesitancy in saying that David's sincere repentance for his sins and the declaration of God's forgiveness and the continuance with David of divine favor have been a lesson of great value to many poor, weak, fallen members of our race, as they have attempted to come into the presence of the holy Jehovah and have realized their own blemishes and unworthiness of his favor. Well do the Scriptures declare, "There is forgiveness with thee, that thou mightest be feared," reverenced. Moreover it is this quality of the divine character that calls forth more than fear, more than reverence from those who appreciate it; it calls forth love; as it is written, "We love him because he first loved us, and sent his Son to be a satisfaction for our sins." Well has the poet declared that this is

"LOVE DIVINE, ALL LOVE EXCELLING"

This love of God, as we come to appreciate it, becomes a constraining, drawing, influencing power in the hearts and lives of his people. Thus the Apostle declares, "The love of Christ constraineth us," for if one died for all, then all were dead (under dying conditions): and we who live (we who through faith in Jesus' sacrifice have passed from death into life—justification) should henceforth live not unto ourselves (selfishly), but unto him who died for us.

The Psalm which constitutes our lesson is supposed to have been composed by the Prophet after his heart had returned to peace with God through assurance of divine forgiveness of his sins. Its opening sentence takes this standpoint. David was the blessed man who had experienced divine forgiveness and covering of his transgression, his sin. He was the man to whom the Lord no longer imputed iniquity and in whose heart was no deception, no secret longing for sin, with merely the restraints of fear, but who had a heart and mind fully turned away from sin and in absolute accord with divine justice and all of its righteous requirements.

Instead of rebelling against the laws of God as hindrances to wilfulness and wickedness, the King delighted in the law of the Lord and meditated therein by day and by night. He was pleased henceforth to measure all of his conduct, yea, his thoughts also, by the divine standard, realizing that these were not only righteous altogether, but that every contrary course would surely mete out to him discomfort, trouble.

GROANING ALL THE DAY LONG

Verses 3 and 4 briefly rehearse the King's unhappy experiences during nearly a year. The King's transgression began in his mind, as do all sins. It is on this account that the Scriptures urge the Lord's people to "Keep their hearts with all diligence, for out of them are the issues of life." The King coveted his neighbor's wife, and in the language of our God, "He committed adultery with her in his heart." The first step of sin having been taken the King's conscience was hushed to sleep in some unaccountable manner, while the strength of his vigorous mind was turned aside to the gratification of unholy desires. These accomplished, his case seemed to him hopeless except in one direction. Regret and remorse, already begun in his mind, brought terrors as he realized that under the Jewish law both parties were to be stoned to death at the instance of the wronged person. Hence his command to his chief general, Joab, that Uriah, the wronged husband, be placed in the front of the battle and then be deserted by the remainder of the corps, that he might be slain by his enemies. Joab understood the situation. Indeed, the whole matter probably leaked out, and poor David was in serious trouble every way. Not only had Uriah been one of his prominent, valued men, but the grandfather of Bathsheba, Ahithophel, was King David's chief counsellor in State. That the incident did lead to an estrangement between this man and his sovereign is quite evident; later on in Absalom's rebellion he joined his cause as against the king. Apparently, too, these various burdens upon David's mind and heart brought upon the king a spell of sickness.

Sin is always a disturbing element under all conditions, and more particularly as the sinner has light and responsibility and therefore condemnation of conscience. Indeed, we may well suppose, as the Psalmist intimated, that the chiefest of his troubles consisted in his separation from the Lord; his realization that the Lord's favor was justly turned from him, and that in a certain sense he was forsaken of the Lord as an intelligent transgressor of his law. It may, indeed, be generally recognized as a principle of the divine government that anything which separates the Lord and his people brings upon them the deepest melancholy, and incidentally is sure to affect their health. On the contrary, we may well realize it as a fixed principle that "the peace of God" is sure to be favorable to physical health and happiness. Thus continually we find amongst the Lord's people that as they grow strong in the Lord there is very apt to be a measure of physical rejuvenation also.

THE PROPHET'S PARABLE

Apparently for a time the King had smothered his conscience; had, perhaps, come to think of himself as a sovereign to some extent exempted from the laws governing others, and had this condition been allowed to progress it might have meant a complete estrangement of the King from the Lord. But because he had made a covenant with the Lord and the Lord had accepted him and warranted unto him "the sure mercies of David," therefore he was not allowed to pass into a comatose condition morally, but the Lord sent the Prophet Nathan, who, by a parable of the wealthy man stealing a sheep from a poor man, aroused in the King a sense of justice and a demand that the thief should be severely punished. It was then that the Prophet declared, "Thou art the man," explaining to him that he had not only stolen Uriah's wife, but had sinned still more grievously, and that he must expect chastisements from the Lord for his wrong doing.

Honest at heart the matter appealed to the King immediately, and he saw himself a grievous sinner. He went to the Lord and said, "Against thee and thee alone have I sinned and done this great evil in thy sight." True, he had sinned against Uriah, but since the latter's death there was no means of making amends for his misdeeds; no restitution was possible. To the Lord only could he go asking forgiveness. Although the Lord is very gracious and very merciful, he apparently permitted David to lie under the lashings of his conscience for a considerable time before he restored unto him the joys of his countenance. This should not intimate an unwillingness on the divine part to forgive, but the wisdom of divine grace which will permit the lesson as a means of blessing and as a safeguarding against the future.

Wonder is often expressed that some of the most notorious evil-doers in the world appear to have no conscience, no realization of their own wickedness; and still more wonder is expressed that these often pass through life with no chastisements, no punishments for sins such as came upon King David for his sins. The explanation of the situation is given by the Apostle, saying, "Some men's sins go before unto judgment, and some follow afterward." The world in general will find that transgressions in the present life, violations of conscience, have a degrading influence upon them which will make their climbing from sin and imperfection to righteousness and perfection during the Millennium all the longer and more difficult. Thus the judgment or penalty for their sins will follow after and they will be obliged to reckon with them during the Millennium. On the contrary, the Lord's consecrated people of the Gospel age, and his specially consecrated people of the Jewish age, shall have had their stripes in the present life, because they are not to share with the world in the experiences of stripes, disciplines, etc., during the Millennium, but to do so now that they will be ready for a share in the resurrection of life; to come forth from death perfect beings in full harmony with God. This constitutes an ample explanation as to why the following is true, That the Lord's true followers receive chastisements, stripes, for their correction while the world in general escapes, except in so far as human laws and nature's laws may chastise them; or in a case such as the Amalekites and Amorites; their iniquities came to the full, reaching the point where to have allowed them to go further would have been inconsistent with

the divine program, and they were cut off from life to hinder them from greater degradation.

THE LORD'S CHASTENING HAND

In one of the Psalms David wrote, "Thy rod and thy staff, they comfort me." Verses 3 and 4 tell us something of the King's experiences under the rod of chastisement, which the pride of the Lord's favor calls elsewhere, "The light of thy countenance." At first the King kept silence. He was ashamed of himself and knew of nothing he could say to the Lord in extenuation of his conduct. But the burden grew heavier and heavier for both mind and body. He seemed to age rapidly that year. His "bones waxed old"; he became enfeebled prematurely. Day and night the Lord's chastening hand was heavy upon him, so that all the freshness, vigor and joy were consumed as by a drouth. What a poetic picture of a child of God under the ban of divine displeasure —mourning after a manner that the world could not understand! The result, however, was joyous, because when the Lord restored to David the light of his face, and again, when David's cup ran over with divine favor and blessing, he was able more than ever to appreciate the value of the Lord's smile. All of the Lord's people must learn the value of the blessing of the Lord in the fellowship divine. Here they can sing,

"O, let no earth-born cloud arise
To hide thee from thy servant's eyes."

Fortunately not all God's dear people need such severe discipline. Nevertheless, for all there is the comforting thought that even if any should be taken in grievous sin, there is still mercy with the Lord, which is to be sought for. But still more are the blessings for those children who possess more of the Lord's character, so that from their hearts they can say, "I delight to do thy will, O God; thy law is written in my heart." These also require lessons, chastisements, for even our dear Redeemer himself "learned obedience from the things which he suffered." He learned the cost of obedience, as he has since learned the value thereof in the Father's estimation—who raised him to glory and immortality. Similarly all his followers must learn in his school. Each one whom the Father will receive must be an under-study of the great Chief Shepherd. Each one must by experiences learn the value of the Father's smile and fellowship and gracious promises for the present and the eternal life.

THOU FORGAVEST THE INIQUITY

Various erroneous views are entertained respecting the forgiveness of sins and the stripes which sometimes follow after the sins have been forgiven. King David's experiences demonstrate the truth on this subject. After he sinned there was a period in which he seemed to appreciate the facts—their enormity. Then came all the force of awakening and self-abasement and contrition of heart and humbling before the Lord in acknowledging the sin, in confessing the transgression before the Lord. Then came in due course the Lord's forgiveness and by and by the King's appreciation of the fact that he had been forgiven, and, as a result, the restoration of the joys in life's experiences. Nevertheless we find that the end was not yet; that years afterwards the Lord allowed a very severe, heavy discipline to come upon the King and his family, apparently as a retribution. Absalom's rebellion against his father, King David, and all the train of evil experiences which followed as a part of the same, were recognized by David himself as permitted of the Lord as a chastisement on account of his transgression which had been forgiven.

How can this be understood? How can a sin be forgiven and yet punishment be inflicted on its account? The right thought on this question is that divine forgiveness signifies that God gives over or relinquishes his indignation against the sin and the sinner and deals with the sinner henceforth from the standpoint of favor. Justice, however, still maintains a hold and must be satisfied. Justice knows no forgiveness. It requires a full payment, "An eye for an eye and a tooth for a tooth." Applying the matter to ourselves, to Christians of this Gospel Age, we remark that Justice has been satisfied so far as "believers" are concerned by the death of our Lord Jesus. His merit has been appropriated to us. Is this only a part of the demands of justice? We reply that it was for all of our wrong-doing or short-coming or such proportion of it as was unwilful. In a word, God's provision in Christ for our forgiveness does not cover a wilful sin, of which the Apostle says, "He that sinneth wilfully is of the devil." It merely covers the unwilful sins, or in the case of sins that are partly of weakness, partly a temptation and partly of wilfulness, it covers all the unwilful features, but leaves us responsible for whatever portion of wrong-doing on our part was wilful; hence the Apostle said to the church, "If we sin wilfully after we have received a knowledge of the Truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10:26, 27.

As a matter of fact, it is safe to presume that, surrounded by the weaknesses of others and beset by the weaknesses of our own flesh, very few of the Lord's people reach this point of full, complete, deliberate, intentional sin, the penalty of which is the second death. In nearly all sin, therefore, there is room for a measure of divine forgiveness, proportionate to the willingness or weakness. The sins of the Lord's people repented of are graciously forgiven in the sense that divine disfavor and withholding of the Lord's countenance are no more in evidence and the individual is restored. Still there hangs over him a responsibility for whatever measure of wilfulness is connected with the misdeed. And the Lord will see to it that he receives the necessary stripes. We are not to think of this as vindictive, but rather as a measure of justice, that thus is learned something of the exceeding sinfulness of sin, its undesirability, and that good always brings its reward.

In harmony with this thought there are numerous Christians today who have come into full harmony with the Lord Jesus and every blessing of fellowship with God's children, who are, nevertheless, suffering physically the penalty for indiscretion, sins of their earlier life. The sin has been forgiven in the sense that it is not held against them so as to bar their fellowship with the Lord. It is covered, but it has left its mark upon their flesh and causes them distress in various ways. Indeed, a general blight is upon the whole human family, which is covered in some respect to those who have accepted Christ. The scars and weaknesses of the present persist in our mortal flesh, and we have no hope even to get rid of these. They belong, however, to the mortal, which having been reckonedly justified through faith in Christ and consecration to God's service, will not be gotten rid of until the "change" in the First Resurrection, when we shall be granted new bodies. Then the sins which are now covered or hidden in the Lord's sight will be absolutely effaced, and we shall know them no more. This seems to be the Apostle Peter's thought when he says, "Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.) In a word, our sins may be covered, but, at the second coming of our Lord, they will be blotted out completely and forever.

WHEN THOU MAYEST BE FOUND

Thinking of the Lord's favor to himself, the Prophet by inspiration sets forth a principle applicable to all of the Lord's—to all people at all times, saying, For this [cause —because of God's mercy], everyone that is godly may pray unto thee in a time when thou mayest be found: surely, when the great waters overflow, they shall not reach unto him. In other words, there is a time limit to divine mercies. The Lord will not always chide, neither will he keep (restrain) his anger forever. There came a limit to his merciful dealing with natural Israel. When that point had been reached a separation took place between those who were Israelites (the wheat) and the remainder (the chaff). The former were received into the Gospel dispensation, the others being scattered in the destruction of Israel's national polity in A. D. 70.

Similarly in dealing with the Gospel church, a reasonable period seems to be allowed to each individual to make his calling and election sure, who, if he fails to do so, may drop into the great company, but whose only hope of attaining this place is through fiery trials in which, if still unfaithful, the end will be destruction in the second death. Similarly in the end of this Gospel age comes the testings of the nominal systems, with the Lord's declaration that some will stumble and fall and be overwhelmed in the anarchy impending as Babylon is cast down, while the faithful will be "changed, in a moment, in the twinkling of an eye." Similarly during the Millennial age, when the knowledge of the Lord shall fill the whole earth and every member of the race shall be privileged to see the "true light which lighteth every man that cometh into the world," everyone will be obliged to make a start in righteousness by obedience to God's law; and those who refuse will, as the Prophet says, die the second death: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, and the sinner an hundred years old shall be accursed."—Isa. 65:20.

David seems to speak prophetically for those in the end of this Gospel age, saying, "Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance." As the faithful were delivered in the great trouble that came upon the Jewish nation, so the

faithful will be delivered from the great trouble impending upon Christendom. This does not necessarily imply that they will be taken away before the trouble. It is "Through much tribulation we shall enter the kingdom." As of old the three Hebrews who were cast into the fiery furnace were uninjured, while those who threw them in were slain by the heat, smitten to death, so in the coming trouble the Lord's faithful will not be injured by the fiery trials through which they will pass.

GUIDED BY GOD'S EYE

The last four verses of our lesson represent our Lord as speaking to his people, "Ye righteous." In view of the context this is not to be understood to represent any absolutely faultless. "There is none righteous; no, not one." The righteous, here addressed are such as the Lord reckons righteous, because of their heart attitude of faith and desire to be obedient to his will. To these he says, "I will instruct them and teach them in the way in which they shall go; I will guide them with mine eye."

This may be understood to signify that the Lord's eye will watch over us that he may give us the necessary, proper counsel. Another way in which it may be viewed, is represented by an exhibition which some of us have seen of a horse driven without reins or bridle, simply directed by the eye and watching for the master's will, the animal being without restraint. But this is true of only those who have had exceptional training. A horse and a mule, as the next verse tells us, are without understanding and require bit and bridle to make them serve us properly. We are exhorted not to be driven in this manner, because such is not acceptable to the Lord. "He seeketh such to worship him as worship him in spirit and in truth."

Those of God's children who fail to learn this lesson will never constitute the members of the Elect class, will not be "fit for the kingdom of heaven." True, the Lord will deal with the world in general along these lines during the Millennium. With bit and bridle they will be restrained. Nevertheless, even the restitution class must advance beyond this place else they will never be fit for eternal life at the close of the Millennial age. Whoever sees the principle here involved, that if he has any hope or desire for joint-heirship with Christ in his kingdom, must learn the lesson of serving the Father and his cause of righteousness gladly, willingly; must be guided by his eye; must follow the Lamb whithersoever he goeth.

SORROWS TO THE WICKED

"Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Those who trust in the Lord, to all outward appearances, have as many sorrows as their less pious neighbors. Nevertheless God's promise is sure, his grace is sufficient for them. They may rest assured that "All things work together for good" to those who rejoice in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope, which maketh not ashamed those in whose hearts the love of God is shed abroad.

BE GLAD IN THE LORD, AND REJOICE AND SHOUT FOR JOY, ALL YE THAT ARE UPRIGHT AND HONEST IN HEART

We trust that all of our readers are coming to appreciate this blessed message more and more—to be glad in the Lord—a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the Millennial kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great adversary, Satan, shall have been bound.

" 'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities;
Whereon our firm feet planting, nearer God,
The spirit climbs and hath its eye unsealed."

WHAT SINS THE SCAPE-GOAT BORE

Following the account of the Day of Atonement in Leviticus 16—after the account of the first sacrifice of the bullock for the sins of the High Priest's body and house and the sacrifice of the Lord's goat for the sins of all the remainder of the people—we read that the High Priest took the scape-goat and laid his hands upon its head and confessed over it "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send it away." We have interpreted this scape-goat to be a type of the "great company" of Rev. 7:9-15. We have pointed out that the Lord's goat and the scape-goat, both tethered at the door of the Tabernacle, represented the two classes who during this Gospel age make full consecration to the Lord and are accepted of him and begotten of the holy Spirit. The one class goes on in harmony with its consecration, following the example of Christ, who is in type represented by the bullock. The other class, equally consecrated and begotten of the Spirit, fails to avail itself of the privilege of "suffering with Christ." It is allowed to escape the sufferings implied in the covenant of sacrifice. The question arises, What were those sins that were laid upon the head of the scape-goat and what do they represent in the antitype of the great company? We answer that they do not represent the *same* sins which were laid upon the bullock, which made atonement for the household of faith; neither could they represent the sins that were previously atoned for with the blood of the Lord's goat. The sprinkling of the blood for those sins entirely cancelled them for "all the people."

The explanation of this seeming incongruity of first making an atonement in the Most Holy "for the sins of all the people," and then "laying the iniquities of the people upon the head of the scape-goat" is explained by the fact that there are two kinds of sins and that the sacrifice of Christ and the church, typified by the sacrifice of the bullock and the Lord's goat, atoned for one kind of sin and not for the other. Thus of our Lord it is written, "Behold the Lamb of God which taketh away the sin of the world," and this Lamb has associated with himself the church, whose sacrifice is represented in the Lord's goat. The sin of the world is the Adamic sin, to which the Apostle refers, saying, "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all;" that sin and its penalty was upon everybody alike regardless of his wishes, for all were born in sin, shapen in iniquity—blemished, incapable of righteousness in the absolute sense. It was for that one sin, and that only, that Christ, the Head and body, pays the penalty.

Aside from this general sin, however, there are "iniquities of the people" in which some share more and others less and others not at all. These are the more or less wilful wrongdoings which prevail throughout the world—violations of justice and love beyond the degree of inherited weakness. In these things, therefore, there is a measure of responsibility proportionate to the knowledge and ability to resist. These are the sins of the world that will be confessed on the head of the scape-goat class and for which they will be permitted to suffer. An illustration of this is found in our Lord's words respecting typical Israel and the awful trouble which came upon those of the Jewish nation found unworthy, who had enjoyed the great privileges and were still found unworthy of the high calling.

Of that time of trouble our Lord spoke freely in Matt. 24, and the Apostle, speaking of it, says that "God poured upon that nation his wrath to the uttermost, that all things written in the law and the prophecies concerning them should be fulfilled." Why should such great severity come upon them more than had come upon their forefathers? Why should so great tribulation as the Scriptures foretell come upon the great company in the end of this age more than came upon others of previous times? Our Lord dropped a word which gives us the key to the situation: "Of this generation shall be required all the righteous blood." (Luke 11:50, 51) And similarly respecting the end of this age the Scriptures imply that there is a great back-account of retribution owing to the rest of the world which will be fully squared in the awful trouble with which this age will end. For instance, those who suffered earlier in the age are represented as beheaded souls under the altar crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10) The answer given them implies that their blood, the wrong and injustice done to them as well as the wrong and injustice done to others since their day, is kept strict account of and will all need to be settled in the end of this age.

Those who made a covenant to sacrifice their lives in the service of the Lord, the truth and the brethren, and who on the strength of this were begotten of the Spirit to a spirit nature, and who subsequently neglected to fulfil their covenant or vow, would be liable to the second death on this account;

but in great mercy the Lord purposes to pass them through a "great tribulation" and to accept as "conquerors" those who will stand the tests of that time of trouble loyally. But their sufferings will not be on their own account. They will suffer for the sins of others—the accumulated sins of this age against light and knowledge will be required of those who in this day of the "bright shining" of the light of truth have still held back from the voluntary sacrifice to which they devoted themselves in consecration.

However, eventually this great company, passing their tests, proving themselves loyal to the Lord, at last will receive a great blessing, even though it will not be so grandly glorious as that which the Lord will give to the little flock, who willingly, gladly, lay down their lives in harmony with the privileges and instructions of the Word. They will be invited to participate in the marriage festival of the Lamb.—Rev. 19:9.

Some have written us lately the assurance that they know that the great company will be blessed on the earthly plane. We reply that it is true that a great multitude will be blessed during the Millennium under the restitution blessings and privileges—"all the families of the earth." But the Great Company of Revelation 7:9-15 is specially identified with the church and separate from the world. They will come up to their station through "great tribulation," while the world will be led upward along the grand highway of holiness, on which there shall be no lion or ravenous beast, and in a time when nothing shall hurt nor destroy in all that holy kingdom.

If there were no references to the great company in the Bible we should be inclined to look for one, or else know with sorrow that many shall go into the second death. Surely of all that consecrate fully and are begotten of the holy Spirit to new nature only a "little flock" make their election sure by compliance with the terms. The remainder, unfit for the glories to which they were called, must, it would seem, either die the second death or have their new natures developed in fiery trials and great tribulations "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

LETTERS ACKNOWLEDGING "VOW" BLESSINGS

[QUERY:—What if health or weather hindered leaving the door open, and one were alone in a room with one of the opposite sex? Or what if it were in an office or room not under the control of the one who took the Vow?

ANSWER:—Both of these and every other contingency are fully met by the word, "*so far as reasonably possible*," and it is your own judgment that decides. It would not be reasonably possible for anyone to regulate an office or room that is only partly or not at all under his control.]

Dear Brother Russell:—

I write to tell you that I have taken the Vow. I was influenced to come to the point by reading a paragraph of an article in the TOWER entitled, "David Attaining Kingship." The paragraph was this:

It is difficult to estimate the power of the human will. Apparently God has placed all the interests of the present life under the control of our wills, and, indeed, much of the success in respect to the future life is similarly under the control of our wills. Apparently the will, rightly exercised against sin, is invulnerable.

I humbly pray that God may "work in me both to will and to do of his good pleasure."

Sincerely yours in Christian fellowship,

F. I. PARMENTER.

Dear Brother in the Lord:—

I don't want to wait another hour to register my vow to the Lord. I am very sorry I waited this long. I am so glad it is not too late. I have hesitated because I was afraid I could not keep the vow, and know it is worse to break than to pledge myself at all. Since praying and thinking it over I know that I can, with the help of our dear Master, live up to the vow.

I surely need it as much or more than any one else. My life previous to consecration was most sinful, and I regret that I cannot tell you that I have made no *great* mistakes since.

My sacrifice is such a small, miserable thing; but I do want to bind it firmly to the altar.

Remember me in your prayers, dear Brother, and give my love to all the dear ones at the Bible House.

Yours in Christ, ————.

Dear Brother Russell:—

We wish to add our names to those of the dear friends who have made the vow unto our heavenly Father, and are very thankful for the privilege.

As God's children we are willing to do anything that will help us along the narrow way and bring us nearer to our heavenly Father, and this we know the vow is doing. We cannot have too much of a good thing if we use it properly.

We think we should have taken the vow even if we had no need of it at this time, for we do not know what we shall need in the "evil day," except keeping close to the Lord.

And so, dear brother, we ask that you remember us in your prayers that by his strength we may keep the vow we have made. With much Christian love and best wishes, we remain,

Your brothers in Christ,

W. T. BAKER,
A. SMITH.

Dear Brother Russell:—

Beloved Brother in the Lord. It has taken considerable time, and a severe conflict with the old self, to reach the point of sending in my name as a signer and endorser of the vow in all its particulars.

I must confess that I was somewhat opposed to the matter at the first. However, I prayed very earnestly for guidance and wisdom to decide the matter aright. Have just now finished a re-reading of it, and am wondering how I found any objection, for my heart and head both endorse in the fullest possible manner its every detail. Sister Kendall and I now feel convinced that our heavenly Father in his loving kindness has sent this vow as a special safeguard to his children in this time of special need, and I have been prompt to send my name as soon as the matter was made plain to my mind. It will surely prove a source of great blessing to all the *pure in heart*. Doubtless it will sift out some who are not. 'Tis always so. Therefore, with greatly increased thankfulness to our loving heavenly Father for this further evidence of his care over us, and with renewed assurance, dear Brother, of our perfect confidence in your own Christian deportment and integrity, we gladly and solemnly and reverently register this vow before "Our Father, which art in heaven," praying that he will enable us to keep it inviolate.

With much Christian love,

MR. AND MRS. S. C. KENDALL.

VOL. XXIX ALLEGHENY, PA., NOVEMBER 15, 1908 No. 22

THE NOVA SCOTIA CONVENTION

The journey from Allegheny to Halifax and back was approximately 3,000 miles—a long distance to go to a convention where only comparatively a small number could be expected. However, the Nova Scotia friends were anxious for a convention, as were also some of those at Boston born in Nova Scotia. This helps to account for the fact that 75 of the Boston friends attended. From various parts of Nova Scotia about 125 more completed the total of 200 in attendance. Everything considered this was an excellent turnout. We had a very enjoyable time and parted company, longing for the time when "those of like precious faith" will be forever with the Lord and with each other.

The convention had been in session two days by the time of our arrival and continued two days more. The chairman was Brother Marchant, and discourses were given by Brothers Streeter, Bridges, Barker, Brenneisen, MacMillan and Russell on various features of the Divine Plan. Seventeen symbolized their consecration by water immersion, and when it came to the closing service—the LOVE FEAST—the blessings seemed to overflow out of all our hearts. The experience was both a solemn and happifying one, well calculated to remind us all of the perfect union with our Lord, in which we hope to join in the General Assembly of the Church of the First-Borns.

The largest attendance at the convention was, of course, on the occasion of the discourse to the public, on "The Overthrow of Satan's Empire." The audience was variously estimated above 2,000, but we accepted the most conservative estimate of 1,200, and felt very glad that that number of

people was privileged to hear of the "good tidings of great joy." The audience was a very intelligent one.

A GRAND TIME AT TRURO

The Truro friends bespoke the day following the convention, and on its acceptance made considerable preparation. From the Halifax convention a train-load of 140 went to Truro, a distance of about one hundred miles. Their presence was very gratifying to all concerned. On arrival we had time for a colporteur meeting before noon, all participating, though the total number of colporteurs present was twenty-five. In the afternoon we had a symposium on "The Principal Thing," participated in by sixteen brethren, to each of whom was allotted ten minutes, and between whom were divided the various items of interest pertaining to the Christian character, and what should be put on and what should be put off.

The High School chapel had been secured for the evening meeting, to which the public was invited by liberal advertising. It was the largest available auditorium, and it was crowded, over 600 being seated, while more than 100 stood during the two hours' services. Many of those familiar with the subject gave place to the people of the city by attending an overflow meeting. We believe that we never had any more thoughtful and attentive hearing. We trust that some good seed was sown in some good hearts. At the adjournment of the meeting at 10:30 p.m., a special train took back the friends who had come from Halifax and vicinity and Boston, while another train bore ourself and others in the opposite direction. The scene at the depot was very inspiring. Inside and outside the songs arose, "God be with you till we meet again," and "Blest be the tie that binds *our* hearts." The experiences of the day will long be remembered by us.

THE GATHERING AT BANGOR

A ride from 11:00 p.m. until 1:30 p.m. the next day brought us to Bangor, where we had accepted another invitation for a stop-over. We were heartily welcomed and generously entertained. The afternoon session for the interested was attended by about seventy, who had gathered from various districts around about, some of them residents of Quebec. The evening session for the public was in the Universalist meeting-house and there was an attendance of about 700, who gave strictest attention, and many of them indicated their endorsement of the presentation during the service, as well as afterward.

More goodbys and then a midnight train, which brought us to Boston the next morning and from there a ride of a day and a night returned us safely to Allegheny, weary but very thankful to the Lord for the privilege of service we had enjoyed and from the encouragement we had received from the loving zeal manifested by so many of the dear friends.

PRIDE, INGRATITUDE, HYPOCRISY, REBELLION

2 Samuel 15:1-12.—NOVEMBER 1.

Golden Text—"Honor thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee." —Exod. 20:12.

Lessons may be drawn from the lives of the ignoble, as well as from those of the noble. As the poet says:—

"Lives of great men all remind us,
We should make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

This being so, then surely it is true also that the footprints of the evil-doers on life's pathway have lessons for us also, indicating to us which paths should be shunned, which elements of character should be restrained, which ambitions should be curbed. Following this course of instruction the divine Word holds up before the spiritual Israelites not only noble precepts and counsels and examples of heroic devotion to truth and righteousness, but illustrations also of the course of evil-doers. Our lesson today belongs to this latter class. It considers Absalom, the son of King David, who at the time of this lesson was presumably nearly thirty years of age. His father, the Lord's anointed king over Israel, his mother, the daughter of a king of a neighboring realm, Absalom inherited princely qualities and manners and, being very beautiful, became a center of Israelitish pride. "In all Israel there was none to be so much praised for his beauty. From the sole of his foot, even to the crown of his head, there was no blemish in him"; and the hair of his head is a proverb to this day.

It is worthy of note that those who are highly favored by nature, richly endowed in appearance or mental ability, are subject to temptations to a far greater degree than their fellows who are less talented, less handsome. Their besetting weakness is apt to be pride, self-esteem, to which ambition is apt to lend a helping hand. Thinking of Absalom and his beauty and his high position in the kingdom, reminds us of Lucifer and the glorious description given of him in the Scriptures—his high position and honor and his pride and ambition and the downfall to which they led. The very suggestion of these two characters, from this standpoint should bring a thrill of fear to the hearts of all who realize that we today of spiritual Israel are princes, highly favored of our Father, the Great King, and greatly blessed with the beauty and perfection which come to us through our justification and greatly honored of our Father in the gracious hopes set before us in the Gospel of glory, honor and immortality, and greatly blessed also in the light of divine revelation granted to us, which gives us a wisdom superior to that of the world.

What if these blessings and mercies and favors should have their wrong effect upon us and bring us eventually to disaster, as was the case with Absalom and with Lucifer? The thought is sufficiently appalling to remind us of the Apostle's words, "Let us fear, lest a promise being left us of entering into his rest [of becoming joint-heirs with our Redeemer], any of us should seem to come short of it"—through a lack of loyalty, a lack of allegiance, a lack of faith, a lack of humility.

A MURDERER OF THE BRETHREN

It will be remembered that David's eldest son was Amnon, and that he had defiled his half-sister Tamar, the full sister of Absalom. King David, sorely vexed at the matter, appears to have been at a loss as to what manner of punishment he should properly mete out for the offense, so that two years passed without any being inflicted. Then Absalom took upon himself to be his sister's avenger. He made a feast, to which were invited all the King's children by his several wives. In the height of the feast, in disregard of the rules of etiquette and the claims of natural affection, Absalom slew his brother and then fled, from fear of justice, which, under their code, centered in his father, the King. What lesson is there in this experience for us? What should we copy? What avoid? In spiritual Israel we are all princes, sons of the Great King, who is also the Judge. The lesson to us would properly be that the authority and responsibility for meting out justice is not in our ambitions, but with the Father.

As the Scriptures declare, "Vengeance is mine; I will repay, saith the Lord." We are not to wait what seems to us a proper length of time, and then, if we see no divine punishment for what we consider to be no longer tolerable, to take the matter in our own hands—to murder one another. Nay, the command of our Great Teacher is, "A new commandment I give unto you, that ye love one another, even as I have loved you." The lesson for us to learn is expressed in the Master's words, See to the beam in thine own eye, rather than put thyself to too much inconvenience examining the mote that is in thy brother's eye. To his own Master he standeth or falleth.

The parallel would not imply that literal murder would here be accomplished amongst the Lord's children. No, thank God! The world is too far advanced in civilization to make such a course practicable; but where the Absalom spirit is—the spirit of hatred, anger, envy, bitterness—strife is also. There is a modern method of assassination by the use of slanderous words, by insinuations, by the shrugging of the shoulders, etc. And this modern kind of murder is oftenest committed in the presence of the members of the royal family, the heavenly brotherhood. How terrible! do we say? Let us take heed that such blood-guiltiness, such "works of the flesh and the devil," be not upon us, else we shall never inherit the kingdom.

THE UNGRATEFUL SON—TRAITOROUS

Absalom remained for three years at the court of his grandfather, Talmai, King of Geshun in Syria. By the murder of his elder brother he had put himself next to the throne of Israel, heir-apparent, and this, possibly, was considerably his inspiring motive in the crime, although he affected that the crime was committed in defense of justice and principle. Alas! how treacherous is the human heart! How frequently do we find double motives operating therein! We see the advantage of those who, as children of God, follow implicitly the Father's Word and leave all the results to him. They thus show their faith in God's power, as well as in God's justice, and thus, as the Apostle intimates, they show that they have become partakers of a holy spirit of wisdom—

"wisdom from above; first pure, then peaceable, easy of entreatment, full of mercy and good fruits," a spirit of wisdom which leaves in the Lord's hands his own matters and trusts fully to his care. This is indeed "The spirit of a sound mind." Let us, dear brethren of the royal spiritual family, apply this principle in all of our dealings and thus receive thereby increasing blessings.

But Absalom realized that as an exiled prince his chances for acceptance as king of Israel would be comparatively small, in the event of his father's death. He therefore instituted an ingenious scheme by which his case was brought to his father's notice under most favorable conditions, and finally a respite or forgiveness or an invitation to return to his homeland was sent to him. As a continued showing of disfavor, his father, loving him the while, refused for two years to invite his wayward son to a personal visit and fellowship. Meantime the ambitious murderer skilfully managed his affairs so that, as the Scriptures declare, he "stole" the hearts of the men of Israel. He did not openly plot mischief against his father, the king, nor speak vilely respecting him, nor manifest any antagonism; he was too deep, too adroit, too wise with earthly wisdom for such a course. He stole the hearts of the people away from the king to himself by feigning extreme humility and extreme zeal for justice, and by careful attention to his personal appearance and by attention to those in influential positions. He got up early, contrary to the usage of princes, and went forth to the king's gate, where he could see the people who, some justly and some unjustly no doubt, were awaiting the king, hoping for contracts and decisions in their favor, etc. These, beholding the handsome and elegantly-dressed prince, bowed themselves to the ground after the manner of the east, only to be lifted up by the hands and kissed and told with affected modesty and love that they should not do that; that it was a king's business to serve his people and that the prince was merely sorry, so sorry, that it was not in his power to do for them all and more than they asked.

Thus for two years Absalom, the hypocrite and sycophant, endeavored (and was considerably successful in so doing) to draw to himself the love, the loyalty of the nation, which had belonged to his father David as the Lord's anointed. Evidently the young man was leaning to his own understanding and forgetting, if he ever knew, that the Lord God was the Ruler of that nation, and he alone had the power to designate who should be and who should not be his representative upon the throne.

ABSALOM'S OPEN REBELLION

Our text says, "After forty years," but scholars are agreed that this is a copyist's blunder and that it should read "four years." Some ancient authorities read this "four years"; so does Josephus. Feeling sure that his mock humility, combined with his handsome appearance, gentle manners and affected love for the people and for justice, worked successfully on the minds of the people, Absalom was ready for his next step—open rebellion against his father, the king of the nation and the appointee of divine providence. Surely he did not realize his situation in the odds of divine power against him. Continuing his practice of hypocrisy he requested of his father the privilege of visiting the neighboring city of Hebron, which had been the capital before Jerusalem was taken.

He said he desired to do sacrifice there in fulfilment of a vow. He affected to be very humble and very religious, while his heart certainly was far from the Lord. "Do men gather grapes of thorns or figs of thistles?" The king granted the request, which included the privilege of taking a certain number of companions and chief people from Jerusalem, without anything amiss being thought of it. What worldly wisdom this young man had! And how ignominiously his mock humility stands out to his discredit! And how his ingratitude to his father, and his lack of every element of principle and righteousness are conspicuous! For us, dear friends, to see in ourselves anything in any degree or measure apparently approaching such a picture, or in our course anything in any degree corresponding to this, should be to horrify us, to rebuke us, to quench the kindling fire.

Into the conspiracy was drawn King David's most valued counselor, Ahithophel, whose presence with the prince as one of his friends on the occasion would mean a tower of strength to his position and the attainment of his ambition. Many of the people, deceived for years, were drawn into this conspiracy. Besides, Absalom had carefully appointed men throughout the various tribes and various parts of the land district, who were posted for his designs and in full sympathy with them, and whose business it was to create a stampede in his favor, and to help by expressing evil insinuations against the king and expressing hopes of wonderful things, if Absalom took the kingship. These were to congratulate the tribes that they now had a most worthy king in Absalom, and to explain to them that when the trumpets were heard blowing this meant not that Absalom aspired to the kingship, but that he already was king.

Alas, that history shows so many perfidious characters like Absalom! And alas, dear friends, let us remember that while we have become new creatures in Christ, we still have to contend with the mean, perfidious dispositions that were ours according to the flesh! Let us remember, too, that "we wrestle not with flesh and blood" merely, but additionally "with principalities and powers and wicked spirits in high positions." Let us on the contrary remember the Apostle's words, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"O watch and fight and pray,
The battle ne'er give o'er;
Renew the conflict every day,
And help divine implore."

To those about to enter, or who have entered the narrow way, as well as to those who have already been on it for a time, there comes a suggestion that we must "mark well the pathway and make straight paths for our feet, lest that which is lame be turned out of the way." We are all lame according to the flesh; some more, some less, but all need to observe the heavenly course and to walk circumspectly, seeing that pride and ambition are the greatest of foes to humanity and faith. We are reminded here of one feature in the story of "Pilgrim's Progress": When Christian and Hopeful had escaped from the dungeon of Giant Despair and returned to the Highway leading to the Celestial City, they erected a monument near the entrance to Bypath Meadow, which had led them astray. On the monument they put the following words, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair. He despises the King of the Celestial Country and seeks to destroy his holy Pilgrims."

Satan is the great giant who through these many centuries seeks to draw us away from the narrow path, away from full confidence in God and away from reliance on God's power and his wisdom and his truth, by which alone we can ever become heirs of the kingdom.

OUR GOLDEN TEXT

While fully commending the propriety of honor to earthly parents, and appreciating the Lord's promise of blessing to such as obey it, we have in mind that the Great King Eternal, the Creator, has adopted us into his family and given us the spirit of sonship whereby we cry, "Abba, Father." He has given us "exceeding great and precious promises, that by these we might become partakers of the divine nature" and sharers with our heavenly brother Jesus in his Messianic kingdom. How we should honor him! How it should be the chief endeavor of life to us to glorify our Father in heaven! How we should hearken to his words and keep them before us—"If ye love me, keep my commandments!" How we should realize that the end of his commandment is Love—out of a pure heart, fervently! How we should realize that hereby we know that we love God, if we keep his commandments—and his commandments are not grievous unto us, if we delight to do his will! Of this character are the sons who, as copies of the Redeemer, will be the heirs of God, joint-heirs with Jesus Christ our Lord in his kingdom. Let us make no mistake, but remember that the "Well-done" blessing will be given only to those who attain such a character development.

"The Father himself loveth you."
"Have faith in God."
"Keep yourselves in the love of God."
"The Lord will judge [correct] his people."
"All the wicked will he destroy."
"Whom the Lord loveth he chasteneth."
"Faint not when reproved of him."
"The Lord doth prove you whether you do love."
"Love is the fulfilling of the Law."
"He that dwelleth in love dwelleth in God."
"He shall abide under the shadow of the Almighty."
"He that hateth his brother is in darkness."
"Whosoever hateth his brother is a murderer."
"Anger, malice, hatred, strife, evil-speaking, are works of the flesh and of the devil." "Put off all these."
"Love is the principal thing."

LOVE IN RETURN FOR TREACHERY

2 Samuel 18:24-33.—NOVEMBER 8.

Golden Text—"A foolish son is a grief to his father."—Prov. 17:25.

King David, thoroughly unsuspecting Absalom's duplicity, was completely taken by surprise with the proclamation that Absalom was King of Israel, with Hebron as his capital. "To the pure all things are pure," writes the Apostle, and as David's heart was guileless towards his son, it was far from his thought to imagine such deceit and treachery as had been practised against him in a cunning and underhanded manner for two years preceding the opening battle.

Hearing that Absalom had started on his march of twenty miles toward Jerusalem, intent upon the capture of his father and the overthrow of his kingdom, King David hastily retreated, accompanied by his bodyguard of 600 men and a comparatively small number of people who manifested sympathy for him and went with him to share his fortunes. Doubtless several motives combined to lead up to this decision to retreat. (1) He wished to avoid, especially in his capital, the horrors of civil war. (2) He was overwhelmed with grief that his antagonist, his enemy, was his own son. (3) The evidences were plentiful about him that Absalom had stolen the hearts of the people and that his former friends had become his enemies, who now jeered at his discomfiture, and anticipated with evident pleasure the oncoming of Absalom and the establishment of his kingdom. "God is not in all his thoughts," says the inspired writer. (Psa. 10:4.) So evidently the people of Israel failed to think of what would be the Lord's will in the matter, and this was their great mistake.

That must have been the darkest day of King David's eventful life. Accompanied by his bodyguard, most of whom were foreigners—and of his own nation comparatively few with him—he fled from his own family and the capital city of his kingdom, which he had established, and from the people in whose interests he had given the best years of his life in harmony with the divine anointing. He fled from the face of the people who some years before had sung his praises as their deliverer from the hand of the Philistines—"Saul hath slain his thousands, but David his tens of thousands." Poor old man! The street rabble cursed him and threw stones and dirt at him. Amongst the persecutors was one of Saul's sons, to whom David had shown great kindness, sparing his life and providing for his maintenance and comfort. Here certainly was an occasion for the trial of David's faith and patience and love. What he would have done in earlier life we cannot tell. His history in every place shows him to have been a man of well-balanced mind, but his chief protection was his possession of a spirit of a sound mind, the spirit of consecration to the Lord, the spirit of faith and trust and loving devotion. Instead of threatening the mob or returning railing for railing, or in any way defending himself, King David gave instructions to his guard that no harm should be done to those who were speaking evil of him, slandering, smiting. "The cup which my father hath poured for me, shall I not drink it," were our Master's words in his dying hour (John 18:11), and we can see his spirit exemplified in King David, who typified him in some respects.

It is supposed that the fourth Psalm and portions of the third were written from the standpoint of David's experiences as an exile from his capital. Dean Stanley says, "It has been conjectured with much propriety that as the first sleep of that evening was commemorated in the fourth Psalm, so in the third is expressed the feeling of David's thankfulness at the final close of that twenty-four hours." The king's objective point was a fortified city, Mahanaim, on the east side of Jordan; but the little army camped on the west side for the night.

ABSALOM THE HEARTLESS

Starting from Hebron with 200 men, Absalom's army made rapid increase, the population evidently rising en masse to share his sedition. Alas for the weakness of humanity. This scene reminds us of our Lord's experience, of his triumphal entry into Jerusalem, the multitudes shouting Hosanna to the Son of David, and five days later shouting, Away with him, crucify him, release unto us Barabbas. They were Jews in both cases; but we have no reason to suppose that they were more fickle than others of our race.

Absalom had a triumphal entry into Jerusalem and quite probably was intoxicated with the success. The records of his doings, of the various ways in which he endeavored to cast dishonor upon his father and to arouse the bitter prejudice of the people about him, all correspond with the vain, treacherous, ignoble character which we see displayed in this young man of large opportunities. We, who belong to the King's sons of a higher plane, should search our hearts diligently and scrutinize critically our every thought and word and act to make sure that we are thoroughly loyal to the Lord, our Father, the Great King; that we are not self-seeking, nor humble merely in outward appearance, but humble of heart, and that we are fully desirous of doing the Father's will, and that his will is not grievous to us, but that we can sincerely say, "I delight to do thy will, O my God."—Psa. 40:8.

VICTORY FOR THE RIGHT

For three months the rebellion seemed to grow and prosper. The seeds of slander and disloyalty which Absalom had so carefully sowed through others, while quiet himself, had taken deep root in the hearts of many, who joined their cause with Absalom as rebels against the Lord and his anointed. The army of Absalom was increased rapidly from various quarters, while few came to the cause of King David. The size of Absalom's army is not stated, but can be conjectured from the fact that more than 20,000 were slain, while apparently the great mass was discomfited and fled in the battle of the Wood of Ephraim. What may have been David's sentiments during these three months of trial of faith and love, we can merely conjecture; but we have every reason to believe that he was a victor along all these lines. His patience certainly was manifested. His faith must have held secure to the divine promises that the Lord would not take from him his sure mercies; but that he would deliver him out of all evil. And as for his love, even for his wicked, treacherous son, it surely was very great, as we shall see.

The attack was evidently led by Absalom and his army, while David's forces were divided into three little bands under three of his able generals. Apparently with purpose they drew the battle into the woods, where their smaller forces would have the advantage over the attacking party. The result of the battle was the complete defeat of Absalom's forces, and the death of the latter. Riding on his mule through the woods, his head was caught between the forks of a branch, his mule going on, leaving him hanging by the head while the army was in rout. One of King David's soldiers found him, but would not kill him because the King had strictly charged all the soldiers before they left for the battle that they should do Absalom no harm. But when the soldier reported the matter to Joab, the King's chief general, the latter without hesitation slew the traitor, and at his command he was buried under a huge pile of stones.

"IS THE YOUNG MAN ABSALOM SAFE?"

King David had proposed going with his army, but wiser counsel prevailed, for because of his advancing age (about 62 years), and because of his grief, and because of his love for his enemy, he would not be so competent as others to have charge of the battle. Conforming himself to the advice of his generals and counselors, he remained at Mahanaim, waiting near the gate for tidings from the battlefield to be brought by couriers, runners. On a lookout, a watchman perceived one of the runners, and, recognizing him by his movements, announced that it was Ahimaaz. King David at once remarked, He is a good man and undoubtedly will have good tidings for us. (v. 27.) What a lesson there is in that very expression! As our Lord said, "A good man, out of the good treasure of his heart, bringeth forth good things." (Matt. 12:35.) On the other hand, from a bitter heart proceed bitter words, evil speaking, injurious arrows. Our lives should be so that all of our friends and acquaintances would be ready to say of us, He is a good man; his message will have something of consolation in it. He is never a strife-breeder, nor a heart-wounder, nor a betrayer of confidences.

When the runner reached the King, he prostrated himself to the King, saying, "All is well." This was indeed good tidings to the King, but we note his love for his dishonoring, treacherous, enmitous son, evidenced by his first inquiry, "Is the young man Absalom safe?" Some may consider that the King had a love for his son to the extent of weakness. We will not dispute that, but we will hold that if he must err on the one side or the other, it was far more pleasing to the Lord that he should love his enemy too much rather than too little. That loving expression gives evidence that the King had under divine discipline learned considerable of the "Love divine, all love excelling." If King David loved and pitied Absalom in his rebellious condition, how much more intently he must have loved him when he was in harmony; and so, if God so loved us while we were yet sinners that he gave his Son to die for us, how much more does he now love us since we are no longer aliens and strangers, but brought nigh by the precious blood and begotten of his holy Spirit through consecration, sanctification! (Rom. 5:8.) It does

us good to see an illustration of great earthly love, because it pictures favorably to us the great lesson that the Master impressed by the words, "The Father himself loveth you."

With such an illustration before us of David's love for his son, we may safely surmise that to some extent he misrepresented the sentiments of his own heart during the two years after Absalom had been permitted to return from his foreign exile. The King refused to see him during that time, and thus possibly encouraged Absalom's defiance and hatred. We mention this because we believe there is a lesson in it for many parents. It has seemed to us frequently that for some reason parents are disposed to treat their children much more harshly than they really feel, and thus misrepresent to their children their real heart attitude of affection. Whatever severity or austerity may be necessary, whatever chastisements appropriate in dealing with children, all should be done in such a manner as to fully assure them always of the parent's love, and that the punishments inflicted are given with a view to duty, and for the good of the children. Justice is excellent, wisdom is valuable, punishments are necessary, but above all, "love is the principal thing." Let us, therefore, judge ourselves along the lines of this divine standard—our acts, our words, our very thoughts. Whatever acts, words or thoughts will not fully square with the purest of love will be injurious to us as well as to those upon whom they are exercised.

"O ABSALOM, MY SON, MY SON!"

The good messenger broke the news as gently as possible to the King. He knew of the general rout of the enemy and of the concourse in connection with Absalom; but instead of telling all that he knew and, drawing upon his imagination for details, his goodness of heart led him to say little except that there had been a victory and that it seemed a great tumult, but did not know all of the particulars. Presently Cushi, a second runner, came announcing the death of Absalom. King David's heart was bowed with great grief. This was what he evidently had feared. He betook himself to a room in the tower, on the way sobbing, "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Of these words one writer says, "There is not in all of the Old Testament a passage of greater pathos than this. The simple beauty of the narrative is exquisite; we are irresistibly reminded of him who, while he beheld the rebellious city of Jerusalem and thought of the destruction it was bringing upon itself, wept over it."—Luke 19:41.

The expression, "Would God I had died for thee," finds two parallels in the Scriptures. Moses, Israel's mediator under the Law Covenant, gave vent to a similar expression when the people had come under divine displeasure and were threatened of the Lord because of their sin. St. Paul gave utterance to a similar sentiment when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." I could wish that I might be separated from membership in the glorious church of Christ, and have my share with the earthly restitution class, if by the sacrifice I could bring to my kinsmen the great blessings of the Gospel privileges which they are missing. (Exod. 32:32; Rom. 9:3.) We are reminded here of the words of Longfellow, the poet:—

"There is no far nor near, there is neither there nor here;
There is neither soon nor late, in the Chamber over the Gate,
Nor any long ago,
Nor any cry of human woe,
'O Absalom, my son!'

"That 'tis a common grief, bringeth but sweet relief;
Ours is the bitterest loss, ours is the heaviest cross;
And forever the cry will be,
'Would God I had died for thee,
O Absalom, my son!'"

If in Absalom's perverse course of vanity, treacherous sedition, and in its ruinous end we find a lesson respecting the undesirable, evil, godless way, in King David's course we find the opposite lesson of faith and submission and growth in grace, knowledge and love. In a previous lesson we have noted the fact that David committed a most awful crime, violating three of the divine commands most wantonly and inexcusably—coveting his neighbor's wife, committing adultery with her, and indirectly murdering her wronged husband. The Scriptures most pointedly condemn those sins, and intimate that the severe experiences which we have just recounted were permitted of the Lord to come upon him as retributive justice. Yet David's recognition of his sin and his penitence for it testify distinctly that at heart he was not a murderer and not an adulterer. The Lord who looketh at the heart approved him ultimately, while reprobating his misdeeds and permitting him to suffer therefor.

We can draw a great lesson and a profitable one from the lives of these two men without copying either of them. We are not to feel that it is necessary that the man who would preach temperance should be able to say, I was once a drunkard in the gutter; neither is it necessary for us to follow David into his sins in order to profit by the lessons taught us by his experiences.

"Happy the man who learns to trace
The leadings of Jehovah's grace."

"THE LORD IS MY SHEPHERD"

Psalm 23.—NOVEMBER 15.

Golden Text—"The Lord is my Shepherd; I shall not want."—Psalm 23:1.

Of all the beautiful symbolic pictures which the Lord gave us through the Prophet David, none seems more forceful than that of the Psalm which constitutes our lesson. The eastern shepherd and his love and care for his sheep are given us as an illustration of our heavenly Father's care over us. It is true that our dear Redeemer was sent forth as the Good Shepherd who gave his life for the sheep, and by his death opened the door into the sheep-fold of divine love and favor and rest and peace. This was a favorite picture that our Lord Jesus gave us of himself: "I know my sheep, and am known of mine"; "My sheep hear my voice, and they follow me"; "A stranger will they not follow, for they know not the voice of a stranger." The Apostle followed the same thought when speaking of our Lord's return. He refers to him as the Good Shepherd of the flock: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Pet. 2:25.) The same thought is maintained when the elders of the church are referred to as pastors and "overseers of the church of God."—Acts 20:28.

But while it is refreshing for us to take a comprehensive view of the divine favor and care manifested in provisions made for our welfare as the Lord's sheep, it is well that we should ever keep in mind that the under-shepherds do not own the flock, and that their value to the flock as overseers consists in their faithfulness in making known to the sheep the message of the Great Shepherd and, to the extent of their ability, communicating his tone and his spirit with his Word. The faithful of these, like the Apostle, may urge, "And ye became followers of us, and of the Lord."—1 Thess. 1:6.

On the other hand the sheep are called upon to mark the spirit of the under-shepherds, whether or not it comports with that of the Chief Shepherd, so that they be not led astray. They are to try the spirits of those who pose as pastors or under-shepherds, to note whether they be of God or whether they speak of themselves; whether their words and deeds are according to love or according to selfishness. They are enjoined to note these under-shepherds who feed upon the flock, but do not feed the flock.

Examining our text critically, we perceive that the Shepherd is not any of the under-shepherds, nor even our Lord Jesus, but the heavenly Father. The Hebrew word here rendered Lord is Jehovah. This fact greatly enhances the value of the entire picture. While it is proper for us to love all the sheep and the "under-shepherds" and the "Good Shepherd" of the flock, it adds to our joy to know who is the "Great Shepherd" and to hear the "Good Shepherd," his Son, assure the sheep of the Father's love, saying, "The Father himself loveth you." How wonderful that the heavenly Father, surrounded by the sinless angelic hosts, should feel an interest and a care for his human sheep of the earthly plane, who, through Adam's disobedience, were plunged into death; and how precious to us is the knowledge that at great cost he sent his Son to be our "Good Shepherd," and to bring back to the divine fold all of the sheep that are desirous to return!

"OTHER SHEEP I HAVE"

Our Lord Jesus declares, "Other sheep I have which are not of this fold; them also I must bring, that there shall be one fold and one Shepherd"—ultimately. Those other sheep we understand to be the restitution flock, which, during the

Millennial age, the Lord will shepherd, gathering to his right hand of favor the willing, obedient class, who will ultimately be ushered into the blessings he has provided for the good sheep. The wayward goats he will ultimately destroy in the second death. We are glad, indeed, that the light of present truth shows us clearly that the thousands of millions of heathen and ignorant that have gone down into the prison-house of death are neither to suffer eternally nor to be hopelessly destroyed, but are to be awakened and granted full opportunity to come to a knowledge of the "Good Shepherd" and to be guided by him into the path of life, by the following of which, with his assistance, they may be fully recovered from all the imperfections entailed upon them by the fall.

But we are specially glad to know of the "little flock" which the Lord is now selecting from the world, and we are specially glad to be privileged to join its numbers now and our Redeemer-Shepherd "through evil report and through good report," whithersoever he may lead us in the "narrow way" of self-sacrifice. We rejoice that we hear his encouraging voice; that our present trials and difficulties are all foreseen: that he knoweth the way that we take, and that he is able and willing to make all things abound to our highest good. It gives us special comfort to have this assurance that the "Trial of our faith is much more precious than that of gold"; and that as the metallurgist would carefully watch the gold tried in the fire, lest it should be destroyed by too intense a heat, so our Lord, our Shepherd, will watch over the interests of those that are his, and not suffer us to be tried above that we are able, but with every temptation will provide a way of escape. And if, perchance, our pathway may entail special trials, we have the "Good Shepherd's" assurance that these should be considered as "light afflictions" in comparison with the blessings to which they lead; that if rightly received they will work out for us "A far more exceeding and eternal weight of glory."

"MY SHEEP FOLLOW ME"

Our lesson relates, not to the flock of the future, but to the one of the present—the "little flock" which the Lord, during this Gospel age, is now gathering out of every nation, people, kindred and tongue. It is the Father's flock, and his Son, our Redeemer, represents him, as he tells us, "As I hear, I speak"; "I came to do the will of my Father in heaven." Thus the Shepherd's Son fully and completely represents the Great Shepherd; as he says, "All mine are thine, and thine are mine." And again, "Thine they were, and thou gavest them me."

The wealth of our relationship to the "Great Shepherd" and his Son increases in our appreciation in proportion as we grow in knowledge. As our Redeemer said, "This is life eternal, that they might know thee and Jesus Christ, whom thou hast sent."—John 17:3.

"No good thing will he withhold
From sheep which stray not from his fold."

How comforting is the declaration, "I shall not want!" Our Lord illustrates this lesson by pointing out that a kind earthly father would not give a stone instead of bread, nor a serpent instead of fish, and so he assures us that our heavenly Father, much more loving and tender, will withhold from us nothing that will be for our good. We are to remember, however, that it is not as human beings that he does this, but as "new creatures" in Christ Jesus. It is not the justified believer merely that is a member of this Little Flock at the present time, but the sanctified believer, fully consecrated to walk in the "Good Shepherd's" footsteps, to hear his voice and follow him. Our Lord informed us at the start that following him as his disciples, as his sheep of the little flock now being selected, must signify to us, as to him, worldly disfavor and opposition, not only from the prince of darkness, but also from those deluded by him and under the sway of his spirit of anger, malice, hatred, envy, strife, backbiting, slander, evil-speaking, etc. And in addition to these things we are to expect to contend with our own blemishes and weaknesses. Such a picture of the "narrow way" would indeed have terrified us had it not been for our Shepherd's assurance of succor in every time of need, and his assurance that these trials to the flesh rightly received would constitute a part of our development in the spirit and preparation for the "Rest that remaineth for the people of God."

"I shall not want" may be applied to the necessities of the present life. We are assured that "No good thing will he withhold from us;" but he specially means that we shall not want, not lack the disciplines, the trials, the instructions, the encouragements, the reproofs, and the assistance necessary to our attainment to all "The glorious things that God hath in reservation for those that love him." The only condition connected with this promise is that we shall abide in his love, abide in his flock, continue to hearken to his voice and to follow his directions. How dangerous then to all of the true sheep would be any measure of worldly ambition, pride or self-esteem! How necessary that the heart should be right, desirous of knowing and obeying the Shepherd's voice! With what care should the sheep scrutinize the motives which actuate their daily conduct, their words and the thoughts of their hearts!

"GREEN PASTURES AND STILL WATERS"

Professor G. A. Smith says, "A Syrian or an Arabian pasture is very different from the narrow meadows and fenced hillsides with which we are familiar. It is vast, and often virtually boundless. It has to be so, for by far the greater part of it is desert—that is, land not absolutely barren, but refreshed by rain for only a few months, and through the rest of the year abandoned to the pitiless sun that sucks all life out of the soil. The landscape the Psalmist saw seemed to him to reflect the mingled wildness and beauty of his own life. To him human life was just this wilderness of terrible contrasts, where the light is so bright, but the shadows the darker and more treacherous; where the pasture is rich, but scattered in the wrinkles of vast deserts; where the paths are illusive, yet man's passion flies swift and straight to its revenge; where all is separation and disorder, yet law sweeps inexorable, and a man is hunted down to death by his bloodguiltiness."

More and more as "new creatures" we are learning to appreciate the barrenness of worldly hopes and ambitions and knowledge. And more and more we should be giving heed to the leadings of the "Good Shepherd," who is guiding his flock of "new creatures" for their spiritual refreshment through the labyrinth of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, the sheep which stray looking for pastures green on their own account, or following the voice of false shepherds, are the ones that are likely to become hungry and eat of the poisonous growths and fall into the pitfalls of sin and be devoured by the ravenous beasts of passion and worldliness. Happy is the sheep who learns to know the voice of the true Shepherd, and whose faith is such that he follows closely and not afar off!

LYING DOWN IN GREEN PASTURES

To lie down is to be at rest, to be happy. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and "on the run," assailed by the world, the flesh and the adversary, but as "new creatures" they may be at rest, at peace, because of their nearness to the Lord, the Shepherd, and because of their faith in his overruling providence, which is able to make "all things work together for good." "Great peace have they that love thy law, and nothing shall offend (stumble) them." These let the "peace of God rule in their hearts . . . and are thankful." It is to these that our Lord's words apply, "My peace I give unto you. . . . Let not your hearts be troubled, neither let them be afraid."

This rest, this peace of heart, is absolutely essential to our development as "new creatures," even as the crystals are deposited from the liquids when they are quiet and not when they are in agitation. So the crystalline character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart, shall be attained; and to the attainment of this condition patience, faith and love, the chief graces of the spirit, are necessary.

THE LABYRINTH OF LIFE

"A labyrinth is a species of structure full of intricate passages and windings, so that when once entered it is next to impossible for an individual to extricate himself without a guide. The one in ancient Egypt, near Lake Moeris, was composed of twelve great palaces containing, according to Herodotus, three thousand chambers and halls. The palaces were connected by courts, around which ran a vast number of most intricate passages. Around the whole was a wall with only one entrance."

"Some years ago," writes Hawthorne, "a minister was rambling in the famous labyrinth of Henry VIII, at Hampton Court near London, where the common children's puzzle is wrought out on a large scale by paths between high and thick evergreen hedges. He wandered about it for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain all night. At last he looked up, and saw a man in the tower in the center of the labyrinth who had been watching him all the time, and waiting to catch his attention. The eye above could see all so hidden from the man within, and soon guided him out of his difficulties.

Visiting this labyrinth with Deacon Olney, we purchased a chart for our guide, remembering my friend's experience. When the time came for us to find our way out, we took the chart, and by careful study and exactness in following the designated way, we threaded the mazes of the labyrinth with success. Life is such a labyrinth. No person knows enough to guide his course unaided. He cannot see where the paths lead. The picture of the future is a sealed book to all."

One of the important lessons for every sheep to learn is need of the Shepherd's care and guidance through the labyrinth of life. "Who is sufficient for these things," writes the Apostle. Then he declares, "Our sufficiency is of God" —in Christ. He who redeemed us has gone the way before us and directed that we walk in his steps. Those who become so wise in their own conceits that they fancy there are nearer ways and shorter cuts and more flowery ways to Paradise are deceiving themselves. If those who recognize the message and are walking in the Master's footsteps and are walking circumspectly, neglect these and become overcharged with the world and earthly ambitions and joys and toys, they are surely unwisely selling the glorious heavenly birthright for a mess of earthly pottage. On the contrary, he who carefully follows the Master, experiences the truth of the declaration, "He restoreth my soul." Some find their spiritual strength refreshed as they walk in the paths of righteousness in which the Lord leads. He leads them "for his name's sake." This is one of the considerations. Our Lord, the Shepherd, has undertaken to do a shepherding work; to gather a flock. His promise is involved; his honor is at stake! We may be sure that not only because of his love for us will he guide us aright, but because it would be a dishonor to him to make the slightest mistake in respect to our guidance. He is the Faithful Shepherd. The angelic hosts are watching and learning lessons in respect to all this shepherding of the flock through the narrow way. "Which things the angels desire to look into."—1 Pet. 1:12.

"THE VALLEY OF THE SHADOW OF DEATH"

This valley was entered by our race because of our first parents' disobedience. We have been in the valley more than 6,000 years. The shadow of death has been over the human family, and its accompaniments of sickness, pain and sorrow have extended to every creature, so that the Apostle truly said, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God"—waiting for the uplifting power of the Millennial age, waiting for the sons of glory, Jesus Christ and his church, to bring the promised restitution and uplifting out of "the valley of the shadow of death" back to the heights of light and love and the divine likeness.

The fear of evil, of trouble, of disaster hangs over the world and is accentuated by its ignorance of God and of the future. Satan, taking advantage of this spirit of fear in the fallen race, has so terrorized mankind with horrible pictures of purgatory and eternal torment as to thoroughly separate the human heart, if possible, from its Creator, while feigning to be its Shepherd. Under the influence of "doctrines of devils," the adversary has made God's character and his Book repulsive to mankind in general and well-nigh quenched their love, while fanning their fears.

Our text represents the true sheep as saying, "I will fear no evil." How appropriate; how true! Weak and poor and insufficient and surrounded by foes, we nevertheless need not fear, and the developed sheep does not fear what the demons may seek to do, knowing that "all power in heaven and earth" is in the hands of our Shepherd King, and that he is directing our ways, and has guaranteed that our every experience shall work out a blessing, and that in permitting trials he merely designs our correction and instruction in righteousness and to draw us nearer to himself and make us copies of his Son, to the intent that by the first resurrection change he may take us to himself and give us a share in the Millennial kingdom. Ah! how true it is that we do not fear—because the Shepherd is with us! We have his promise, "Lo, I am with you, even to the end of the age." And furthermore we have the light of his Word, showing that the Shepherd is to be present with his sheep and to care for them and develop them.

"THY ROD AND THY STAFF COMFORT ME"

The shepherd's rod or club was of hard wood, sometimes open and preferably of the shape of a golf stick, except that it was shorter and much heavier. With it the shepherd was prepared to defend the flock, combating every foe. The staff was lighter and more like a cane and longer, with a crook at the end. With its point the shepherd at times prodded the sheep that were careless, and with the hook he sometimes helped out one that had stumbled into the ditch, by putting the crook under its forelegs. Our Shepherd, too, has a rod for our enemies and a staff for his sheep—the one for our protection, the other for our relief and assistance and correction. How glad we are to know that all power is committed unto him in heaven and in earth and that under his protecting care nothing shall by any means harm us! What a comfort is here! No wonder that under such circumstances the sheep may enjoy "the peace of God which passeth all understanding," resting themselves, comforting themselves in the assurance that all things shall be overruled for their eternal welfare!

"THOU PREPAREST A TABLE FOR ME"

The picture of the shepherd and the sheep has been gradually fading, and now is in the past. Instead of pastures and the water-brooks we now have the table and the cup. We hear the under-shepherds say, "This is the Bread which came down from heaven, and this cup is the blood of the New Covenant." He whose name is the truth gave us his flesh to eat. He sacrificed his earthly interests that we might partake of them through faith and be justified thereby, and appropriate to ourselves more and more the benefits of his sacrifice. He passes to us the cup of his suffering, his shame, his ignominy, his death, saying, "Drink ye all"—drink it all. By thus appropriating the merits of his sacrifice and participating with him in his sufferings we are his sheep; or, in another figure, we are the branches of the True Vine; or, under another figure, we are members of his body and he the Head; or, under another figure, he is our Bridegroom and we his bride. This provision is made for us in the presence of our enemies.

"Marvel not if the world hate you," said our Master. Yet even in the presence of the opposition of the world and our adversary and all of the besetments of the hosts of demons, we are privileged to partake of these rich blessings and privileges! Yea, even in the presence of our besetments of the flesh, which are also our enemies, we can feast with our Lord and naught can make us afraid. All this has been true throughout the Gospel age, but it is all accentuated now in this harvest time by reason of our Lord's presence in the consummation of the age.

In harmony with this promise of the Scriptures, to all who open their hearts to receive him, he comes in and sympathizes with them. Yea, he girds himself as a servant and comes in and serves us, setting before us rich things from his storehouse—things new and old. Under this service all the old truths become fresh and appetizing, refreshing and strengthening. And new truths are ours, fitting to the peculiar time in which we are living and the special trials and tests now due to come upon the Lord's faithful brethren. They are ushered into the eternal Father's presence, where is fulness of joy forevermore.

MY HEAD ANOINTED, MY CUP OVERRUNS

Let us not spoil this beautiful picture with any thought of anointing a sheep's head, etc., but rather take the higher and grander and nobler view that our Lord Jesus is the Christ, the Anointed; and that his anointing was typified by the anointing of Aaron with precious oil (which typified the holy Spirit), which ran down his beard and unto the skirts of his garment. Let us think of this as the holy Spirit of Pentecost, which has anointed all the sheep which have come into the fold and the body of Christ. Let us appreciate this anointing and abide under it, allowing it more and more to be what the Apostle terms an unction from the Holy One, affecting our every talent and power and bringing them all into subjection to the divine law of love.

"Let my eyes see Jesus only;
Let my feet run in his ways;
Let my hands perform his bidding;
Let my tongue speak forth his praise."

"My cup runneth over." Our Master's cup was one of suffering, ignominy, shame and death. We partake of it. It becomes our cup also; but he promises us a new cup of joy and rejoicing, which he will share with us fully in the kingdom. That cup of joy and peace and divine favor and blessing our Master partook of by faith. And we now also have the same cup full to overflowing; but we cannot appreciate it fully until we shall be changed and made like our Head and share his glory. By faith we can enjoy it now and realize that it is full to overflowing. And our joys in the eternal future will be exceedingly and abundantly more than we could have asked or thought.

"GOODNESS AND MERCY PURSUE ME"

"Surely goodness and mercy shall pursue me all the days of my life." This appears to be the stricter translation and it contains a beautiful thought. These sheep of the Lord's "little flock"—these "new creatures" of Christ Jesus, instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearken-

ing to his voice; and, according to his promise, God's goodness and mercy are pursuing them, keeping after them, watching over them, assisting them, caring for them, upholding them in trials. These are the messengers of the Lord, of which the Apostle wrote, "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" Surely this is so. Looking back we can praise the way in which goodness and mercy have pursued us, never leaving us!

"Angels watch him on his way
And aid with kindly arm;
And Satan, seeking out his prey,
May hate, but cannot harm.
O, child of God; O, glory's heir;
How rich a lot is thine!"

The conclusion of the whole matter—the end of the journey, is what? To occupy a place in the heavenly mansions in our Father's house! What a glorious consummation to the grandest of all hopes! Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal? Let us say with the Psalmist:—

"What shall I render unto the Lord my God for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Most High!"

EVIL SPEAKING—BUSY-BODYING—TRUTH-HIDING

"Speak evil of no man." (Titus 3:2.) "Let none of you suffer as a busy-body in other men's matters." (1 Pet. 3:16.)
"Speaking the truth in love."—Eph. 4:15.

All Christians who have made advancement in the development of the graces and fruits of the Lord's Spirit accept as true the texts of Scripture cited. They cheerfully admit the correctness of the points these texts set forth, and agree that it is their duty and the duty of all Christian people to very carefully, very rigidly follow these divine instructions. But, strange to say, it appears that in the majority of minds the reasoning faculties become more or less entangled so that very wrong constructions are put upon the words of heavenly wisdom. The result is that many of the Lord's dear people find the Episcopal confession fitting to them, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done." One peculiar feature connected with the matter is that some of the Lord's dear people, sincerely desirous of doing his will and naught else, after making blunders and getting into a great mess of trouble, fail to discern wherein they erred; hence with them the experience has brought no lesson, and instead of being helps and bright-shining lights they are stumbling-blocks to a considerable degree and thus offset largely the good they desire to do, or perhaps really do accomplish. It will be clearly understood, then, that the object of this dissertation is not to hurt, wound, offend, but to assist the members of the body of Christ to accomplish more fully the essence of their covenant with the Lord and the desire of their hearts.

"WHAT IS EVIL SPEAKING?"

We answer: That to speak anything that is derogatory respecting another, to tell things uncomplimentary of them, is evil speaking. Some have the impression that evil speaking is lying and consider that speaking the truth is always in order. This is a misconception. The speaking of anything that is prejudicial to the character of another, whether it be truth or falsehood, is evil speaking in the proper acceptance of that term. The Lord's Spirit, as well as his Word, forbids evil speaking because the Lord's Spirit is the spirit of love and kindness, and evil speaking, true or false, is repudiated by love, is contrary to love, is born of some evil motive, either busy-bodying and gossiping, or, worse still, malice, envy or strife, and all of these the Apostle designates in his list of "the works of the devil."

It is said that there are "exceptions to every rule," and so there are to this one. For instance, if you were a witness to a murder, a theft, or any other heinous crime, it would be a duty to society to speak of the evil, to report it to the proper authorities, the mayor, chief of police, or whoever. This would be evil speaking, it is true, but this is an exceptional case and requires exceptional treatment. It does not, therefore, imply any wrong motive on your part in respect to the wrongdoer—anger, hatred, malice or strife, but is called for by the interests of society and your appreciation of the spirit of love to them. Indeed, in some States the law holds a silent witness as jointly responsible with the principal offender. In the church also there is an exception noted in the Scriptures, namely, that if the trespass be of sufficient importance and likely to break our fellowship with the offender we may go to him and discuss the matter with him alone—not with a view of judging him, condemning him, etc., but with the object of helping the brother out of some view of matters or course of conduct that seems to us to be wrong, sinful, contrary to the Word of God. Before going to him or her, we are to make self-examination to see that we are not in a fault-finding mood, and that the matter is one that really concerns us, either in our personal relationship to the brother or in our mutual relationship to the members of the church of Christ, whose interest we believe might be injured by the brother's course. We should go kindly and with the hope in our hearts that the matter which seemed strange and in violation of God's Word might prove upon explanation to be nothing of the kind.

We are to go hoping that in any event the Lord will bless our mission, not to the injury of the brother or sister, but to his or her comfort, succor, deliverance from what we believe to be a wrong course. It is only after we have taken this step and the wrong course is persisted in, either to our injury or to the injury of the church—only then are we permitted to speak to another of the thing which we consider to be an evil. Even then the speaking must be done in the presence of the accused, that he may have the fullest opportunity to present his view of the matter, as set forth in the Scriptures in Matt. 18:15-17 and explained in detail in DAWN-STUDIES, Vol. VI. If it were not so pitiable and so grievous an error it would be amusing to note how some conscientious brethren and sisters dodge this matter of evil speaking and seemingly its point entirely. For instance, one of these may say to another, "I have just heard something about Sister C which shocked me fearfully. I do not know what to think about it. I should like to have your advice, but of course I could not tell you what the matter is, for that would be evil speaking, which, as the Lord's follower, I would not be privileged to speak and you would not be privileged to hear." Poor, silly sheep! Such seem not to discern that they are at the time engaged in the very worst kind of evil speaking. In nine cases out of ten, if they would tell all that they know, the impression upon their auditor would not be one-tenth as bad as the one given. This serious error, which is doing so much harm in the whole world and amongst the Lord's people, is an evidence of two things: (1) A lack of reasoning power, (2) a lack of the spirit of love.

We are trying in this article to correct the first defect and to help some to reason more correctly; but it is not ours to help them over the second defect, their lack of love, which really lies at the foundation of the wrong. If they had loved the sister of whom they had heard the evil report, they would never have breathed a word of it to another soul, but would have gone directly to the condemned one in love and with a hope that the report was false, and would have told her, as a friend and as the spirit of love would prompt, all that they had heard or seen or misunderstood, and would have assured her that they hoped there was some explanation of it; but in no event should any hint of the matter escape them.

"SUFFERING AS A BUSY-BODY"

There are generally two sides to a matter. In nearly every instance in which one person violates the command, "Speak evil of no man," assistance is rendered by the one to whom the evil is told. He or she "draws the matter out" by questions or hints or suggestions or looks of interest or encouraging comments, etc. Undoubtedly such a hearer of evil is in the Lord's sight equally guilty with the speaker of the evil. The difficulty with both is that they lack the spirit of love, which the Apostle refers to, saying, "Charity thinketh no evil," but "covereth a multitude of faults." The first intimation that something scandalous or unkind is about to be said respecting another should lead us to shrink back and feel the fear and realize that the Adversary is near to assist in any evil work. The wise course, as already seen, would be to say promptly, "My dear Sister or Brother, excuse me, but are not you and I both the Lord's children, and can we not please God better and advance our own spiritual welfare more by giving heed to his Word and developing in our own hearts and minds the spirit of love, instead of back-biting and devouring one another? Let us think of

each other's good traits, good qualities, as the Apostle would have us do." If such a proper course lose you the friendship of anyone it will be to your advantage, for if he or she were right-minded such kindly treatment would be helpful, and you would be at once advised that they fully agree with you and are also striving in the same direction.

How often have we heard people say, "Yes, indeed, I wish that I had never heard it! It has caused me a deal of trouble and suffering." These are the people mentioned by the Apostle—who are suffering as busy-bodies in other men's matters, contrary to the divine direction and the spirit of love. They are getting their deserts, and the chances are that they will do spiritual injury to themselves and also do spiritual injury to others through their busy-bodying. Few of us have time enough to attend to all of the affairs of the world and still give proper attention to our own. "Sweep before your own door" has become a proverb, the intimation being that those who pay great attention to their neighbors' affairs are neglecting home duties and responsibilities and that they are likely to get themselves into trouble in so doing. The Christian of advanced experience emphasizes the fact that he has quite a sufficiency of knowledge of evil in himself and his environment without making special search for the weaknesses and blemishes of others or for their liberties, which perhaps to him seem to be sin; as in the Apostle's case when he speaks of some who "Crept in to spy out our liberties." We may be sure that all to whom the Apostle referred were in a dangerous position by reason of their busy-bodying, and we may be equally sure that the same principle will always hold good. However good our intentions, none will be crowned for striving unlawfully.—2 Tim. 2:5.

There are some so constituted that it is second nature for them to attempt to regulate everybody else according to their own ideals and standards, forgetful of the fact stated by the Apostle, "To his own Master every servant stands or falls." Our limitations respecting what we may and may not do by way of interference in the affairs of others are very many. To some in olden times it was a terrible sin to eat meat such as was generally sold in public because it was previously offered to an idol. The Apostle took a larger, broader, truer view of the subject when he declared that the idol was nothing anyway, recognizing the fact that the offering of the meat to the idol could do the meat no harm. There were some, however, ready to spy in such matters and to busy-body themselves with other men's affairs, and some of these were perhaps stumbled by reason of their busy-bodying tendencies. The fact that the Apostle was very willing to yield to these weaker brethren and say that he would abstain from meat entirely does not prove that he was wrong and they right. It merely proves that he was large-hearted enough to forego his own liberties—which were in no wise condemned in the Scriptures—for their sakes because of their weaknesses, their lack of logic, and their weakness along the lines of busy-bodying. Our Lord addressed busy-bodies when he suggested that they were like the man who went to his neighbor and desired to help him to get a mote out of his eye, without being aware of the fact that he had a whole beam in his own eye. Jesus said to such, "First pluck out the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye."—Luke 6:42.

A TRUTH-TELLING OBLIGATION

We have already pointed out that it is not permissible even to tell the truth where it would be slanderous or injurious or calculated to bring dishonor to our neighbor; that to tell the truth under such circumstances would be evil speaking from the Scriptural standpoint and forbidden, not only by the Word of the Lord, but by the spirit of love for the brethren, and that it would be wrong even to listen to such a statement, and that rather the one attempting such evil-speaking should be in love rebuked and helped to overcome the weakness. But there is a truth-telling which is in harmony with love. If a scandal-monger and back-biter and slanderer and evil-speaker has disclosed some matter to us, it is our duty not to repeat the matter and not even hint of it to others, but it is our duty to tell the matter and all that we know about it to the one who has been slandered, vilified, spoken against. Why is it our duty to do this? We answer, that the same spirit of love which would prompt us not to speak derogatively of another to others should prompt us to tell the aggrieved one the facts: (1) It will put him on his guard and assist him in overtaking the falsehood or misrepresentation, and all lovers of the truth and righteousness should be glad to assist in such a manner. (2) It would be very helpful, doubtless, to the slanderers, evil-speakers; a practical lesson would thus be brought home to them, and they might learn before it was too late for learning, that they are still cultivating the works of the flesh and the devil, which must be eradicated from their hearts before they would be ready for the glorious change of the First Resurrection and a share with Christ in glory, honor and immorality. (3) This course would be profitable to ourselves because it would assist in developing in each true courage on the side of right, on the side of truth, the Lord's side, and against the side of the devil, the side of slander and evil speaking.

Strange to say, something in our crooked heads or something of the adversary's deception at times leads some of the Lord's true people into a very wrong course in respect to this matter. For instance, a case came under our observation recently which illustrates this: Mr. A communicated "lovingly" some slanderous information to Mrs. B respecting Mrs. C. Mrs. B "lovingly" heard the awful news and then communicated with Mrs. D, saying that she had heard some awful things about Mrs. C and was greatly distressed thereby. Mrs. D, intimately acquainted with Mrs. C, assured Mrs. B that there was certainly no foundation for any evil speaking. Mrs. B said that she would like to tell Mrs. D the whole of it, but dared not do so, as it would be evil speaking. Mrs. D urged that in any event Mrs. B should go to Mrs. C and tell her the evil things that had been spoken about her and give her the name of her traducer, so that she might go to him in harmony with Matt. 18:15-17; but dear Mrs. B was horrified at the suggestion and declared that not for her life would she be so untrue to Mr. A, and thus "speak evil" of him.

Now notice the mistakes made all through these transactions: (1) Mr. A began the matter as a back-biter, speaking evil of Mrs. C. (2) Mrs. B, in listening to that and not rebuking it promptly and before allowing it to proceed, was a partaker in the guilt. (3) Mrs. B became a slanderer and evil-speaker and back-biter on her own account when she communicated the slander in vague terms to Mrs. D. It matters not that she did not go into details. She gave the bad impression, possibly a much worse impression than if she had told all that had been told to her. (4) Mrs. D was possibly at fault also in listening at all to the slanders, but she took the right course in attempting the defence of one who had not been heard, and in urging that the whole matter be taken at once to Mrs. C that she might know of the evil that was being done her in the robbery of her good name by Mr. A. (5) Mrs. B's suggestion that she would be "evil speaking" in taking this open, above-board course shows that she labored under serious misapprehension of the points of equity. She was partaker with the thief in his robbery of a reputation. (Psa. 50:18.) The reputation of another had been stolen and she was helping to secrete the thief. Yet, as we say, the delusions of our twisted minds and the cunning of the Adversary get some of the Lord's people into these difficulties so that they take unwittingly the side of the Adversary, who puts light for darkness and darkness for light. Mrs. B "would not for the world" expose Mr. A, believing that in so doing she would be "evil speaking." What sophistry! The very opposite of the truth! That was the one and only time she should have told the matter, apologizing at the same time for her own share in the sin. The person against whom the evil was spoken is the one and the *only* one to whom it should have been mentioned at all, and as for Mr. A, if it turned out to be discreditable to him and he lost some of his prestige thereby, it might mean the greatest blessing that had ever come to him and might recover him from the snare of the adversary, which, if not recovered from, would most assuredly hinder his entrance into the kingdom.

ANOTHER PRACTICAL ILLUSTRATION

Here is another instance which came under our observation and which illustrates the awful danger of this pernicious principle of "evil speaking," slandering, back-biting and the subtle forms it may take and the great danger to be accomplished.

Mrs. V took offense at Mr. W. (It matters not for this illustration whether there was ground for the offense or not.) Being very conscientious she felt that she could not tell the circumstance to her friends; and indeed probably another consideration weighed in this matter. She felt that to tell the truth would not serve her purposes, as many would doubtless consider that the wrong and blame belonged to herself. Under the adversary's guidance, of which doubtless she was unconscious, she began to slander Mr. W in a pantomime way—by looking hurt, acting offended and disconsolate. As she forknew, this led her friends to question her: What is your trouble? Indirectly and with apparent unwillingness she inti-

mated that Mr. W was the source of her grief, but that it was too deep for her to mention and that she was too noble to speak evil even with a cause. Promptly her friends, X, Y and Z, took the bait, rallied to her support and, true to human nature, struggled to see which could be the chief busybody. Incidentally we point out that they should have remembered the Scriptures cited at the head of this article and should have given Mrs. V the Scriptural advice, Go to Mr. W and deal with him along the lines of Matt. 18:15-17. They should not have picked, meddled, busy-bodied, and, in violating this divine rule, they suffered the consequences. These well meaning busy-bodies, X, Y and Z, began the system of "investigation," declaring to their own hearts and each other that it was the love of God alone which was prompting them to help a poor Sister. We will not question the honesty of their claim, but content ourselves with pointing out that their love was not properly exercised along Scriptural lines. They began with Mrs. V—Did Mr. W do this or so? Mrs. V's conscience would not allow her to say, "Yes," because their surmise had quite overshot the mark of any grievance she could have claimed. But she was in the humor to crave sympathy and to forward her designs of bringing contumely upon Mr. W, hence she merely sighed and looked sad and refused to answer Yes or No. The busy-bodies, X, Y and Z, held a consultation and concluded that the reason she did not answer their question was that her trouble was far worse than anything of which they had dreamed. Again they approached Mrs. V with sympathy and condolences, telling her that they knew now that it was worse than she had first suggested and that they had concluded that it must be something even worse than they could even imagine or suggest.

Mrs. V was somewhat shocked that her method of slander by insinuation and silence had succeeded so far beyond her original intention. But she felt that she could not go back on the matter now and tell the sympathizers, X, Y and Z, the plain, simple truth, because then they would forever lose confidence in her and discern that by her methods she deceived them. Thus from step to step Mrs. V became involved and her conscience injured until finally she felt that her only course to preserve her standing with her friends, X, Y and Z, was to take the position that their worst insinuations respecting Mr. W were well founded. Her conscience squirmed for a time, but love of sympathy and of the esteem of others and the fear that the truth would cause the loss of these, bound her hand and foot to the falsehood which she had acted and slander which she had suggested by action, insinuation and silence. The result was that for a time all four of those ladies were in great danger of losing the truth and going into outer darkness—yea, into the second death.

I am glad that we do not have to record such an outcome, but the dangers were certainly sufficiently thrilling for all concerned. How promptly all of that evil condition could have been nipped in the bud. When Mrs. V was overtaken in the fault and began to slander Mr. W by intimation, her friends, X, Y and Z, should have remembered the Apostle's words: Ye that are spiritual restore such an one in a spirit of meekness, remembering yourselves also, lest ye should be tempted. (Gal. 6:1.) If Mrs. V had refused to be restored and continued her process of villification by conduct, these friends, acting along the lines of the Golden Rule, should have gone to Mr. W and told him of the matter, Mrs. V's conduct, insinuations, etc. What a great help this proper Golden-Rule course would have been to Mrs. V, Mr. W and the three friends! How it would have saved them from the adversary's snare, which for a time enwrapped them and caused them a spiritual blight.

DON'T TELL OR YOU ARE A TELL-TALE

Mark those persons who request you to keep secrets from those to whom they properly belong. We do not mean by this that there are no proper secrets in business, in the family, etc., but we do mean that if anyone has a tale to tell us derogatory to another, and first attempts to bind our reason and judgment with a vow of secrecy, it is time for us to be on guard against that person, and to tell him or her in no uncertain terms that we believe that such an attempt to bind our conscience or judgment in advance is belittling to us and ignoble to him. Let us tell such in kindly terms that their ways are ways of darkness, whether they are aware of the fact or not; and that we decline to be a companion in the dark ways which their language intimates, and that we advise them to come out of the dark into more honest methods and practices. Let us tell them this in such a manner as will wound them as little as possible, but in such a manner as will settle it for all time as between them and us and that we do not wish to have their dark secrets—we do not wish to be sharers in their slanders and back-biting and "evil speaking" and thieving of reputation.

Fear of being called a tell-tale has been the adversary's method for secreting wrongs these many years, and not infrequently it is used as a lash to hinder "overcomers" from doing their duty. They must overcome this, and must learn that it is a sin not to tell the truth to the *right* person for fear of offending a slanderer, equally as wrong as to tell a slander to the *wrong* person.

This is a part of the overcoming, the victory which love and justice gain in our hearts. We must learn to pay no attention to the world's false standards and sneers of "tell-tale" and to pay every attention to the divine standard, the Golden Rule. It is the duty of every clerk or employee to make known to his employer any matter of consequence seriously affecting his interests, either financial or moral, as according to the Golden Rule he would wish that employer to do to him if their situation in life were reversed. It is the duty of every one hearing slander and defamation of a friend's reputation to give that friend the fullest information respecting the matter, just as much as under common law it would be his duty to report the matter if he were a witness to a theft of material goods. Fear of consequences must not hinder our faithfulness to this divine principle, this Golden Rule.

Let us fix it in our minds as an inviolable element of the Golden Rule by which we are bound, that if evil speakings come to our knowledge without our being in any sense a party to them or able to prevent them we will *always and promptly* bring the matter to the attention of the brother or sister or person whose name or reputation is traduced and will tell that person *all that has been heard and the name of our informant,* and everything else that will enable him or her to pursue the traducer, according to the instructions in Matt. 18:15-17. Whoever fails to see this, the proper course of a Christian, fails to appreciate, we think, the Golden Rule, which is binding upon all the disciples of Christ.

"JUST FOR TODAY"

"Just for today!" O depths of faith,
I need to help me say,
"Thy Will be done"—"Thou leadest me,"
Just step by step today.
I do not know tomorrow's ills
Or joys—which may befall;
But whatsoever may betide,
Thy grace will cover all.

"Just for today!" O blessed thought
That cheers my fainting heart!
I cannot wander far from thee
If I but do my part,
Which is to trust and never fear
What man may do or say,
But only "look to thee in prayer"
And *trust, "Just for today!"*

"Just for today!" How many saints,
Now gone to their reward,
Have trod this narrow path of faith
By "Leaning on the Lord,"
Not knowing what each day might bring
Of joys or trials severe;
Not even caring, for *by faith*
They knew the Lord was near!

"Just for today!" This "Day of Trial,"
When Satan seeks to sift;
When God permits *"such polishings"*
We praise him for *"the Gift"*
Of One who's mighty to direct
The work, till he shall say
"Enough! the Jewel shines! 'Tis mine!
I'll gather it today!"

"Just for today!" Then, brethren dear,
Be neither weak nor faint,
But "watch and pray" to be kept free
From sin's dread power and taint
That ye with Christ may "live and reign"
Till sin and death shall cease,
And Earth shall have her Jubilee
Of Everlasting Peace! *W. Homer Lee.*

YOUR "GOOD HOPES" FOR 1909

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good.]

To the

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:—I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Scripture Studies in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O. T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

N. S. Pittsburgh, Pa.

or, 24 Eversholt St., London, N. W., England; or, Equitable Building, Collins St., Melbourne, Australia.

(Name) .....

(Post Office)..... (State).....

Watch Tower Subscriptions

on "Good Hopes" account

The friends who contribute to the "Good Hopes" (described in column opposite) at times desire to send the WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below—the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

VIEWS FROM THE WATCH TOWER

Although this Journal does not pretend to keep track of politics in the ordinary sense of the term, it seems scarcely proper to allow a matter of so world-wide an interest as the election of a President to pass without comment. The leaders of both of the prominent parties are men of such high character and ability that in our judgment the interests of the public would be quite safe in the hands of either.

Now that Mr. Taft has secured the prize of the most honorable station of service in the gift of this nation, he is to be congratulated upon his popularity. Nevertheless he also deserves our sympathy, for however generally popular and successful his execution of the laws may be, faithfulness to his responsibilities will present an arduous task. Besides, if our estimate of the conditions that will prevail during his regime prove correct, he will face grave responsibilities and more trying conditions than the present incumbent of the office—strenuous though those have been. As for Mr. Bryan, perhaps he is worthy of congratulations also, in that he has escaped arduous duties and responsibilities, severe trials and difficulties. If it be true, as we have heard it intimated, that he is a consecrated Christian, he may properly enough apply to himself the Scriptural declaration that "All things are working together for his good." We can readily surmise that many other positions in life will be more favorable to saintship and growth in grace than is the one which he has just missed.

Recognizing the fact that we are now in the harvest time of this age, and that the Great King is taking a hand in all the affairs of the world, we may be sure that the election just closed has brought the results which he prefers. In this connection it may not be amiss for us to suggest what may be the probable influence of the election of Mr. Taft and a Republican Congress by so strong a majority. To us it means a strong sentiment of conservatism on the part of the majority and fear of anything radical in any direction. The large Republican majority in Congress, and particularly the election of Speaker Cannon, will be considered an endorsement of a strongly conservative policy, in harmony with the Republican party and high tariff and trusts, more than an endorsement of President Roosevelt and his more aggressive policy and utterances, of which Mr. Bryan seemed a more thorough exponent than Mr. Taft.

This will probably mean, at least temporarily, a more favorable outlook for business prosperity than if Mr. Bryan had been elected. But even if a measure of prosperity should ensue, we must not forget that, according to the Scriptures, we are to anticipate further financial spasms, "As travail upon a woman with child," with increasing severity, until the climax shall be reached.

Mr. Taft's broad-mindedness and worldly wisdom will make him popular with all religious people, Protestants and Catholics, and be very favorable to the expected federation of Protestants and their sympathetic coöperation with Catholicism in a combined effort to bring church and State into very close relationship, which the Scriptures lead us to expect within the period of Mr. Taft's administration.

It will be remembered that in this very month there is to meet in Philadelphia a council of various denominations, with a view to deciding on such a federation as we, so far back as 1881, pointed out was coming. The method to be followed, we surmise, will be somewhat after the suggestions of the article following this one. The results will be a seeming strengthening of all the forces of earth, making for law and order and good government, and "Peace, Peace," will be loudly proclaimed in many quarters. But, according to the Scriptures, the power will lead to very stringent laws and regulations and enforcements, which ultimately will result in a revolutionary upheaval and the predicted "time of trouble, such as never was since there was a nation"—Anarchy.

CHURCH UNION SKILFULLY ARRANGED

Special interest attaches to the proposed union between the Presbyterian and Anglican churches in Australia, which is described as "the most elaborate program of reconciliation between episcopacy and presbytery which has been worked out since the sanguine days of the Savoy Conference in London just after the restoration of Charles II." Although the compact of union has been drawn up by a joint-committee comprising on the Episcopalian side the Archbishop of Melbourne, three other bishops, six priests, and two laymen, and on the Presbyterian side two ex-moderators of the General Assembly, nine other ministers, and two laymen, the scheme has yet to go before the Presbyterian General Assembly and the Anglican General Synod. According to *The Interior*, a Presbyterian paper published in Chicago, "it is already plain that the High-church party in the Anglican fellowship throughout the world will move heaven and earth to prevent the ratification of the agreement on the Episcopalian part." From the same source we learn the following interesting details of how the joint-committee approached a problem so bristling with difficulties:

"They began work by the model of the so-called Lambeth quadrilateral, and speedily agreed on the first three points—that the Scriptures of the Old and New Testaments should be accepted as an infallible rule of faith and practice; that the standard of doctrine should be the Apostles' and Nicene Creeds, and that the sacraments observed in the United church should be the Lord's Supper and Baptism. On the fourth point, 'the historic episcopate locally adapted,' there came a hitch, and it took long and patient negotiation to find a way out satisfactory to both parties.

"After a year of conferences, the joint-committee announced the adoption of an extended minute agreeing on the following principles and provisions: The United church shall be an independent church without any connection with the State. It shall recognize that the same succession of ministerial orders was common to all Christians up until the Reformation, and since then the succession has been maintained with equal validity in the Anglican church through ordination by bishops, and in the Presbyterian church through presbyteries presided over by moderators. In forming the United church there shall be held to be no difference whatever in the standing, rights, and privileges of Presbyterian ministers and of Anglican priests. (To this clause, which is the hardest point for High-churchmen to get over, a minority of the Anglican committee would give only a qualified assent.)

"After the two churches are united, all ministers shall be called presbyters. Some form of superintendence will then be necessary, and the church shall therefore have power to elect any presbyter to be a bishop. But the church in its duly constituted legislative body shall have power not only to enact the laws which bishops must obey, but shall also have power to determine their tenure of office in the jurisdiction to which they are elected. Candidates for the ministry shall be first ordained to preach, without right to administer the sacraments, and shall then be called deacons or licentiates. When they are ordained as presbyters with power of administering sacraments, the act shall be performed with the laying on of hands of one bishop and at least three presbyters.

"When a presbyter is consecrated to the bishopric, three bishops and a committee of presbyters appointed for the purpose shall 'take part'; it is not stated who shall lay on hands. The Book of Common Prayer is to be sanctioned, and additional forms of worship with it; but local congregations, if they prefer, may adhere to non-liturgical services. Church wardens and ruling elders shall be superseded by an order of local lay officials, for whom no name is yet designated. who shall have oversight of the local congregation, but shall not have right to participate in the dispensation of the communion.

"In the actual consummation of the union it is proposed that the primate of the Anglican church shall take every Presbyterian minister by the hand and confer upon him 'all the rights, powers, and authorities pertaining to the office of a priest in the church as set forth in the ordinal of the church of England.' Then the moderator of the Presbyterian Assembly shall in turn confer by name on every Anglican priest 'all the rights, powers, and authorities pertaining to the office of a presbyter in the church as set forth in the ordinal of the Presbyterian church.' It is understood that before entering the union the Presbyterian church of Australia will consecrate a few of its own pastors to the bishopric, so that they may be immediately assigned to dioceses along with present Anglican incumbents."—*Literary Digest.*

* * *

The combination above suggested impresses us as a most skilful one to accomplish a church union without seemingly wounding the pride of the participants. By the method suggested, the sanction or blessing of the apostolic succession would be imparted to the Presbyterian ministers without any acknowledgment on their part of receiving the boon, because the presiding officer of the Presbyterian body would simulate a similar blessing upon the Episcopal clergy. Nobody would be deceived, yet everybody would affect to be deceived. Apparently, by the assistance of some cunning fox, the way at last has been opened for a reuniting of Protestants of all denominations with the Episcopal system.

This, as our readers generally know, we have been expecting for a long time—since 1880, when first we saw it

outlined in the Divine Word as the imparting of "life to the image." (Rev. 13:15.) It will probably require two or three years to effect such a union and another year for it to develop and exercise its power, but this is surely what is coming sooner or later. When first we drew attention to the matter, union and everything akin to it was being opposed, and the claim of the various denominations was that the cause of Christ prospered better by divisions. What a change has come to pass in the intervening twenty-eight years!

WHY A MINISTER QUIT

"Most of the ministers today are out for the money," said the Rev. Arthur Gee, in an address to his flock of the Arlington Baptist church. "I am not out for the money, and I'll quit. There is too much commercialism in the churches. Churchianity is taking the place of Christianity. I won't accept any creed to bind my faith. I want liberty of speech and freedom to preach. I can't get these in the churches. That's why I quit."

MR. TAFT'S VIEW OF MATTERS

Mr. Taft, in his Kansas City speech, said: "Vigorous action and measures to stamp out the existing abuses and effective reforms are necessary to vindicate society as at present constituted. *Otherwise we must yield to those who seek to introduce a new order of things on a socialistic basis.* Roosevelt leads his party as Lincoln led his, as McKinley led his, to meet the new issues presented, to arm our present civilization and fit it with a bold front *to resist the attacks of Socialism.*"

THE KING OF PEACE INAUGURATED

1 Kings 1:32-40, 50-53.—NOVEMBER 22.

Golden Text—"Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind."—1 Chron. 28:9

Solomon's name signifies peaceful. Nathan, the Prophet, who was his tutor, called him Jedidiah, which signifies, "beloved of Jehovah." Apparently he inherited certain natural traits which were much to his advantage, and under special divine blessing gave him properly the title, "the wise man." A writer says of him:—

"His parental inheritance was remarkably strong in several directions. His father David was in the maturity of his age; his mother was the grand-daughter of the Prince Ahithophel, whose advice 'was as if a man had inquired at the oracle of God.' He thus inherited from his mother sagacity, quickness of judgment, judicial insight and perhaps some sensual weakness; from his father, thoughtfulness, literary taste, the skill of ruling and an interest in religion. His bodily form and countenance must have borne the graceful characteristics of all David's children; and, if we may follow the description given in the Canticles, he was fair, with bushy locks, dark as the raven's wing, yet not without a golden glow, tall and imposing.

He was about twenty years of age when his reign began. His father, King David, was about seventy years old and quite feeble, and it was manifest to all that a successor to the throne must soon be found. David's eldest son, Amnon, was murdered by Absalom, who was next in years, and the latter was slain in the battle of his rebellion. The next in age, "the heir apparent," was Adonijah, who evidently understood that his father, the king, premeditated that Solomon should be his successor, and this purpose he sought to thwart by himself seizing the kingdom on the pretext that his father was now too old to administer its affairs.

When Adonijah thought his project ready, he invited his adherents with all of the king's sons—except Solomon, who seemed to have shared his jealousy—to a great banquet in the "royal garden." Here, amid the mirth of the festival, a preconcerted cry was raised, "Long live King Adonijah"! Joab, King David's able general, now advanced in years, and Abiathar, the High Priest, were among his abetters. Thus the second conspiracy was hatched in David's family.

"THE KINGDOM OF THE LORD"

"God is not in all their thought," writes the Prophet. This was true of Absalom's conspiracy, and again of Adonijah's. They did not consider that the kingdom of Israel was the special institution of the Lord, different from other kingdoms, so that, as the Scriptures declare, it was God's kingdom. Thus we read, "Solomon sat upon the throne of the kingdom of the Lord in the room of his father David." Had the conspirators realized that they were really attempting an interference with the divine arrangements, surely neither attempt would have been made. God's people of today should be on the alert to discern in all of life's affairs, the will of the Lord. We surely should know that the Lord's wisdom and power are with the interests of spiritual Israel in all of their affairs, in such a manner and to such a degree that human conspiracies and oppositions can work only harm to those who foment them. Though the Lord may permit these to go to great lengths and to have apparent success, as in the case of the conspiracy of the high priests and Scribes and Judas against our Lord, or in the case of Absalom and his coadjutors against King David; but the assurance given to all who have the faith to receive it is that "all things must work together for good to them who love God, who are the called ones according to his purpose," and that it must always be true in the case of all the Lord's people; as Jesus said to Pilate, "Thou couldst have no power at all except it were permitted thee of my Father." The Father will permit nothing which would interfere with his glorious plans. He assures us of this, saying, "The word that goeth forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it, and accomplish that which I please."

SOLOMON CHOSEN, ANOINTED, PROCLAIMED

In due time, Divine providence drew the attention of King David to Adonijah's conspiracy—to accomplish the Divine will. Our lesson tells of how David called another priest, Nathan the Prophet, and Benaiah, another general, and sent them with his son Solomon to the valley just outside the city gate and near the very place where Jesus later rode on the ass. Solomon was directed to ride on King's David's own white mule, an act which would of itself proclaim him David's appointed successor. With this special envoy went the two companies of the king's special body-guard, the Cherethites and the Pelethites. Presently, the anointing performed, the trumpet was blown announcing Solomon king, and the people unanimously confirmed this with great shouts and rejoicing. Thus was Solomon brought in state to the palace, where he reigned jointly with his father David for some six months until the death of the latter.

SOLOMON'S WISDOM AND MODERATION

The king was a very young man for the heavy responsibilities devolving upon him, and the moderation displayed shows him to have been not merely well-balanced but well-trained. Solomon was born when his father was in his 53d year, and at a time, doubtless, when he had learned from experience that he had been too indulgent to the remainder of his family. David had not brought them up with sufficient strictness. He had not realized sufficiently the need of training them in the nurture and admonition of the Lord. Great affairs of state had claimed his attention and the children had been left too much to the care of others not so reverential as the king. Himself religious from his youth, he seems to have supposed that his children would possess similar qualities of heart and mind. Evidently he had not sufficiently realized the demoralizing influence of wealth and earthly honors; that these do not make for godliness but, to the contrary, cultivate pride, worldliness, godlessness.

It was doubtless due to David's increasing reverence for the Lord, and his realization of the mistakes made in the training of his other children, and his desire that his successor to the throne should honor the Lord and carry forward the interests of religion—these things doubtless led the king to put his son Solomon under the special care of the Prophet Nathan, with the view to his preparation to serve the Lord and his kingdom righteously, and to build the temple of the Lord which David had purposed to build but was not allowed. The Prophet Nathan knew of the temple project and of God's promise that it should be built by David's heir, and that Solomon was the chosen of the Lord and of the king. We can imagine the Prophet's faithfulness in the training of Prince Solomon for the duties of the position he was intended to fill.

Respecting Adonijah it is written, "His father had not displeased him at any time." (1 Kings 1:6) Evidently he was a spoiled child, and one that probabl felt glad that his father had never put him under the tutelage of so religious an instructor as the Prophet Nathan. He no doubt considered that Solomon was specially hampered and hindered from certain pleasures and "sowing of wild oats" and in general had too much restriction. Solomon, however, seems to have been greatly pleased by this experience, which illustrates well the fact that the twig that needs to be bent should be dealt with early. Fain would we impress this lesson upon all parents and guardians—that their wards need supervision and loving religious control, and that it is a mistake to allow the early years of life to be wasted through inattention and lack of training and then expect good results.

WE ARE IN TRAINING FOR A THRONE

Our Father is the Great King and he has promised that the Christ sit upon his throne, and we have been invited to become parts of the Christ, the Anointed, the Messiah. Shall we wonder that we need training for this important position; shall we be surprised if disciplines are imposed and requirements made of us more than are imposed upon those not intended for this high position! Surely the arrangements of our Father, the Great King, are wise and righteous altogether. Therefore, those who are in full sympathy and accord with him will be anxious to learn the lessons and to make the preparations necessary for the kingdom honors. These must not wonder if they are excluded from the companionship and feastings of the Absalom and Adonijah types. They may be disesteemed by their ambitious brethren and may be evil spoken of, from the Head down to the last member of the body, but if they have the divine favor, theirs shall be not only the anointing but also the acceptance to the throne. "Have patience, brethren, the hour of your deliverance draweth nigh"; "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

OUR GOLDEN TEXT

"Know thou the God of thy father, and serve him with a perfect heart and a willing mind." There is a golden sentiment expressed in these words. Outward service is not sufficient in our dealing with the Lord. "He seeketh such to worship, as worship him in spirit and in truth." Solomon's excellent start in his high office and the favor of God which then came upon him had been preceded by years of study. Under the Prophet's direction and under his father's suggestions he was enabled to enter into the spirit of his father's plan respecting the erection of the great temple at Jerusalem which would put religion, the true religion and worship of God, in the most prominent position before the nation of Israel. He got, sympathetically, the spirit of his father which discerned that the whole nation of Israel would be specially blessed in putting God and his worship in advance of every other thing and interest. He was informed respecting the stores of material and wealth gathered by his father for the temple purposes and consecrated to that service. In these things Solomon found abundant opportunity for the exercise of his intelligence and his ambitions along proper and helpful lines, which drew him nearer to the Lord and taught him how better to serve the Lord and his people Israel as his father's successor.

So we see, as we seek the Lord with all our hearts as "dear children," and with willing minds, that he makes known to us his great plans and purposes respecting the future. He makes known to us his purpose to have a temple, and preparations already made therefor, and how and when it will be built and its object: the blessing of all the families of the earth. At each step of the way, as we the more fully enter into sympathy with God's great plan of the ages, it serves to develop us the more and to prepare us for the share in that Temple and Kingdom.

SOLOMON'S WISE MODERATION

Our lesson closes with the account of Solomon's magnanimity toward his brother Adonijah. It seems to have been the custom of that day amongst other kingdoms that as soon as the king was installed in office, others who might become his rivals and opponents were put to death. Adonijah, probably judged Solomon by himself, and concluded that his life would be in danger, and laid hold upon the altar in the tabernacle court as a place of safety until he would get a message from the king assuring him that he would suffer no harm for the rebellion he had almost inaugurated. Solomon's words to him, as well as his conduct, were wise and kind—"If he will show himself a worthy man, there shall not a hair of him fall to the earth, but if wickedness be found in him, he shall die"; and when he presented himself before Solomon the latter said to him, "Go to thine house." In other words, no punishment of any kind was to be inflicted for the past, and as for the future, he was on his good behavior. Generosity is always a good sign wherever it is displayed, and in the children of the heavenly kingdom it is an indispensable quality; as our Master said, "Be ye like unto your Father in heaven, for he is kind to the unthankful and causes his sun to shine upon the just and unjust, and sendeth rain upon the good and upon the evil."

God purposes that ultimately all the wicked will he destroy, and he extends his present kindness and mercy to his enemies and the enemies of righteousness by reason of the fact that ignorance and weakness have such a hold upon the human family that they are not so responsible as they would be under full light and ability. It is only when we get this broad view which God's Word emphasizes that we can exercise loving benevolence toward all men, yea, against our enemies also, realizing that they like ourselves are encompassed with weakness, frailties and ignorance, by which their responsibility every way is largely controlled and which God has arranged to cover and ultimately remove through the merit of our Redeemer. As he generously overlooks these inherited blemishes, so we shall—all who have his spirit and are guided by his Word.

CHRISTENDOM'S TEMPERANCE LESSON

Isaiah 28:1-13.—NOVEMBER 29.

Golden Text—"I keep under my body, and bring it into subjection."—1 Cor. 9:27.

Our lesson pertains to natural Israel and the fact that it was drunken with pride and prosperity and because of these warned of a coming overthrow. Only those who recognize that there is a Spiritual Israel, antitypical, are able to appreciate many of the promises of the Old Testament. The Apostle Peter declares that "Not unto themselves, but unto us they did minister the things now freely reported to you." (1 Pet. 1:12) Whoever, therefore, merely reads the Old Testament prophecies as relating to matters and conditions then present and impending fails to get the real instruction and blessing designed of the Lord.

Applying the lesson to spiritual Israel, so-called Christendom, we find similar declarations of drunkenness referring to an intoxication of error, false doctrines and theories. Thus we read that the scarlet woman held in her hand an intoxicating cup wherewith she "made drunk all nations." (Rev. 17:2; 18:3) This figurative use of the word drunkard is more noticeable in Isaiah 51:17; 63:6; Jer. 46:10, and 51:57 than in our lesson. The vomiting mentioned in our lesson is also figurative, as we shall see. We are not disputing that intemperance proportionately prevailed in olden times and that it does now prevail in Christendom. We are merely pointing out that the Lord's disputation is less with the literal drunkard than with the mentally and morally intoxicated of our day.

As prosperity led the way to the intoxication of pride, so the prosperity of Christendom during the past century has led up to great boasting, pride and self-consciousness. One denomination boasts that it completes a new meeting-house for every day in the year. Others boast of the amount they expend upon missions, and altogether they felicitate themselves on their conversion of the world to Christ. Little do they seem to realize that if the heathen were all converted to the same condition which prevails in Christendom it would mean that they would be just ready to convert over and over again. Still worse! It would mean that larger percentages than at present would be put into prisons and insane asylums. Little do they seem to realize that the number of the heathen is twice as great as a century ago, according to their own statistics.

FALL BACKWARD, BROKEN, SNARED

These words from the last verse of our lesson remind us of similar words in the Psalms, when applied to the stumbling and fall of natural Israel from God's favor upon their rejection of Christ at his first advent. (Rom. 11:9; Psa. 69:22) Our lesson applies to the fall of Babylon (Christendom) now in the end of this age, at the time of our Lord's second advent.

From this standpoint is seen in our lesson God's prophecy of the doom of Babylon the Great, the mother of harlots, and of her daughters, the various Babylonish systems which have sprung from her. Verses 3 and 4 tell us that the crown of pride will quickly fade, and the beauty of the great system which human ingenuity has built up and named Christendom will be like a fading flower, and like the early fruit it will quickly disappear; but that "in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." That is to say, the earthly beauty of present ecclesiastical systems will disappear; but to a remnant of faithful ones here the Lord himself will become more glorious, because in this day this remnant, or "little flock," specially blessed of the Lord, will be enabled to see the breadth, height and depth of the love of God, passing all understanding. More than this: this class will have a spirit of judgment, justice, and balance of mind in respect to the wonderful events transpiring, so that they will not be overtaken unawares in the day of the Lord, which will come, however, as a thief and a snare upon the great mass, upon the world in general. Furthermore, the Lord in this day to this

class will be a strength and power, enabling them to "turn back the battle at the gate." (Vs. 6) So that while outwardly there may be conflicts, inwardly they will have peace.

"THEY STUMBLE IN JUDGMENT"

Returning again to the nominal system, which is to fall, the Prophet points out that the priests and the prophets of the church have erred through the intoxication of false doctrine. On this account "they err in vision, they stumble in judgment." They do not stumble in their feet, but in their minds. An actual spree would surely do them far less harm than the mental intoxication under which they are laboring, because it would be far easier to escape from the former than the latter. The intoxication from the cup that has made all nations drunk affects various subjects. The intoxicated think that they are about to convert the world, instead of remembering that the Redeemer said, and also the apostles, that our Lord would come at his second advent and that he would receive his bride to himself, set up his kingdom and then conquer the world. (1 Cor. 15:23-25.) Their intoxication of error leads them to fear that the Almighty has predestinated that all the world, except the "little flock," the elect, are bound for either purgatory or eternal torment. Such as get sobered up from this false doctrine are apt to become intoxicated with the spirit of the world and the mingled drinks of Evolution, Higher Criticism, Agnosticism, Christian Science, New Theology, etc., and this last intoxication, is, if anything, worse than the first. All of these intoxications of error pervert the judgment and hinder a proper view of the divine Word and the simplicity of the Gospel of which Saint Paul was not ashamed.

"ALL TABLES FULL OF VOMIT"

It is not supposable that all the tables of the people of Israel were literally full of vomit, with no place clean. Not literal tables were intended. In Romans 11:9 the Apostle, speaking of the Israelites, said, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them." The Israelites had but one table, the table of divine truth, which God spread for them and upon which he heaped bountifully his gracious promises from the law and the prophecies. The Israelites stumbled over those promises and became proud and vain and imagined that God's favor would not pass them by, and thus they stumbled as a people, and left the way for us who are gentiles to be brought nigh to God, that we might have access to the spiritual table supplied with the "exceeding great and precious promises" of God's grace and truth.

Our lesson refers to tables, whereas Israel had but one table. Christendom today is divided into various sects and parties and each has its own party which it calls the table of the Lord. Each claims that its doctrinal table is of divine provision. Examining these creed tables, these confessions of faith, we find they do indeed present their votaries certain Scriptural truths, but alas, these have been so mixed and conglomerated with human traditions of the dark ages as to be unwholesome and some of them nauseating! None of them is presented in attractive, appetizing form. What is true of one is true of all, with slight modifications. Our Presbyterian friends on their table make a specialty of such dishes as Sovereign Grace, Divine Foreordination, Predestination, Election and Reprobation. There is an element of truth running through all of these; but alas, in the condition in which these were prepared in the dark ages, so much of the old lady's leaven is intermingled that now they are thoroughly fermented, injurious!

The Methodist table is slightly different. It omits the special viands preferred by Calvinists and instead has dishes labeled Free Grace, God's Love, A Chance for All, etc.; but when we look into these dishes our disappointment is unspeakable. The dish, Free Grace, simply signifies that God is willless, or powerless, respecting the salvation of mankind and, doing his very best, will rescue but a handful of saints, while the great masses of mankind will be eternally lost. The dish labeled "Love of God," upon examination, proves to be merely a statement of God's willingness to show his love to his saints and "little flock," but that for the masses of mankind he has provided eternal torture as an expression of his love for his enemies, *quite in contradiction to his instruction to his saints that they should love their enemies and do good to them!*

Peering into the third dish to see what kind of chance for all is provided, we find that, stripped of subterfuges, it really means not a chance, but a certainty of eternal damnation and torture to every member of the race except the few who in the present life hear of the "only name" and accept the Gospel proposition and take up their cross to follow Christ.

The Roman and Greek Catholics have their tables, too, and, in contrast, these tables, perhaps, are not so bad as either of the foregoing. Their main dish is Purgatory and the redeeming feature of it, of which they boast, is that its roasting and boiling, frying and stewing will not be endless, but that, by virtue of masses, indulgences, popes' jubilees, etc., the hundreds and thousands of years due to be spent by mankind in the horrible place may be somewhat curtailed.

Our Baptist friends have the same dishes upon their tables that the Presbyterians and Congregationalists have on theirs—Election, Predestination, etc., with eternal torment for the non-elect, but they have one large central dish of which they principally take note and draw to our attention. This is labeled Immersion. However, instead of this dish enlarging the scope of the elect, it seriously contracts it by claiming that while the elect will be saved and all the non-elect be lost, there is the further test that all the elect must be immersed in order to gain numbers for the church of Christ, which alone they claim is to be saved.

PROUD OF THEIR TABLES NO LONGER

The time was when each denomination prided itself respecting its table, and publicly advertised its various dishes and the Christian strength and refreshment to be obtained from these; but that time has gone. They boast of their doctrinal dishes no longer. They are ashamed of their visions and prophecy, of the things they once saw to be beautiful and declared to be such. Now, instead of boasting of these, they seek to hide them. Their nausea as respects their own doctrinal standards is graphically pictured by the Lord in the words of the Prophet when he declares that "All tables are full of vomit and filthiness, so that there is no place clean."—Vs. 8.

Alas, alas! the Editor, and perhaps a large majority of this journal's readers, once sat down to those tables. But, thank God, clearer light upon his Word has led us to reject and eject the cruel misrepresentations of the divine character and plan which once intoxicated us! Our dear friends of the Presbyterian denomination felt so disgusted with the Westminister Confession that they spread a new cloth over it all and adopted a very short and colorless creed for public use. They made a mistake, however, in allowing the filthiness of the old table to remain. They should have gotten rid of the entire mass and should have sought the Lord and his Word for the better spiritual food he is so willing to supply. Thank God some of us have realized the Lord's willingness to spread for us a fresh table directly from his Word, laden with the true promises of the Scriptures, exceedingly great and precious! How our souls now rejoice and we desire to continue always at this table feasting upon the "things new and old"! How we see fulfilled to us our Lord's promise that at his second advent, if we should hear the knock of his presence and open our hearts by faith to receive him, he would come in to us and cause us to sit down to meat and come forth and serve us—"things new and old"! What a rich, blessed feast we have had! Our only sorrow seems to be that our dear friends still stick by the tables and the denominational names, which in spirit they reject, and refuse to come with us and partake of the Lord's bounty, "Which satisfies our longing as nothing else can do."

"WHOM WILL HE TEACH KNOWLEDGE?"

The point here is that Christendom is astray and stumbling, because intoxicated with error, and the question is pertinent, How can the Lord correct them and teach them knowledge?—substitute knowledge for ignorance and superstition. He has given us in the Gospel of Christ a most glorious message, "Good tidings of great joy, which shall be to all people"; but whom will he make to understand this? This is the query of the Prophet. The answer is given, "Them that are weaned from the milk and drawn from the breast"; them that are no longer babes in Christ, but willing to feed upon the strong meat of the divine Word.

But alas! many of these, awakening from their intoxication of error, are inclined to stumble into agnosticism in some of its forms. They are not willing to look for the Lord's message in the way he has been pleased to give it—"Here a little and there a little." They want to open their Bibles and to read therefrom, directly and explicitly, what will be harmonious and reasonable. But this is not God's way. They must accept the truth as he provides it for them, "Here a little, and there a little." They must be prepared to receive the message of truth and grace—because it is the Lord's—from other lips than those of their own denomination and in quarters from which they had not expected it to come. Whoever is really truth-hungry and sincere must thus be marked out and separated from others. And this is the will of God, for he is seeking those who follow not human tradition, but who hearken for and follow the voice of the true Shepherd.

THEY WOULD NOT HEAR

God's message to his people is for those who have "an ear to hear"—not to the others. To the hearing ear he says, Follow my voice, by whomsoever it is proclaimed and through

whatever lips, and study my truth and receive spiritual strength therefrom—"Line upon line, and precept upon precept, here a little and there a little," and this will give you rest, peace, satisfaction. This is the rest wherewith he causes the weary to rest and this is the refreshing which he has provided for the true sheep. But others will not hear. The spirit of the world and its various intoxications attract them, hold them; and hence the Lord's final message to these is that because of their rejection of the truth in the form in which he had presented it they will "fall backward and be broken and snared and taken." But the "little flock" who accept the divine terms are being richly blessed. These are his jewels whom the Master is now polishing and will shortly translate to glory by the first resurrection, that they may constitute the joint-heirs in the glorious Millennial kingdom, which shall rescue eventually all the world of mankind who desire divine favor from the blindness and intoxication and deceptions of our adversary, the devil.

"I KEEP MY BODY UNDER"

Our Golden Text is a great lesson of itself. It brings to our attention the fact that, like the Apostle, we should recognize ourselves as new creatures in Christ Jesus, for whom "old things have passed away and all things have become new," and, acting from this standpoint, the new creature should keep a continual supervision of the old nature, its desires and affections, and should keep these continually under or subject to the new nature, and the higher law should bring it gradually into full subjection, yet hoping, yet praying for the glorious consummation of the first resurrection, when the new creature, the new mind or will shall be clothed upon with the spiritual body. Such a keeping under of the body will include wisdom and control in respect to what we eat, as well as what we drink and what we wear, and our every act, word and thought.

Those who selected today's lesson as one that would assist the cause of total abstinence undoubtedly had excellent intentions, and we desire that it may be profitable to some that we quote here some logical reasons presented favoring total abstinence. Surely all of the Lord's saintly people must feel a deep, sympathetic interest in every move made for the restraint of the great alcohol dragon which has already accomplished so much harm and which we cannot expect will be brought under full control until Messiah's kingdom shall exercise its power and Satan shall be bound. So while we cannot take our time from the still more important message of the kingdom, we certainly can express our sympathy towards all who take their stand in opposition to this dragon and on the side of the Lord and general righteousness. This is our excuse for the following Peloubet quotations, which may be helpful to some and specially to the children in the families of our readers:—

THE WORK OF DRAGON ALCOHOL

"We visit a hospital in company with Dr. Wilcox and inquire whether the dragon alcohol, as some say, will make you strong and healthy. Suppose we go out to the Erie County Hospital and ask Dr. Gilray, the superintendent, how many sick he had in the hospital last year, and he tells us two thousand. Well, what made them sick? Oh, a lot of causes. But did the dragon alcohol bite any of them? Oh, yes, about one-half of them were made sick because of the dragon's bite. Yes, I guess more than that if you count those whose parents were bitten by the dragon, and who fell ill because their parents were not strong.

"Again, the dragon's friends will tell you that his bite will give you a clear brain, and make you a jolly good fellow. All right, we all want clear brains in this world, so let us go to some place where they make a study of brains. The man who knows the most about brains in this vicinity is Dr. Hurd, at State Hospital on Forest avenue. Suppose we say to him, 'Doctor, how many people in your hospital this morning?' He replies, 'Seventeen hundred.' 'What made them insane?' 'Oh, a lot of reasons.' 'Well, are any of them insane because they have taken poison into their system?' 'Yes, lots of them.' 'How many of them?' 'Well, perhaps half of them have either been poisoned themselves or born of parents poisoned.' 'What kind of poison?' 'Oh, alcohol generally.' 'Oh, then they have been bitten by the dragon alcohol?' 'Yes.' 'Well, Doctor, do you think any of them were made insane because they ate too much ice cream?' 'Oh, no, never heard of such a case.' 'Too much meat, too much milk? will any kind of healthful food make one crazy?' 'Oh, no!' 'Well, then, Doctor, if alcohol is a food, as some chemists claim it is, and if it is the only kind of food which ever made people crazy, would you advise our taking it and giving it to our friends?' 'Well, no; I wouldn't.'

"But we want a little more light on this subject of clear brains, so we take a journey down the Lackawanna railroad to the Craig Colony, where the epileptics are cared for, and we ask Dr. Spratling, 'How many of the patients are epileptics because of alcohol?' And he answers, 'About forty per cent.' Now suppose we go to Massachusetts prison for the criminally insane, and ask the same question; then listen to the awful answer. 'Ninety-three per cent from alcohol.' Well, if that is the way it makes people have clear brains, I guess we had better eat ice cream, cake, bread and butter, etc., which have never been known to make epileptics, idiots, or lunatics."

The doctor's office is not far away. It is a good place for making inquiries, for the desire of good doctors is to prevent people from injuring their health, as well as to cure their diseases when they have them. Let us listen to a little company of them as they express their opinions.

Victor Horsley, M.D., F.R.S., Professor of Clinical Chirurgy, University College, London, speaks: "The bad effect of alcohol on persons performing muscular work is well known. The evidence is overwhelming that alcohol in small amounts has a most harmful effect on voluntary muscular work."

Dr. T. D. Crothers, superintendent of Walnut Lodge Hospital, Hartford, Conn., declared that alcohol is more dangerous than the disease it is given to correct. "Both alcoholism and tuberculosis, one the 'great white plague' and the other the 'great black one,' are a menace to civilization."

Adolf Fick, M.D., Professor of Physiology, University of Wurzburg, states that "Every dose of alcohol, even the most moderate, diminishes strength. All that man asserts of the strengthening effects of alcohol is a delusion. The well-known poor man's glass during working hours is beyond question injurious. Every penny which the workman spends for alcoholic drinks is not only wasted but employed for a destructive purpose."

August Forel, M.D., Professor of Psychiatry, University of Zurich, says: "Life is considerably shortened by the use of alcohol in large quantities. But a moderate consumption of the same also shortens life by an average of five or six years."

THE BUSINESS VIEW OF ALCOHOL

From the doctor's office we go to the Insurance offices, where a most careful and scientific investigation has been made. The editor of the *Trumpet Call* introduces us, as they tell how alcohol takes away health and life.

Aetna Life: "Drink diseases the system and shortens life."

Dominion Life: "Weakens constitution to resist disease."

Equitable Mutual Life: "Drink impairs vitality; less likely to throw off disease."

Hartford Life: "Moderate use lays foundation for disease."

Knights Templar and Masonic Mutual Aid: "Total abstainer the better risk."

Massachusetts Mutual Life: "Drink reduces expectation of life nearly two-thirds."

Pacific Mutual Life: "Predisposes to disease."

Royal Templars of Temperance: "Death rate much lower among abstainers."

For the last place we can visit on this day's excursion, we will go into a Court House and listen to the judge. Rev. J. F. Hill of Pittsburg, secretary of the permanent Committee on Temperance of the Presbyterian church, will introduce us. When the judge tells his court-house story he is sitting at a banquet with the city council and the jurymen in a noted case that had just closed.

"No, I thank you, I never indulge," said the judge, as his companions passed the sparkling wine to him.

His companions rallied him on his change to total abstinence. "Isn't it sudden?" "Wife object?" "Nothing short of the tragic could have made a prohib. out of you."

"Oh, come, tell us what brought you into the teetotaler army!"

Reluctantly the judge told his experience:

"Five years ago—it was five years ago this very day—strange!" A pause.

"You remember the Rushworth case being tried in Sawyer county? It was the longest trial known in the state, and everybody was getting tired of the complications. I was on the bench, and on the day in question had taken something to encourage me, and had also given the jurymen enough to put them in the best of humor. The verdict was 'guilty.' After passing the sentence I asked the young criminal if he had anything to say. He was only twenty years of age. I was sorry for him, but duty is duty, and I felt at that time that I had done mine honorably and justly. The court was packed,

and as the boy arose, a hush prevailed. His mother, father, and two sisters sat in the gallery near the door. His fine eyes lit up as he caught his mother's look of love, and then he said, in a voice I have never been able to forget: 'I am guilty of the charge. I deserve the punishment. I do not wish to place the responsibility of my crime on any shoulders but my own. I am everything the judge says I am—a gambler, a forger, and a heavy drinker, and, as the last witness said, not fit to be in the presence of honest men and women. I am glad the judge has granted me the privilege of speaking. I see some of my old chums here, and what I say may do them a little good—may keep them from stumbling over the rocks that ruined me.'

"He looked around until his eyes rested on the seats at the right of the entrance.

" 'Dr. Pickets, I took my first lesson in gambling from you! You said there was no harm if I did not 'go in too heavy!' I went too heavy, it seems.' The boy laughed nervously, and the doctor flushed crimson, and loosened his cravat.

" 'I took my first lesson in forging from you, Mr. Wyatt.' The juror at my right hand jumped from his chair as if shot from a cannon, but said nothing. His adeptness with the pen was well known, and his head drooped with a sense of guilt.

" 'I took my first drink of brandy from a lady, who serves drinks that sting.' A woman started up, she was one who had entertained royally.

" 'Judge, I am all you say, a gambler, a forger, a drinker, and now you have given me another name—convict. Twenty years—is that the sentence?'

" 'Father,' he said, turning his eyes toward the gallery, 'you had a great future planned for your son. I'm sorry I have disappointed your hopes and darkened your home; forgive me!'

"Four months later," continued the judge, taking a paper from his pocketbook, "I received this letter from that young man.

"I always carry it," he said. "This, friends, is what made a teetotaler of me. I've heard the greatest sermons of the greatest preachers, but nothing ever came so near making a Christian out of me as did this letter from that boy in prison. I hope it may yet. That boy had a martyr's spirit, and I feel sure that if I am ever permitted to pass through that strait and narrow gate, Albert Rushworth will have more to do with my entering than any other human being I ever knew." Judge Morse held the soiled paper nearer the light, and read the last words from the boy he had sentenced to "twenty years at hard labor."

" 'Judge, I've tried to escape, and am writing this from the hospital ward. I was not quite brave enough to bear the thought that I must pass twenty years in this tomb. I much prefer the one I am about to enter—the grave. I feel sure that if you had been sober the last day of my trial, my sentence would not have been for twenty long years. I tried to escape, and the guards shot me; the doctor says I cannot recover, so you see my term will soon end. Be careful of Clarence; it is pretty hard for young men to resist the temptations that are sanctioned by law, and patronized by those in civil power. Be careful of Clarence; boys follow where men lead, and to be or do like some men is the highest ambition boys have. I followed the wrong kind of examples, but cannot die without sending you this parting message: Be careful of Clarence.

'Albert Rushworth, No. 187, cell. 18.'

"Clarence is my second son's name," said the judge, folding the letter away in his note-book; "and he and Albert had been the closest of friends for years. I felt every word of that letter as a message to lead me into a better life."

GIVE ME SUBMISSION, LORD

Dear Father, hold my trembling hand,
And bid my heart be still,
And help me while I waiting stand,
To know and do thy will.

Teach me, when grief has touched my heart,
Or when my pulses thrill
With some exquisite new-found joy
To trust thee and be still.

For only thou who formed the mind
Canst all its workings know;
And in thy love and pity kind
Compassion thou dost know.

For thou canst school each wand'ring thought
Till it revert to thee;
Thou canst direct each deed that's wrought
Till we thy purpose see.

Thou canst our hearts' emotions calm,
Our best affections claim,
Till by thy spirit's soothing balm
They glorify thy name.

Thus what we know, and do, and feel
We give into thy hand;
Use all according to thy will,
For thou dost understand.

Thine is an "everlasting love,"
And therefore thou hast "drawn;"
Thou art our magnet from above,
And so we "follow on."

We follow on by day, by night,
Whate'er thy leadings be,
Knowing the path, if dark, or bright,
Leadeth thine own to thee.

G. V. G. Calkins.

DESIRE AND CHOOSE, THEN SEEK AND ATTAIN

1 Kings 3:4-15.—DECEMBER 6.

Golden Text—"The reverence of Jehovah is the beginning of wisdom."—Prov. 9:10.

King Solomon began his reign with a reverent heart, as evinced by his offering sacrifices at Gibeon. In this he evidenced the faithfulness of our Golden Text, which prepared his heart for the blessings which he subsequently received of the Lord. We note the wide difference between his attitude and that of his two brothers, who had sought the throne of Israel in an ambitious spirit and in a traitorous manner, as described in preceding lessons. So far as the record shows Solomon manifested in this matter a proper respect for the Lord and his divine appointments. In this he may be considered an illustration of our Lord Jesus and of the church, which is his body; even as Absalom's career corresponded to the course of Satan and all those who follow his disobediently ambitious course.

Possessed of reverence for the Lord and acknowledging him before all the people as the real Ruler of Israel, and by sacrifice confessing him as Israel's Ruler, the young king was in just the right attitude of heart to receive a blessing. He slept—he dreamed. Whether the dream was the outworking of his own devotion of heart and the Lord's response to it or whether the Lord, noticing his teachable attitude of mind, gave the dream as a lesson respecting Solomon's proper course, none can say, because the matter is not revealed; but, at all events, the young king had a most beautiful dream, which, in view of later developments, can be considered only as a true reflection of Solomon's attitude of heart.

He dreamed that he was in the presence of the Almighty, who graciously inquired what were his desires. Solomon's answer was a most humble one. It intimates that he realized that it was not of any worthiness or merit of his own that God's favor was thus indicated, that it was merely the continuation of the divine mercy which for years had blessed his father, King David, "according as he walked before thee in truth and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day." (1 Kings 3:6.) How beautiful an adornment is humility! The fact that few possess it should make it all the more estimable to us. It is like salt to our food. It adds a blessing to every other grace and talent we may possess.

"I AM BUT A LITTLE CHILD"

We have nothing to indicate that Solomon ever became very haughty, proud, though he certainly would have been a marvelous man had his great wisdom and honor and wealth

not affected in some degree the child-like simplicity which he expressed to the Lord in this dream, saying, "O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in [how to conduct myself in public or in private before the people]. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant, therefore, an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people."—Vs. 7-9.

The simplicity of this prayer is beautiful. In it Solomon recognized his own littleness and need of assistance and God's greatness and ability to help. He recognized also that the people were not his, but God's; and that he was not really the king, but God's servant appointed to judge or rule the people according to divine standards. He recognized that good might appear evil and evil might appear good to his imperfect judgment; and his prayer, therefore, was for wisdom; not that he might be reputed the wisest man in the world, nor for any other selfish purpose or ambition, but that as God's servant he might faithfully and wisely administer the duties of his office, and honor God and bless his fellow-Israelites. Would that all rulers and judges today might have a similarly humble opinion of themselves and a similarly broad appreciation of the duties and the responsibilities of their office, and a similarly child-like faith in God's ability to guide them, to use them, to bless the work to which he has appointed them! Would that they could recognize that all people are God's people, and that they themselves must render an account to God which will be exacting to the extent of their knowledge and ability.

"THE SPEECH PLEASED JEHOVAH"

We do not wonder that the record shows that the Lord was pleased with his choice—because Solomon asked neither long life, nor riches, nor the lives of his enemies, but something far better—wisdom. Then, just as we might expect, with our present knowledge of the Lord's bounty and mercy and generosity, Jehovah declared to Solomon that his request for wisdom was granted, but that with it he would add riches and honor above those of any other human being of his day; and he promised also that if Solomon would continue in this way he would lengthen his days, give him an increase beyond the limitations of his natural powers.

When Solomon awoke and found that it was but a dream, doubtless there was a measure of disappointment in connection with it, but it brought before his mind, clearly and distinctly, just the condition of heart and mind most pleasing to the Lord. And be it remembered that for a considerable number of years Solomon maintained his humble attitude of heart and faithfulness to God. He returned to Jerusalem and there, through the agency of the priest, made various additional offerings and sacrifices to the Lord, the flesh of the peace-offerings constituting a feast for his servants, including many of the royal citizens. Thus was his reign reverently and wisely inaugurated and the foundation laid for his personal prosperity and that of the nation, which, as God's representative, he both ruled and served.

LESSONS FROM THIS STORY FOR OUR DAY

The word opportunity signifies "standing at the door." We have seen how great opportunities stood at Solomon's door and how he embraced them. Similarly opportunities stood at the door of his two brothers and they embraced them for sin and treason. Let us note that opportunities for good and for evil come to all of us at some time and it is for us to decide which we will grasp. But before the opportunity, comes the desire. If the desires be impure, an evil opportunity in harmony therewith will be found. If the desires be good, noble, true, loyal, opportunities in harmony with these will come to us. The thought to be impressed upon our minds, therefore, is that the desires of our hearts should be noble in every respect, and that all ignoble desires be studiously and promptly set aside, to the intent that only the good opportunities may come to us. But desire and opportunity are not enough. Many a man has had both and gotten nothing. When the good desires have been cultivated and developed and by and by a noble opportunity stands before us, then comes the responsibility of seizing it—decision. Probably more people make failure of life at this juncture than at any other.

Our counsel to the worldly would be along these lines: That first they should have noble ambitions; that they should resist all others; that they should be on the lookout for opportunities in harmony with their noblest sentiments and should seize them with all the energy of their being, when they come within their reach, and should never let them go. It is worthy of note, too, that very few are so meanly born or unfavorably environed that they are utterly devoid of noble principles or incompetent of discernment as between these and ignoble ones. True, born in sin and shapen in iniquity and surrounded by others in similar conditions, none can help it if ignoble suggestions come to his mind. But it is within his power to exercise his will to resist the evil suggestion and bid it be gone and to entertain only noble, pure, true sentiments. This is illustrated by the adage which declares that "We cannot help crows flying over our heads, but we can prevent them from building nests in our hair."

The difficulty is that where an affinity exists between the evil suggestions and the fallen nature, the will may not be prompt enough to rid itself of the intrusion. The battle of the will, therefore, is not merely with the crow thoughts that desire to nest with us, but additionally the wrong disposition which desires the crow company. A child's hand was stuck in the narrow mouth of a vase. He called for aid and the father suggested, "Open your hand loosely." "I know," replied the child, "that if I do that, I'll drop my penny." The thought is that to release ourselves from the power of sin requires such an exercise of the will as would enable us to drop the cost of our release, "the pleasures of sin for a season."

THE NEED OF CHRIST WITHIN

Our Lord gave a parable respecting a man possessed of an evil spirit who got rid of it and got his heart swept and garnished—but empty. By and by the evil spirit took with him seven others more wicked than himself and they overpowered him and his last end was worse than the first. A valuable lesson can be drawn from this. It illustrates that under present adverse conditions we are unable to keep ourselves, and that even if we were relieved from the power of sin, even if we were justified freely from all the sins that are past, we would be unable to keep ourselves—the world, the flesh and the adversary in manifold forms will surely overpower our good resolutions and desires for purity and uprightness. What we need is an occupant for our hearts—the Divine One. If Christ be enthroned in our hearts, if our wills be turned over to him in full submission, he is able to keep our hearts, to guard our hearts. Respecting such he says, the Father and myself will come in to them and abide with them. Oh, the security this implies! Let us not forget that the will is the doorkeeper of the heart and that the Lord's presence will not remain except as we will to have it, and that if we admit to our hearts evil thoughts, evil surmisings, the Lord will not hear us, will not abide with us, but will proportionately vacate and leave room for more and more of the evil influences to enter into us and to possess us.

Hence the admonition, "Keep your hearts in the love of God." The evil one and entrenched sins will endeavor to remain in our hearts and fight against our wills. But not so with righteousness and the laws of God. These are easily offended and easily driven out. Hence with the Psalmist we should pray, "Oh, Lord! take not thy holy Spirit from me." Remember also the exhortation of the Apostle, "Grieve not the holy Spirit with which ye are sealed unto the day of redemption."

If we know these things, happy are we if we act upon them. Happy are we if we realize the primary necessity for good desires and for the rejection of evil desires. Happy are we if, when the message of God's grace came to us as an opportunity of return to his favor, we promptly embraced and received at his hands justification by faith, through the merit of the precious blood. Happy are we if being thus swept and garnished and delivered from the power of the adversary, we promptly recognized our obligation to the Giver of all blessing and sought relationship with him. Happy are we if, learning of his willingness to accept the keys of our hearts, to accept our will, we should give it to him fully, completely, forever! Happy are we if we maintain this same attitude of heart-purity and desire for the Lord's will instead of our own, and if more and more we allow the Spirit of the Lord to fill every nook and corner of our hearts and to drive out, not only sin, but every worldly ambition, that we may be fully and wholly possessed by the Spirit of our Lord, the holy Spirit! Happy are we if we continue to manifest meekness, gentleness, patience, long-suffering, goodness, brotherly kindness, peace, love, so that anything which would mar this heavenly bliss or quench this holy flame or offend our Master or lose us his smile, would be considered as indescribable disaster! Happy are we if the joys of the Lord thus continue in our hearts and rule our lives and make us joyful in our pilgrimage towards the heavenly city and its glories! Happy are we as we find the Spirit of the Lord working out through hands and feet and tongue and

every power to glorify the name of our Redeemer and to bless his children and as many others as possible of the groaning creation!

JOINT-HEIRS WITH CHRIST

Dear fellow-members of the Royal Priesthood, in a certain sense we already have received the anointing of the Great King, which constitutes us in an embryotic sense the Kings and Priests of the future. We are at the threshold of a great work. We are to be associates with our Lord in the kingdom, that we may be his assistants in conferring divine blessings upon all the families of the earth. Our position, therefore, is not so unlike that of Solomon. We, like him, have turned aside from service for a time that we may offer sacrifices to the Lord. Each has a sacrifice to bring, his justified self, his will, his time, his influence, his talents. Now is the time of our dream. Now is the time when the Lord has appeared to us, revealing himself to the eyes of our understanding through his Word. He invites us to choose. He wishes us to see of what spirit we are. Day by day we are making choice, either wisely or unwisely. And day by day he is taking note of those who make a wise choice, as did Solomon.

Do we ask for long life by seeking chiefly self-preservation? Do we ask for riches by giving the best of our time and talent to their accumulation? Or do we ask for triumphs and trials of an earthly kind over others? If we ask any of these things or all of them, as some seem to do, we are not choosing the better part, and the Lord will sooner or later advise us that our choice is not pleasing to him. Are we day by day seeking at the Lord's hand and through his Word an understanding heart, that we may know his will and obediently follow his instruction? If so, we are choosing wisely, reverently—"The secret of the Lord is with them that reverence him, and he will show them his Covenant."

Our desire to know the secret of the Lord should be twofold: (1) That we may fill the office and service to which he has so graciously called us; and (2) that we may be prepared in his providence for the blessing of all with whom he will bring us in contact, not only in the present life, but also in that which is to come. It should be our desire, as it was Solomon's, to realize our own littleness, our own unworthiness of so great an honor; to realize that we have the divine favor only because of our relationship to the typical David, the Beloved, our Redeemer. We are reminded of our Savior's words, "Except ye become as little children ye can in no wise enter the kingdom of God." Here again is the thought of simplicity and humility and teachableness, and not the thought of littleness of stature or immaturity of judgment. The thought of what we have been called to, in the Lord's providence, in connection with his kingdom, should lead us to be very humble in the present time, to learn all the lessons which our heavenly Father would give to those who shall be associated with him in his kingdom, "To the called according to his purpose."

All of the Lord's people are sheep. All are under the Good Shepherd. But amongst the sheep he has appointed some to measurably represent him and to assist and guide the sheep in right paths. These may get the special blessing from this lesson by applying the suggestion to some extent to their present relationship to the people of God. None of the elders of the church of Christ should ever be heard saying, "My people!" "My flock!" "My church!" "My congregation!" Rather in humility he should be feeling himself as a little child needing the divine wisdom to guide, direct, feed the Lord's people, whose interests are so great, so momentous, and the corresponding need of assistance on the way to the kingdom.

To all who thus choose, to all whose hearts are firmly fixed unwaveringly upon these principles and desires, the Lord declares his approval and assures them that while now granting them the desires of their hearts in respect to wisdom and knowledge, he will by and by give them still more wisdom and, in addition, riches and honor and length of days—eternal life. If this matter of consecration has been thus far but a dream, let us awaken to realities and permit the good promises of the Lord to awaken in us, not only to will and to do aright the Father's good pleasure, but also to cultivate in word and deed, and the thought and intent of our heart, the good purposes of his will. So doing, we shall shortly enter into the "Joy of our Lord."

JUDGMENT OF FALLEN ANGELS

A REPLY TO SOME QUERIES

Your favor of the 23d is at hand, and I much appreciate its loving spirit. With very much of it, dear brother, I am in very hearty accord and have offered some suggestions in the DAWNS and Tracts, especially respecting the facts that the angels were preached to, taught a great lesson in connection with our Lord's sacrifice and resurrection, and that some of them probably have taken their stand for righteousness and perhaps suffered from some evilly-disposed on this account. I do not see, however, as you seem to intimate, that their trial is wholly in the future. As the trial of the Gospel church has continued throughout this age, but will terminate with severe testing, so I understand that the fallen angels have been on trial—but in their case for over 4,300 years; that some have been taking their stand and that now what remains of trial for them is a short, sharp, final test similar to the one that will come to the world at the close of the Millennium.

Your suggestion that these fallen angels must see and appreciate the testing of the Millennial age before their trial could be complete does not to me appear sound. They have knowledge, not only of the primeval condition, witnessing the degradation occasioned by sin in the world, but also of heavenly conditions and their own harmony at one time with these conditions. With mankind the matter is different. We have had comparatively no knowledge or illustration of perfection, but only of sin, degradation. God's purpose to give mankind an uplift and a knowledge of the good seems reasonable, for man has by experience no knowledge of the beauties and grandeurs of the heavenly estate for his instruction by contrast.

Assuming, as I do, that there have been good and bad fallen angels since Christ preached to them, and assuming that this knowledge brought to them responsibility, trial, testing, my understanding is that the culmination of their testing is about due. I do not understand these to be the angels of the devil mentioned in Matthew 25. Those I understand to be the goat-class, messengers of Satan, who love unrighteousness and who during the Millennium will pass to the left hand of the great King and Judge as "goats."

The judgment of the great day, I believe, is upon us, testing the church, the world and the fallen spirits, and, I believe, will produce an awful time of trouble. We are to remember that, according to the parallel dispensations, the King came in, or assumed his power in 1878. He then called for his servants and began to reckon with them respecting the pounds and talents.

If we are correct in our supposition, the majority of the "little flock" is now with the bridegroom beyond the veil and assisting in the work of judgment already beginning. Why may not we on this side of the veil have some share also in the matter? If the judgments of the Lord are already abroad in the earth and have to do with the fiery trials which are trying the church, "When every man's work shall be tried so as by fire," and when the "great company," thus tried, shall suffer loss of all their kingdom privileges, yet themselves be saved so as by fire, is not this a part of the Lord's judgment which begins with the house of God, which extends to Babylon and involves the whole world? Is not this the time of which it is written, "This honor hath all his saints, to execute the judgments written"? Will not this execution of the judgments written constitute a large part of the great trouble just before us? Again, in his statement, "To him that overcometh will I grant power over the nations, and he shall dash them in pieces as a potter's vessel," does not our Lord suggest that the church will have a share in this work? To suppose the Head and the majority of the members in glory, and the Feet still in the earth and in the very midst of much of the trouble, but shielded from it by their close relationship to the Lord, as the three Hebrews in the fiery furnace were protected—does not this fit all of the conditions?

Consider now the part of the fallen angels. In the "lying wonders" would not the expression "lying" convey the thought of deception? And could any wonder be greater than an apparent resurrection of the dead? And would it be more deceptive or a greater lie than for the fallen angels to personate the dead? It seems to me that the acquirement by the angels of the power to materialize and personate the living and the dead will most wonderfully accord with the various declarations respecting "all manner of deceivableness and lying wonders."

My thought is that God's restraint upon the fallen angels was not merely one of command, but included also his taking away from them the powers of materialization, which once they misused. I do not think of divine power as returning to the demons the liberty and authority to materialize, but understand that whatever success they may have in this direc-

tion and the still further success they are expecting is all the result of their finding out a method by which it might appear to them that they had circumvented the divine mandate. Thus they would seem to triumph over God and be able to work their orgies in defiance of his power.

Here would be the sublime test, which would demonstrate not only the gross wickedness of those of them who for centuries had defied God and righteousness and injured humanity, but it would be the supreme test also upon that other company of the fallen angels who, we are assuming, are sick of sin, abstaining from it and longing for divine mercy and reconciliation. The breaking loose of such evil spirits and the resulting pandemonium would imply amongst them a climacteric test, the decision in which would be final. It not only seems to me that no such tests would be possible for those demons during the Millennium, when nothing shall hurt or destroy, but it also seems incongruous to me to suppose that there would be any hope for those who are in a devilish attitude now after having witnessed the fall and its terrible consequences, and the goodness of God manifested in Jesus' death and resurrection and the faithfulness of his followers in being baptized into his death.

I am not urging this matter, dear brother, merely explaining the matter as it appears to my mind. In doing this I, of course, wish to thoroughly arouse the Lord's people in due time, to put them on guard, to forewarn and forearm. And incidentally, we know not but that we are forewarning and forearming those of the demons who have turned their faces again towards God and his righteousness. It is far from our thought to terrify the Lord's people or others. Rather we point them to the only sure place of safety, and admonish them that in abiding therein they need have no fear. The vow we have recently suggested is a finger pointing in the right direction—to the fullest imaginable degree of consecration to the Lord and his service, and to love for the brethren and to separateness from sin. These, abiding under the shadow of the Almighty, need fear no evil. The Lord will be their refuge and habitation, and no evil can come near that dwelling-place.

In a word, those who are living as closely as possible to the Lord in faith and obedience and knowledge are absolutely safe and need fear none of the powers of darkness. We believe that all others are unsafe propositions, as they are distant from this safe habitation.

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WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

DECEMBER 1, 1907, TO DECEMBER 1, 1908.

For many years the work of the Society has shown phenomenal progress, our last report being the best of all—an astonishment even to the most hopeful. Of course, in the face of the financial depression, we had not the courage to hope that the present year would even nearly come up to last year's remarkable showing. We are confident, therefore, dear brethren, that you will be overwhelmed with surprise to learn that, notwithstanding the adverse conditions to which the panic led, the present year not only shows as favorably as last year, but shows a great improvement. We may well rejoice with one another and give to our Lord all the praise. Surely without him we could do nothing, in the face of the opposition which we continually meet from the world, from the flesh, and, above all, from our great adversary, who works in and through the blinded children of disobedience. Ah! more and more do we realize the meaning of the Apostle's words, when he declares, "We wrestle not with flesh and blood, but with wicked spirits in high positions."—Eph. 6:12.

The contest is so unequal that if we did not have the supervision and protection of our Lord through his various agencies, we would surely be deceived and thwarted in every direction. As it is, in the light of our Lamp, the Word of God, we know what to expect; that for the harvest testing, which begins with the house of God and extends to the nominal systems and the world, there will be a relaxing of the divine restraints upon the evil spirits, permitting their greater activity and correspondingly more and more severe tests upon all mankind. We remember our Lord's words, to the effect that the deceptions would ultimately prove so severe that they would "deceive, if it were possible, the very elect." It will not be possible, because for this class the Lord will provide special protection, special warnings, special assistances. We note the Apostle's remark that if it began first with us, what will the end be upon those who obey not the Gospel? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:18.

While the report shows progress in the work accomplished in extending the truth to others, our chief cause for rejoicing lies in the fact that a deep work of grace seems to be in progress in many places; we believe very generally throughout all the harvest work, considered as a whole. We are able to form, we think, fairly good estimates along these lines from the phraseology of the letters we receive and also from the reports made to us by the "pilgrims." The spirit of brotherhood, the spirit of love, seems to be increasing, even as the reverse spirit is increasing and manifest in the world—a spirit of strife, envy, evil-speaking and hatred.

We have been pleased to note the remarkable progress made by some dear friends who have come into the light of present truth recently. The rapidity with which they grasp the outline of the plan in many details, and the zeal with which they undertake to "let their light shine," and to bring their thoughts and words and doings into line therewith, are evidences of the power of the spirit of the truth working in them, and are gratifying indeed. But alas! a faithful "View" from the Watch Tower reminds us of the fact that the harvest time is not alone for gathering the wheat from the fields, but a time also for threshing and winnowing it, for the separation of the chaff from the wheat, that the latter may be ready for the garner. We should, perhaps, expect that the remaining years of the harvest will be conspicuously marked in this manner. While we expect a large ingathering of ripened grain, we must also expect that the flail of trial and testing will fall heavily, swiftly and repeatedly upon the wheat, that it may be thoroughly threshed, that every grain may be thoroughly separated from the hull or chaff. Results may sometimes be very disappointing as we find ourselves mistaken in our estimates; as we find some fall whom we had no doubt would stand firmly with us to the end of the journey and enter the garner of the kingdom. However, the work is the Lord's, and not ours. It is for us to do with our might what our hands find to do, and to leave all results in the divine care, knowing that our Lord is too wise to err, and that his love for all of his dear people is far more intense than ours, and that nothing in their interest, for their correction in righteousness, etc., will be left undone.

It is ours, therefore, to do our part and leave the remainder with him. We cannot share the sentiments of our opponents that the Lord has allowed the harvest work to progress thirty-four years along wrong lines, and now wishes three or four self-appointed brethren to take direction of affairs and say what should and what should not appear in the columns of this Journal, etc. This very same thought, as some of our readers know, has twice in the past led to conspiracies on the part of misguided brethren to turn the channel of the stream of truth more to their pleasement. As those efforts failed, so, we believe, other efforts, of a slightly modified form, will fail. These endeavors cause us sorrow of heart indeed, but in no sense or degree shake our confidence in the Lord and his perfect mastery of the situation and the carrying out of the harvest work. Our sorrow is for the deluded brethren whom the adversary thus sifts out. It is not for us to question the methods of divine wisdom, but rather to remember that "The Lord knoweth them that are his." We may esteem brethren too highly or insufficiently, but the Lord knows the heart and makes no mistake. Then, too, each of the called ones has a will of his own. It is not our flesh that is being tested, but our wills; hence the necessity for watching our hearts and keeping very humble; otherwise pride or ambition may enter and in a few months, or even a few days, or hours or moments might work havoc to all our character development, from the Lord's viewpoint.

Ah! how carefully we should heed the words, "Keep thy heart with all diligence (thy will, thy affections), for out of it are the issues of life"—life eternal or death eternal.—Prov. 4:23.

We have some very important and very interesting things to present to you respecting the grand outlook for the work in 1909, but that properly belongs to the "View" of our next issue, and we must not trench upon it here. Suffice to say that it contains wonderful hopes and prospects, under the Lord's continued guidance, and your continued coöperation.

THE WATCH TOWER SUBSCRIPTION LIST

With the New Year we expect to drop the word "Zion's" in the title of our Journal, because many of the friends inform us that the word is objectionable, having been so much used by Mr. Dowie and his followers. They report that our Journal is frequently cast aside under the supposition that it is published under Dowie's auspices, or in some manner affiliated with Zion City, which he founded. The new name, THE WATCH TOWER, is the one by which the Journal is usually mentioned. It appears, further, that African churches and papers use the word *Zion* extensively, which has led to the inquiry whether or not our Journal is published and generally read by colored people.

We consider the subscription list of our Journal the surest and safest criterion, as respects the numbers of our deeply interested ones. Our present enrolment is 25,000. This is only half the list we think we should have. It is the only discouraging feature connected with this report. It shows no increase over last year. For our encouragement, however, we must remember that during this year the Postoffice Department put into effect with all publications a rule intended to cut off the lists the names of all who do not actually subscribe and pay the money for their subscriptions, or have it paid for them by others. This meant the cutting off of large numbers of names from our list. Otherwise the list would probably show at least 5,000 stronger. As it was, our Society advanced to the TOWER account moneys representing the subscriptions of those who requested the Journal as the Lord's poor, and also advanced arrearage for those requesting the TOWER continued to them on credit. The Society is pleased to do this, as the work is one in any event, and any surplus which might accrue from the WATCH TOWER would belong to the Society. We state these matters in explanation and wish all our dear readers to know that we are as glad to have their names on the list, if they are poor and unable to pay for themselves, as if they were rich. We are continually reminded of the Scriptural declaration that amongst the Lord's consecrated flock there are not many rich nor great, but chiefly the poor of this world, rich in faith.

We offer no premiums to obtain subscriptions. We rely upon your loving interest in this Journal and in the truth it presents and in the brethren whom we believe will be blest and profited by the reading of it. On these high grounds we appeal to all the consecrated in sympathy with this Journal and its mission, to see to it that the names of all the interested promptly get on our lists, whether as paying subscribers, or on credit, or as the Lord's poor.

What can and will you do in this direction for the coming year? Those who are on the list of the "Lord's poor" will please remember that their requests for renewal need not be sent to us now, but next May. We thus arrange so as to save our office force, for whom the present is the very busy season.

OUR CORRESPONDENCE DEPARTMENT

We esteem this department very highly, because it permits us to keep closely in touch with the dear friends of the truth, and to know of their joys and sorrows, and to give them advice along various lines of their special requests. We want you to know how much your letters are appreciated; how pleased we are to have them, and we want you to understand why only an occasional letter receives a response, and that, sometimes, a very brief one (perhaps on a postal-card). It is because we trust that you accept the DAWN-STUDIES and TOWERS and Tracts as answers. Whenever a letter contains a direct question, we endeavor to give it a direct answer, and very frequently can do this best by citing the volume and page of the DAWN or TOWER in which it is treated much more fully than a private letter would permit. We offer the suggestion that in writing to us you endeavor to keep the business part of your letter separate from the more social portion, and if you ask questions, please make them pointed as possible. Say as much as possible in few words, and your letter will receive more, rather than less care and attention. Let us assure you that the Lord has greatly blessed many of your kind letters to our refreshment of heart, during various trying experiences, which he has wisely and lovingly permitted, and against which we do not murmur nor repine.

Your assurances of your prayer and love and progress in the truth and its service have been specially helpful. Continue, dear friends, to remember us and all the dear colaborers in your prayers. We feel sure that this is true in the case of all those who have informed us that they have taken the vow.

EVANGELIZING THROUGH NEWSPAPERS

The newspaper has become the great factor in the daily life of the civilized world. The Lord seemed to point us to this way also of forwarding the interests of the truth, and opened a wide door for us in connection with the publication of the debates. We have sought wisdom and grace to use this opportunity to the Lord's praise and to the finding of his people, and their liberation from the chains of error. The Lord has greatly blessed the effort so that at the present time the editor's weekly sermons are published in eleven newspapers regularly, representing a combined circulation of 402,000. This is equivalent to a circulation of 400,000 tracts per week, or 21,000,000 per year, with the advantage that it reaches people in a manner which some prefer; for quite a good many dislike to be seen receiving or reading a tract. Surely this is an excellent field, well worthy of cultivation as one of the best means of reaching the reading public.

Brethren familiar with newspaper methods advise us that Allegheny is practically unknown, that Pittsburgh is noted more for its smoke and dirt, steel and iron, Homestead riot and millionaires, than for anything along the lines of science, literature or religion. They assure us that if the weekly sermons emanated from a more favorable quarter it would possibly result in the publication of the sermons all over the United States; that within a year there might be hundreds of papers publishing them regularly. Investigation and reflection seemed to teach that Chicago and St. Louis, although central in a large degree, have a stock-yard and big reputation, rather than a religious one; and Boston, although cultured and scientific, has a reputation for unorthodox fads along religious lines. Altogether we concluded, after seeking divine guidance, that Brooklyn, N. Y., with a large population of the middle class, and known as "The City of Churches," would, for these reasons, be our most suitable center for the harvest work during the few remaining years. Besides, the brethren of the office force, always zealous to use their time, energy and opportunities in holding meetings, will find in Brooklyn and surrounding cities a vast field, only partially cultivated at the present time. Within the radius of a few miles reside seven and one-half millions of civilized people of every nation—the two-hundredth part of the population of the whole earth—the one-fiftieth of civilization. There are more Jews in New York City than in all Palestine, and more Irishmen than in Dublin, the capital of Ireland. We trust that our proposed move will commend itself to all of our dear friends. In our next issue we will briefly explain to you some of the Lord's remarkable leadings in connection with the selection of the new Bible House, which is undergoing extensive repairs to adapt it to the needs of the work.

THE SOCIETY'S COLPORTAGE

When a year ago we looked at our reports, a month after the panic began, we concluded that the colporteur work had reached its climax, and that whatever success might attend other parts of the work, it would be impossible for the dear colporteurs to make ends meet, in the face of a money stringency; that they would be obliged to retire, and hence that the sales would drop off greatly. Your surprise can be no greater than ours to find that, notwithstanding these various difficulties, the year 1908 stands head and shoulders above its predecessor and every other. True, the shutting down of works spoiled some of the territory entirely, but even this worked a blessing and led the colporteurs to try the small villages and rural routes, with surprisingly good results, carrying the truth to hungry hearts, who might otherwise not have been brought in contact with it. The total output of DAWN-STUDIES for the year shows an average of more than 2,000 volumes for each working day of the year. And the best of all—the last two months have been the best two of this, the best year.

We note a great work of grace amongst the dear colporteurs themselves—a deepening, mellowing, enriching of the Lord's holy Spirit of love and zeal. Not content with colporteuring merely, they seek, in harmony with our suggestions, to water the seed which seems to have fallen into good ground. By the time the Colporteur is ready to leave the city or town, he generally finds a number of interested ones ready to form a Berean class for further study of the Word, by the aid of the Society's "Helps," which, we believe, the Lord has specially provided for this harvest time and this "hour of temptation."

Let us all continue to remember these dear, loyal, faithful servants of the truth in our petitions to the Throne of Grace. We scarcely dare hope that the year 1909 will show a further increase upon the present one in this department; for we constantly say to ourselves, "Will wonders never cease?" No such sale in subscription books was ever known. Undoubtedly the Lord is using this method, not only to reach many of his ripe and truth hungry saints, but also to put the truth into the homes of others, where it will be sought and devoured, and give strength during the "time of trouble," especially to the great company class.

THE TRACT AND VOLUNTEER WORK

Tons of literature have gone forth this year. The present report does not include the German and Scandinavian Tract distribution, which will be set forth later. However, the totals in the English are astounding. When it is remembered that these tracts are nested four in one, and separate, it gives us a total of over thirty millions. You would be much interested in the details of this distribution—to know that not only pilgrims and colporteurs, but also doctors, merchants, housewives, etc., carefully plan to redeem their time from secular pursuits that they may give the more time and energy to this branch of the work. God is blessing it, too. In various ways we can note that those who are "not ashamed of the Gospel of Christ," but are zealous to serve it, are blessed of the Lord in their hearts and heads, and granted increasing privileges of service in various ways. It is certainly true that a great blessing goes out from this work to every one that participates in it, and that it would be well worth while to continue it for their sakes, if not one of these seeds of truth fell into good and honest hearts and brought forth fruitage; but, on the contrary, the reports we receive show that gradually the truth is making headway against opposition and finding the "Israelites indeed, in whom is no guile."

The Postoffice Department has not yet restored to us second-class privileges in connection with the Old Theology Quarterly, hence we think of discontinuing it. Order all you can use of the old stock that we need not "move" it. The present form of the Old Theology Quarterly has become widely known, and may have gained some enemies, as well as friends. Look out for the new quarterly, "PEOPLE'S PULPIT." We propose transferring the subscriptions of the Old Theology Quarterly to "PEOPLE'S PULPIT," confident that this change will be satisfactory to all of the subscribers. But the Postoffice Department may demand to see our authorization of such substitution. We request, therefore, that you address our Society by Postcard, saying in so many words that you will be pleased to receive "PEOPLE'S PULPIT" for the remainder of the time that Old Theology Quarterly would be coming to you on your subscription already paid.

THE PILGRIM SERVICE

During the forepart of the year, when financial matters looked unfavorable, we made no special attempt to increase the number of the pilgrims, but, as the year advanced, and we found that instead of the Tract Fund donations decreasing, they were increasing, we began to put on more force, and today have several new pilgrims and some others ready to start early in the New Year. This branch of the service is greatly blessed of the Lord, especially in connection with the interested. A special effort seems to be necessary to successfully reach the public. For the new year we plan to have several pilgrims do a special evangelistic work with the public in cities and towns where we have, and where we have not, interested readers and classes.

Our thought is to have these services in good localities and well advertised. We are selecting the brethren whose talents, we believe, will best qualify them for this department, leaving to the others the special work of more particularly ministering to the household of faith, as heretofore. We appreciate very much the helpfulness of all the dear friends along this line of service and trust and believe that the Lord has fully rewarded their self-sacrificing labors, in connection with the arranging and advertising. Only beyond the veil will we fully know what are the results. Now we see by faith, but are sure that the Lord's Word will not return to him void, but will prosper in the thing whereunto it was sent, and that our endeavors, on behalf of others, will bring refreshment to ourselves.

In the financial department, it will be noticed that the expenses of the pilgrims run up into larger figures than ever before. This does not signify extravagance on the part of any of the dear brethren, but is owing to the following: Many of the dear friends go to considerable expense in hiring halls and advertising the one-day conventions (and sometimes the pilgrim visits), and these outlays in the service of the truth we have asked them to report to us, so that this money also can appear in our reports as so much money contributed to the Society and paid out by the Society for said meetings, etc., even though our treasury never actually received the money, nor paid it out. The money was spent for the propaganda, and had it not been so spent, quite probably it would have been sent to the Tract Fund. Have this in mind, therefore, when noting the summary of cash received and cash paid out, against Pilgrim expenses.

TRACT FUND RECEIPTS

Confident that it would not be the Lord's will that we should go in debt, we are very careful not to undertake larger contracts than we feel reasonably sure we can meet financially. But as the year passed and the funds accumulated, we concluded that the Lord had in view a widening of the Work, and was preparing us for it. It is our thought that the increase of financial power put into our hands should not lead to less economical methods, but to an enlargement of the Work. We remember the Lord's statement, "He that is faithful in that which is least would be faithful in that which is greater." We go to our new quarters, therefore, financially well equipped for the opening of the work on a larger scale.

Our reasons for believing that a large number of the Lord's people are to be brought into the light of present truth during the year just beginning we will set forth in our January 1st "outlook." We believe that you will all agree with us on this subject, after reading the evidences.

SUMMARY OF THE YEAR'S WORK

Letters received	75,569
Letters sent out	61,573
DAWN-STUDIES sent out—all volumes, all languages	728,474
Average per working day	2,372
TRACTS circulated free	7,686,500
TOWERS circulated free	445,000
SERMONS in newspapers, about	11,500,000
Foregoing in tract pages as usually stated	308,000,000
Pilgrims in service	47
Miles traveled	235,750
Public meetings held	2,527
Parlor meetings held	6,077

FINANCIAL SHOWING.

Balance from 1907 report		$ 9,260.42
"Good Hopes," 1908		93,994.26
		$103,254.68
Expended in Foreign Missions:		
Great Britain	$ 2,789.32	
Australasia	2,945.89	
Germany	9,826.41	
Scandinavia	3,583.67	
Jamaica	1,794.73	
Switzerland, France and Italy	232.95	
Africa	1,704.84	
China	232.85	
Total	$23,110.66	
Expended for Tracts, Postage, etc.	34,468.72	
Expended for Pilgrim Service, Conventions, etc.	20,074.96	
Brooklyn Realty	17,500.00	
		$ 95,154.34
Balance for 1909		$ 8,100.34

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The above account of DAWN-STUDIES put into circulation includes the foreign work; but the other items do not. The reports of foreign branches we hope to present in our next issue.

We congratulate you, dear friends, on the Lord's blessing upon our mutual efforts. The realization of our own insufficiency for the great work which seems to be opening up before us for 1909, properly makes us feel very humble and dependent upon the great Chief Reaper. "Greater is he who is on our part, than all that be against us." Let us look carefully for his leadings and abide in his love by keeping his commandment, "A new commandment I give unto you, that ye love one another, as I have loved you."

"LET US DRAW NIGH WITH A TRUE HEART"

Betake thyself to prayer, dear child;
A time like this demands
An oft communion with thy Lord,
A closer grasp of hands.

Spend seasons sweet and precious, child,
Confiding all thy ways;
Herein lie strength and succor full
To meet these evil days. *Joseph Greig.*

THE TEMPLE OF GOD IS HOLY

1 Kings 8.—DECEMBER 13.

Golden Text—"I was glad when they said unto me, 'Let us go into the house of the Lord.' "—Psa. 122:1.

Nearly twenty years elapsed between the incident of our last lesson and those of the present one—the dedication of the temple of God, built by Solomon chiefly of materials accumulated by King David, his father. There were no methods of rapid construction in those days such as we have now. Solomon, with his wisdom, had not invented steam-saws for cutting stone and wood and iron, nor steam-hoists for elevating materials into place, nor traveling cranes, nor hundreds of other useful conveniences which help to make our day so wonderful, in contrast with every other time. We are not for this to plume ourselves on a greater brain capacity or wisdom, but rather to accept the Scriptural interpretation that God specially lifted the curtain and disclosed to us these blessings, as part of his preparation for the Millennium, incidental also in bringing in the great time of trouble, with which the Scriptures declare this age will end. Nevertheless, Solomon's temple was one of the grandest buildings in the world in its day, although we consider the following comment by Edersheim rather exaggerated. He says:—

"Alone and isolated in its grandeur stood the temple mount. Terrace upon terrace its courts rose till, high above the city, within the enclosures of marble cloisters, the temple itself stood out, a mass of snowy marble and of glorious glittering in the sunlight, against the half-encircling green background of Olivet. . . . Nor has there been in ancient or modern times a sacred building equal to the temple, whether for situation or magnificence."

THE GREAT COST OF THE TEMPLE

Estimates of the cost of the temple are made, which we consider very unlikely—estimates running up into the hundreds of millions, and even as high as thousands of millions of dollars. On this fact was based an argument that Christian people today are well justified in building grand and costly edifices for divine worship, chiefly used one day in seven. It is not for us to find fault with others of a different view who choose thus to invest their energies. It is their own concern and they are right in following the dictates of their own consciences. We remember, however, that the temple at Jerusalem was the house of prayer for all the people of that nation, numbering millions, and that it is also styled, "A house of prayer for all nations."

We remember that at the beginning and at the middle of their year were festivals, which God's people from all parts of the land of Israel and the whole world were expected to attend personally or by representative. Thus viewed the temple, even from the standpoint of the natural man, was a very different structure from a local church meeting-house. The Jews had meeting places styled synagogues, and they were generally quite humble and simple. Fault is sometimes found with us that we take a different course in this matter. Instead of erecting grand edifices in which to worship, we are poor and cannot attempt so to do except by solicitation of aid from the world, which is contrary to our judgment of the Lord's will, contrary to our conscience. Instead, our benevolences go towards the propagation of the Gospel by word or printed page. We have very economical arrangements for our little assemblies and also for our convention spiritual feasts. We, of course, consider that our view of the matter is the correct one.

IN THE DIVINE LIGHT

There might be room for dispute amongst the Lord's people on the subject of costly church edifices, until we get to see the subject in the divine light of God's Word. Thereafter there should be no room for discussion. That divine light shows us the temple at Jerusalem as more than a house of worship for its time, as a type of a greater temple to be built by a greater than Solomon. That greater temple, the New Testament assures us, is the church, the body of Christ, of which he is the Head. This is the temple of which St. Peter declares that himself and all of the Lord's thoroughly consecrated followers are antitypical, the living stones or members. This is the temple of which our Lord declares, "Him that overcometh will I make a pillar in the temple of my God." This is the temple of which our Lord again said, "Destroy this temple and in three days I will rear it up"; he spake of the temple of his body, not of his own flesh, for that was but a tabernacle and was not reared up by our Lord. The Father raised him from the dead, but in a new body, a spiritual one.

Of the temple, the body of Christ, the church, he declares, "I will raise him up at the last day." The last day, the seventh day, the Great Millennium, is the third day referred to by our Lord. He was living in the fifth thousand year day, there following the sixth, and the seventh has just begun, and with it, we believe, the raising up, the "change" to glory of the "church, which is his body."

Of this temple St. Paul writes, "The temple of God is holy, which temple ye are." (1 Cor. 3:17.) He here referred to the church in its present condition, on probation, as though it were a finished temple, because by faith may be realized the Lord's presence and protecting care amongst these members in their temporary organization as the church of Christ. But the same Apostle shows that this Temple is not quite complete, saying, "Ye are built upon the foundation of the apostles, Jesus, Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:20, 21.) In a word, as St. Peter suggests, the Lord's consecrated ones, as living stones for the glorious spiritual Temple of the future beyond the veil, are now being shaped, chiseled, polished, fitted for their places.

THE ANTITYPICAL TEMPLE

That glorious temple, The Christ, in the power of the first resurrection will share in the glory, honor and immortality of the divine nature; and through it during the Millennium, the heavenly Father will communicate his blessings to the world of mankind for their uplifting out of sin and death. Thus, as the High Priest in his robes of glory and beauty represented The Christ, the Messiah, Jesus the Head and the church his body, so the temple in which he served likewise symbolizes the same Redeemer and the same church. The one illustration discloses one relationship or communication between God and men. The other represents another feature of the same ministry of reconciliation, as it will ultimately reach the world of mankind.

From this standpoint we can readily see that God's temple, built by Solomon, represented so glorious a class and such rich blessings of God to men that it was very appropriate that the type of these riches of grace should be costly, ornate, beautiful in the highest degree.

But now in the strict sense of the word these living stones are undergoing the process of chiseling and polishing, and the stone-yard and surroundings are not gorgeous and beautiful. Rather as the Apostle declares, the church in its present condition is a body of humiliation, or, as improperly translated, "Our vile body." The church in the present life, like her Lord, is disesteemed in the world, despised, persecuted, "counted as fools all the day long," and "the filth and offscouring of the earth." It is in full harmony with these actual conditions pointed out in the Scriptures and known to us by experience that we see it to be the will of God that our present religious conditions should be very humble ones, unostentatious, inexpensive, to the intent that our energies may be the more efficaciously used in the forwarding of the work at the present time, rather than in attempting to make further types of the "glory that is to follow" our resurrection "change."

This is further shown in the type. God's association with his people now is represented in the tabernacle and its court and its tent, all of which were temporary. Thus the Apostle speaks of us who are in this tabernacle as groaning, waiting for our house from heaven, waiting for our "change" to the temple condition through the power of the first resurrection.

"THE GLORY OF THE LORD FILLED THE TEMPLE"

The record tells us that the stones and timbers of the temple were brought to the spot all prepared, shaped and marked for their several positions, so that the actual construction was a quiet one. We read that, "The parts came together without the sound of an hammer." The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the body as it hath pleased him, will leave the work of the first resurrection a very quiet one, so quiet that the world is not aware that it is now in progress. Thank God it is not yet finished, and there is yet hope and opportunity for some of the consecrated now living to "make our calling and election sure," and by the final "change from glory to glory" to be placed in the great spiritual temple, in the particular niche or position for which under divine providence we shall have been prepared. This resurrection "change" will make us all glorious and like unto our Lord and Redeemer, who is the express image of the Father's person.

Our Lord described the assembling of the representatives of all the tribes of Israel for the grand occasion. The festival

apparently lasted more than two weeks, certain prominent features marking each day of the time. The priests bore the ark from Zion, the city to which it had been brought by King David, as described in a previous lesson on, "The Homing of the Ark." Mount Zion was one division of the City of Jerusalem, while the temple was built in another division called Mount Moriah. At one time they were separated by considerable of a valley, but the topography has greatly changed in the intervening period and the bottom of the valley is filled in some places twenty feet and more. The city wall surrounded both of these mountains, or, as we would say, hills, for Jerusalem is built on a mountain.

There were great demonstrations of joy in connection with this dedication of the temple. It meant much to the holy people as they realized that the great Creator had deigned to approve the erection of a dwelling-house with them. As the ark came forward the Levites sang and chanted, probably some of David's psalms, which apparently by inspiration were written for the occasion. (Psa. 47, 98, 99, 107, 118, 136.) The theme of the occasion seems to have been "For his mercy endureth forever." Ah! how that oft-repeated expression of the Psalmist will be understood, appreciated by mankind shortly. When the priests with the ark shall have entered in, and when the Levites of the future, the ancient worthies and others, shall chant the praises of Jehovah throughout all the earth, making known to the people "That his mercy endureth forever" and that during the Millennial age, in and through the Anointed, The Christ, they will have the privilege of returning to God and to all that was lost, how joyful indeed will be the occasion! How world-wide the blessing! Then every knee shall bow and every tongue confess to the glory of the Father!

THE DEDICATION SERVICES DESCRIBED

Prof. W. J. Beecher, after studying the account, offers the following suggestions respecting the order of ceremonies observed. We think it not unreasonable and quote as follows:—

(1) "Then spake Solomon, The Lord said that he would dwell in thick darkness"; the declaration of 1 Kings 8:12, 13; 2 Chron. 6:1, 2.

(2) King Solomon then turned and blessed the standing congregation.—1 Kings 8:1; 2 Chron. 6:3.

(3) King Solomon then delivered an address to the standing multitude.—1 Kings 15:21; 2 Chron. 6:4-11.

(4) King Solomon then offered a dedicatory prayer, the multitude kneeling.—1 Kings 8:23-53; 2 Chron. 6:14-40, 54; 6:3.

(5) Psalm 132 was then chanted: "Arise, O God"! Then fire from the cloudy pillar descended upon the Mercy Seat, the Shekinah, and the glory of the Lord filled the house and the multitude outside prostrated themselves.—2 Chron. 6:41; 7:1-3.

(6) The Congregation then said, "For his mercy endureth forever."—2 Chron. 7:3.

(7) King Solomon closed the ceremony with an address and benediction, the multitude standing.—1 Kings 8:54-61.

"HE SHALL PRESENT YOU FAULTLESS"

As living stones of the spiritual temple requiring much chiseling and polishing to prepare us for places in the heavenly temple, let us appreciate these. Instead of seeking to avoid them, let us rather thankfully welcome whatever experiences of this kind the Heavenly One shall see fit to permit us to have. We are his workmanship, created in Christ Jesus unto good works. Our present disciplines are intended to develop in us the character necessary to the great service for which our Creator intends us.

The good works, the great works of God to some extent, are most abundantly manifested in this "New Creation," the church, and some of our good works are as colaborers with God and Christ in shaping and upbuilding one another in the most holy faith. The great good work of God to which he has called us is that mentioned in the oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed."—Gal. 3:29.

While we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, "When we shall know as we are known," let us not forget that unless we are submissive to the molding and fashioning influences of the School of Christ, we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the Apostle wrote, "Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short."

The cultivation of pride along any line, the development of an unsanctified ambition, are amongst the greatest dangers to these living stones now in preparation. Such flaws developed would render us unfit for this special service. And if they should develop in us headiness or high-mindedness, they would probably also develop envy, malice, hatred, strife, evil-speaking, evil-surmisings, all of which are contrary to the Spirit of Christ and would soon render such "none of his."

THE GREATER THAN SOLOMON'S

1 Kings 11:4-13; Luke 8:20.—DECEMBER 20.

Golden Text—"For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:11.

The object of this lesson is to show the downfall of the kingdom of Solomon the wise, the rich, the great, and the necessity for the greater kingdom than his, which divine wisdom and love have designed, and which divine power is to inaugurate in due time. In Solomon's experiences we have a most remarkable lesson of a most remarkable man; illustrating the tendencies of wisdom and riches to lead the imperfect children of men away from God, the Source of wisdom and riches, and away from all the highest ideals.

The accounts of Solomon's prosperity are set forth in the books of Kings and Chronicles, and indicate that, under his wise administration, numerous public works were carried on, royal palaces built, great roads engineered, and water works and store-houses and armories constructed, etc. The nation of Israel, under Solomon's regime reached its highest position of power and influence in the world and dominated its largest amount of territory. But as Solomon prospered, he grew less pious. He became what the world would call broader-minded. The royal families of surrounding nations were pleased to have their daughters become Solomon's wives, and he generously accepted them from every quarter. The effect, however, was injurious to the King and to his entire people, because each of these prominent wives felt that she must represent the dignity of her own home land at the Jewish capital, and specially must represent its religious sentiment. Thus the heathen religionists all felt a great jealousy for the great temple of Jehovah and its elaborate services; and these wives, as representatives of the religions of their fathers, urged upon King Solomon, insistently, that they must have the opportunity of serving their gods, and that proper breadth of mind on his part would lead him to accede to their demands and to erect altars to their heathen divinities.

The King, rolling in wealth, yielded to these importunities of his wives and established for them and their foreign ambassadors and visitors shrines, altars, holy places, dedicated to the various false gods of surrounding nations—not that the King believed in these or worshiped them himself, but, through a mistaken view of broad-mindedness and a mistaken form of generosity to his wives and their sentiments, he violated his highest sense of responsibility to his own Lord, Jehovah. Gradually that devotion which had been his at first, and which the Lord had blessed by two special manifestations, yielded, and the King became less and less a man after God's own heart; possessed of less and less of his father David's loyalty of heart and zeal of the divine will and worship.

SOLOMON'S DISLOYALTY REBUKED

Our lesson tells how the Lord rebuked Solomon for his course; doubtless through the Prophet Ahijah. (Vs. 29-37.) The Lord assured Solomon that, because of his unfaithfulness, the major part of the kingdom would be rent or torn with violence from his son and come under the rule of one of his servants—Jeroboam. This man had been a trusted officer in the raising of taxes and the levying of workmen for the King's business. The same Prophet anointed Jeroboam, in the name of the Lord, to be king over the ten tribes; but, instead of waiting for the Lord's time, as David had done, Jeroboam instituted a rebellion against the King, in which he was unsuccessful and obliged to flee from the King's forces into Egypt. Afterward, in God's due time, he became the King of the ten tribes. Incidentally we note here a lesson for all of God's people; that we should wait upon the Lord for his times and seasons, in respect to all of life's affairs, great and small. It is for us to be faithful and alert and on the lookout for the Lord's providence; but not to antici-

pate them, not to make a move in advance in any event of the Lord's own time.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste;
But sweet will be the flower."

THE ANTITYPICAL KINGDOM

It is only when we remember that the kingdom of God under Solomon was a foreshadowing of the kingdom of Christ that we get the proper view of the situation. It was God's typical kingdom and Solomon sat upon its throne as God's representative. So a greater than Solomon is eventually to sit upon the throne of earth and extend the kingdom to the uttermost bounds and bring to the kingdom riches, honor, wisdom and power greater than we can now properly appreciate and but feebly foreshadowed in Solomon's experiences. Solomon's blemishes are not to be considered as typical blemishes in the kingdom of Christ, however. They teach another lesson, namely, that all power and wisdom in the present time are hindered by the unfavorable conditions surrounding, so that they become traps and snares, even to the wisest and best-intentioned of men. Meantime the Lord's promise through Moses and the prophets was for a greater than Solomon, and wiser than he, and richer and more powerful than Solomon; able and willing to execute the Divine will amongst men, and to bring in a kingdom of everlasting righteousness. That kingdom has not yet appeared amongst men, and hence we will still pray, "Thy kingdom come; thy will be done on earth, as it is in heaven."

When we remember that this kingdom is hinted at in our Lord's declaration, that "The seed of the woman should bruise the serpent's head," and that it was later more particularly referred to in the promise made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed," we readily see that, from the human standpoint, this hope is long deferred. Israel hoped to constitute that kingdom and waited for Messiah, its Head and Lord, to rule their nation, to use it, his elect people, to bless all the nations of earth. But when Messiah came into the world and to his people, that consecrated nation, he found them not worthy of the Kingdom blessings; nay, not even 144,000 worthy to constitute his church, his bride, members of his body class, to be joint-heirs with him in his kingdom. This was what God had foreseen and foretold, saying, "Though Israel be as the sand of the sea, only a remnant shall be saved." (Rom. 9:27.) This does not signify that the mass of that nation is lost in an irretrievable sense, but rather that only the remnant was saved in harmony with their expectations, saved as respects their relationship to the kingdom class. This worthy remnant probably constituted in all not above 20,000, who were gathered out during the period of our Lord's ministry and the ensuing thirty-seven years of the Jewish harvest time and begetting of the holy Spirit. These became the nucleus of spiritual Israel, and since then, in harmony with prophetic declaration, the Lord has been using various agencies for gathering out a similar class from all nations, peoples, kingdoms and tongues. Soon, we believe, the total number of 144,000 will have been tested, proven, and accepted beyond the veil—"changed in the twinkling of an eye," from human conditions to heavenly conditions—to the divine nature.

The long-promised kingdom waits for the development of this "little flock" of kings and priests, who shall reign with Christ in the earth, as members of the Messiah company, of which he is the Head and Lord, as well as the Redeemer. With the glorification of the last member of this elect class comes the due time for the setting up of the kingdom of God's dear Son in power and great glory. Then will be fulfilled the promise, "In thy seed shall all the families of the earth be blessed," because the elect church is a part of the seed of Abraham; therefore the promise of which they are heirs with Christ cannot be fulfilled until their selection and glorification shall be completed. Toward that glorious consummation of human redemption all the promises and arrangements of the divine Word and plan are bent:

A SAVIOR, WHICH IS CHRIST

This brings us to the second part of the appointed lesson, which stands more particularly related to the Christmas season. It matters not particularly that December 25 is not the anniversary of our Lord's birth, according to the Scriptural account; that really he was born about September 25, nine months later. One day, as well as another, will serve us to commemorate our Savior's birth in the flesh, as a gift of God's love to a condemned and dying world. Indeed, in some respects December 25, which corresponds to the date of our Lord's annunciation or begetting by the holy Spirit in the womb of Mary, may be considered even more appropriate for celebration than the day of his death. Was it not there that the Father began the sending of his Son, began to give us the gift of the man Christ Jesus? Indeed, at his birth he was not yet the man, and he could not save us as the babe. His begetting and birth were important, but incidental to the man at thirty years offering the sacrifice and saying, "Lo, I come, as in the volume of the book it is written of me, to do thy will, O God." (Heb. 10:7.) There the great Sacrifice for sin was offered to the Father and was accepted, and the acceptance was indicated by the bestowing of the holy Spirit, which begat our Lord again to a spiritual nature on the divine plane.

For the three and a half years of his ministry his sacrificed flesh, laid upon the altar, was being consumed, while the new creature was growing, being tested and approved, and finally, in his resurrection, he was justified in spirit or perfected as a new creature. Our Golden Text is in full accord with this. The day of our Lord's birth the Savior was born, the One who was to save his people, not only from their sins, but from the penalty of those sins, the death penalty—save them from the tomb. He did not really become the Savior until he was thirty years of age. Indeed, in a larger sense of the word, he has not yet become the Savior, the Deliverer.

What he did during his earthly ministry and sacrifice of himself was merely to lay the foundation for the world's salvation by his own sacrifice—dying, "the Just for the unjust." After finishing this part of his work he at Pentecost began a work of saving the "little flock," "the elect," those who accept his favor by faith. Yet even with these the salvation is not yet completed; as the Apostle declares, "We are saved by hope."

By faith and by hope we may accept the Lord's promises of a resurrection from the dead in due time. And these promises may operate in us so fully, so thoroughly, as to permit us even now to speak and think of ourselves from the Scriptural standpoint, as no longer dead with the world, but reckonedly risen with Christ, in newness of life, which brings us blessings of a spiritual kind today, but which costs us sacrifices and sufferings until death. The salvation we are looking for and which the Lord promises we shall ultimately have is, as the Apostle tells us, "At the appearing of our Lord Jesus Christ."—1 Tim. 6:14.

SALVATION BY HOPE AND ACTUALLY

Whoever fails to see the difference between the hope salvation of the present time and the actual salvation of the resurrection morning has not the key necessary to enter into and enjoy, in a deep sense, the divine Word and plan. However precious the hope of the present time, it would be of small value alone, without the reality which it foreshadows. The salvation which Christ came to bring to mankind is not merely a hope such as we may enjoy, but a bona-fide reality such as he has promised us shall be realized in his Millennial kingdom. The whole work of the Millennial kingdom will be a resurrection work. Not merely will all mankind come forth from the grave, as Jesus has promised (John 5:28), but they will come forth for the purpose of being resurrected out of present sin and death conditions to the glorious perfection of perfect human beings—which Adam lost by disobedience—to the image of God, plus invaluable lessons gained during the reign of sin and death.

THE EMBRYO KINGDOM OF CHRIST

Messiah's kingdom is to be a world empire, in which every knee shall bow and every tongue confess to the glory of God; when "the knowledge of the Lord shall cover the whole earth," and none shall need say to his neighbor, "Know thou the Lord; for they all shall know me, from the least to the greatest." That kingdom we still pray for and have not yet received, but the "little flock," the "elect," who hear the call and obey it—these are spoken of as the Lord's kingdom in embryo, for two reasons: (1) They voluntarily submit their hearts to him and seek to have his will done in them, in thought and word and deed, and increasingly as the days go by; and (2) because they are to be members of the royal family, which shall reign during the Millennium, under the Headship of Jesus, the great Prophet, Priest and King. These shall be his joint-heirs, whose office or service shall also combine Kingship and Priesthood.

GOD'S GIFTS NOW

Let us, then, rejoice at this joyful season of the year and have our hearts filled with appreciation of the divine love and generosity, which gave us the great gift of Messiah, and thus indirectly a knowledge of the Kingdom yet to come and of our share in that kingdom, which shall bless the world. As we have freely received, let us freely give, and thus copy our Lord and the heavenly Father. Some may have the opportunity of giving many gifts of many kinds. All will have the privilege of offering to their fellows, di-

rectly or indirectly, gifts of God's love, by making known to them the riches of his grace, as presented in the "Divine Plan of the Ages."

The message of God's love is the most precious thing we have ever received, and let us have this in mind when offering gifts to others that, whatever else we may or may not be able to give our dear friends and neighbors and loved ones, we may offer them this; and our manner and general deportment should show how we value it above rubies, and thus we may best commend the gift of God to others and help them to appreciate it. In such presentations kind words, kind looks, will proceed from the loving heart, which has itself been saved by the power of the truth from the domination of the adversary and sin and selfishness. Let us learn to scatter these gifts of grace and truth and happifying influences to all about us, not merely once a year, but every day and every hour, and not merely upon our friends, but, God-like, upon our enemies also, for "He is kind to the unthankful, and causes his sun to shine upon the evil and upon the good."

A REVIEW LESSON—DECEMBER 27

Golden Text:—"Keep thy heart with all diligence, for out of it are the issues of Life."—Prov. 4:23.

A review of the lessons of the past six months will, no doubt, prove profitable to us all. But we suggest that as we are at the closing of the year, we each individually take a review of our lives to see what the year has brought us in the way of lessons and experiences and trials and testings, and how we have received these, and to what extent we have profited by them. We should remember that through life's trials and difficulties the Lord is teaching us lessons and showing us features of our own characters which we may improve. Without these experiences we might not know of certain defects nor appreciate the necessity for overcoming them. Therefore, to the faithful of the Lord's people every trial and every difficulty of life is a special blessing. We are to remember the Apostle's words, "If ye be without chastisements, ye are bastards and not sons," for "Whom the Lord loveth he chasteneth, and scourgeth every son," that such may be fitted and prepared for service hereafter.

Our Golden Text furnishes us a very valuable seed-thought for the closing of the old year and the opening of the new. If we keep our hearts, our words, in the love of God; if we do this diligently, carefully, watching thereunto day by day, we shall be following the wise course. To whatever extent we have done this through the year closing, we have surely been blessed and profited. Whether we have succeeded well or poorly, whether, therefore, we can congratulate ourselves or not, the duty of the hour is to resolve that by the Lord's grace we will follow this course diligently during the year 1909.

Many write us of the great blessing they have received from the vow, and of the assistance it has rendered them in exercising diligence in the keeping of their hearts in the love of God, and in fellowship and communion with those who are actively engaged in the harvest work. Let us continue in those things which have blessed us in the past, and let us remember that part of the value of the vow is in connection with its statement that its various features will be remembered daily at the Throne of Grace to the Father. Surely those who are in harmony with that vow are seeking, if possible, more diligently than ever, to scrutinize every word and thought and deed, and to bring all of these into closest harmony with the Lord's Word and Spirit. These cannot fail to have a blessing every day. Let us continue in love and humility and in fervency of spirit, serving the Lord with all our hearts, and keeping our hearts with all diligence, that from them shall be excluded everything that would be defiling or dishonorable or disloyal to the Lord and to his brethren.

"Out of the heart are the issues of life." Ah, yes! This is true in two senses. The issues of life as respects the words and deeds of life are all guided and influenced by the heart. If our deeds and words would be pure and holy and helpful, they must be backed by a loyalty of heart. Again, "Out of the heart are the issues of life" in the sense that the ultimate results that we shall obtain are not according to any formula of the Vow which we make, nor of any creed to which we might assent, nor of any course of study which we might undertake; but those issues would be dependent upon and determined by the real attitude of our hearts, because all the lessons of life, if they extend only to the outward man, and not the inward springs, will never bring us to the life eternal, which the Lord has promised to those that love him with all their hearts, to those who are fully consecrated in heart to him and his service. Let us close the old year with the right sentiments and proper self-examination, and begin the New Year with the proper diligence and proper resolutions out of good and honest hearts.

RESOLVED, BY GOD'S ASSISTING GRACE

One dear Brother writes that he feels fearful of the word vow, but that he would have much pleasure in taking the vow, if it were termed merely a resolution. We mention this fact because there may be others similarly confused as to the meaning of the word vow. A vow, as defined by the dictionary and set forth by the WATCH TOWER, is merely a solemn resolution of the heart expressed to the Lord,—nothing more, nothing less. "Lord, I vow," merely signifies, "Lord, by thine assisting grace I have resolved, and do resolve, that I will do and be," etc.

By all means let those who have any mental conscientious scruples against the little word vow make it in the form of a solemn resolution, as above outlined. Encouraging reports, from every direction, are constantly coming in, many of them from classes.

We again urge the dear friends who have taken the vow that they do not speak or think unkindly of any who have not taken it, but that they remember that "To his own Master each must stand or fall." Let us think kindly, lovingly, of those who follow not with us in this particular. Let no unkind word or criticism be uttered. Similarly we urge those who have not taken the vow that they will do wisely not to oppose the brethren who have taken it—not to "smite" them with their tongues or otherwise.

If this vow is of the Lord all of his faithful ones by and by will recognize it. Let us remember that one of the chief tests of this harvest time is love for the brethren, and that another is humility. Let us each see to it that these fruits of the Spirit, love and humility, are very prominent in our own words, thoughts and acts. And let us mark those who cause divisions amongst you by a lack of these, by harsh and unkind words and by bombastic claims of superior wisdom, etc. "Do men gather grapes of thorn-bushes?" "By their fruits ye shall know them."—Rom. 16:17; Phil. 3:17.

Remember the words "reasonably possible" in the vow and give them full weight. They cover practically every exigency that could arise. If, for instance, one is in the house of another, it is not reasonably possible nor proper that he should attempt to regulate the doors, but merely have a preference, in harmony with the vow. Even in his own house the temperature of the weather, or other considerations, might make it unreasonable or improper to have the door open. One who opposed the vow objected that if he took it and should happen to be alone with one of the opposite sex in a railroad car, he would be obliged to get out. But this is an absurd application, contrary to both the letter and the spirit of the vow, which makes no mention of elevators, etc.

The natural man will find the vow very close and stringent. The new creature will find a sufficiency of elasticity in the words "reasonably possible," and, "As he would do in the presence of a congregation of the Lord's people." For instance, a physician and patient would properly prefer that necessary treatment be less public than before a congregation, yet they would prefer a third party to be present and, in any event, would desire and endeavor that the entire procedure be as modestly performed as though an entire congregation were onlookers. This is both the letter and the spirit of the vow.

We again remind you that through love for the brethren and fear of stumbling some who take a peculiar view of this matter, we have decided not to publish the names of those who have taken the vow, or made this resolution. We have no desire to make it a test of fellowship; still, it is our confidence, that under the Lord's leading, all of his consecrated people will shortly see "eye to eye" on this subject. We remark, however, that the number of those who have taken a stand in opposition to the vow is comparatively small—about a score. But they seem to make up in bitterness of spirit

what they lack in numbers. Let us hope and pray that the Lord will recover them from this snare, so that brotherly love and humility may again be controlling influences in their hearts, and also control their tongues and pens.

Meantime let us make sure that no roots of bitterness are planted by us who have taken the vow. One of its special provisions is "A closer scrutiny, if possible, than ever, of our words and thoughts and deeds," to have all in harmony with the Lord. Let us not forget that the benefits we derive from the vow are not from the taking of it merely, but from the keeping of it, from permitting it to draw us nearer to the Lord—"Under the shadow of the Almighty."

FOURTEEN ELDERS AND OTHERS

Dear Brother Russell:—

Last night being the first Sunday night in the month was our regular monthly testimony meeting in the Chicago Class. It was such a good meeting that I thought I would write to you about it.

The testimonies were all along the line of the "vow." The time at our disposal was too short for all to tell of the good they had received since making the vow their own. Some of the testimonies were to the effect that now the Scriptures seemed so much clearer; others testified that now they felt so much more closely drawn to the Lord and the brethren. Others stated how the sermons at the convention and discourses in general appealed to them so much more than in the past and that they could understand them better; that since taking the vow a damper, so to speak, had been opened in their heads, which allowed the truth to get in.

In this connection I might state how this meeting came to be along the line of the vow. Some three or four weeks prior, the Chicago elders, as a body (14 in all), took up the question of the vow at one of our elders' meetings, and decided unanimously that it would be a good thing to send in our names to the TOWER office as having taken the vow, and to invite any in the congregation that wished to send in their names with ours. Accordingly three copies of the vow were prepared and opportunity given at the various Sunday meetings since for any who wished to sign their names to these lists along with the elders. The list of names has been growing each week, and after sufficient time has been given, so that all may have had an opportunity to sign, our secretary will send in the list.

When the vow first came out many thought it was all right for others to take it and send in their names, but that it was not necessary for themselves. Noting, however, cases where much sorrow and trouble would have been prevented had the vow been taken in times past, and nothing on the other hand the good that came to those who have taken it, the elders therefore decided that we wanted to lend our names and influence along with others in holding up this standard to the Lord's people.

With Christian love and greetings from all to all, I remain, yours in his service.

L. W. JONES, (M. D.),—*Chicago.*

Dear Brother in Christ:—

I presume that you long have noticed the following facts and indications, namely:

While attending conventions during the past two years, particularly the one at Put-in-Bay, I was impressed by the great number who have been in the truth for a comparatively short time. A large number informed me that Put-in-Bay convention was their first. Of course in such a large number there were many whose faces were familiar by reason of meeting them at former conventions. No doubt many whom I have met at other conventions were detained at home by various causes, but still this fact was so marked that I spoke of it to others.

Does this mean that some are losing their crowns? And these later comers into the truth are received in their place? When the boats were leaving the wharfs at Put-in-Bay, on the last day of the convention, the one going to Toledo and the other to Cleveland, the great numbers of people who crowded the decks sang as the boats began to separate, inspiringly sang "God be with you till we meet again"; but my heart was sad with the thought that so many singing so joyously, would not be met again, because they would not be faithful and some one else would receive the crown now awaiting the determination of their faithfulness.

What a great blessing the "vow" has been to me, I will not take your time to describe. I cannot see how it can be other than a blessing to each one who takes it "to the Lord." I pray the Lord, daily, that he will continue to bless you as his wisdom sees you need, that you may continue to minister his truth to the household as he sees they need. And that he will help us to trust more and more in his precious promises and grow in the knowledge of the Word, that we will be able to overcome in all trials and testings through which we must pass to become copies of his dear Son, our Redeemer.

Your fellow-servant in the harvest work,

C. C. SEABROOK, (M. D.),—*Kan.*

* * *

We must remember that the number of interested is multiplying. This, thank God, accounts for the increased size of our conventions. It is a fact, nevertheless, that the "wheat" as gathered must be flailed, threshed, and winnowed before it is ready for the garner. We must not "think it strange," therefore, if some whom we loved dearly and hoped great things for, should under divine inspection be found to have less of the spirit of love than we had surmised.—Psa. 91:1-9; 2 Thess. 2:11-17.—EDITOR.

"LET NOT YOUR HEARTS BE TROUBLED"

"Trust in the Lord and do good and verily thou shalt be fed"—both physically and spiritually.

Give no heed to the wise who manifest their lack of humility in their boastful assurance that they have obtained special revelations. Remember that "He giveth grace to the humble." "Thou couldst have no power at all except as permitted of the Father," is still true of Satan and of all his unwitting servants. The Father's will we must not fear, but desire.

LOVING SUBMISSION

I may not understand just why the clouds obscure the sun,
But I can trust him still, and feebly say, "Thy will be done."
I know not why each door of service he sees fit to close;
But I rejoice to find my will would ne'er his way oppose.
I can but wonder why it seemeth to my Father best,
To loosen from its resting place upon my throbbing breast,
The priceless jewel fastened there by his own hand—but then,
I joy to feel the mother-heart can still respond, Amen!

I do not always clearly see the lesson I should learn,
But hour by hour I'll strive to let the hallowed incense burn.
I know not why the sweet must turn to bitter in the cup;
But still I press it to my lips, and through my tears look up
To him who is "too wise to err, too good to be unkind,"
Assured that when the cup is drained, a blessing there I'll find.

* * *

Press hard, then, Master Workman, and refrain not, if I weep—
The marble's fairest beauty grows beneath the chiseling deep.
Yea, Lord, let skies be overcast, as seemest best to thee.
Take from my arms the dearest thing thy love hath given me;
Let sweet or bitter fill my cup, according to thy will;
I'll closer clasp thy hand in mine, and in the flame hold still;
And thus, although thou slay me, I will praise thee night and day,
I'll lay each burden at thy feet, and "bear a song away."

—G. W. SEIBERT.

A TRACT FOR SEVENTH-DAY ADVENTISTS

Order as many of these as you can use judiciously, one for each of your S. D. A. friends and neighbors. It will do them good and prepare them for the light on other features of present truth.